The Educational Aspect of the Lutheran Mission in Liberia.

Knud R. Jensen.

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Loaned to Biblical Seminary

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(Outline)

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"I beg to direct your attention to Africa."1.

1. Introduction.

A. The Purpose and Scope of this Paper.

It is a fortunate thing that the foreign missionary movement has been under the constant fire of criticism. The Apostle Peter had to give an account of himself for preaching about Jesus to the Roman Centurion in Caesarea.2. The first great missionary in modern times, William Carey, was severely rebuked when he proposed to a conference to discuss the obligation of the Christian Church to evangelize the heathen.3. And today the foreign missionary movement is being criticized from different points of view. Some of this criticism is worthless, because it comes from people ignorant of the facts involved. These people use terms as "spoiling the black", "keeping him in his place", "The sentimentality of missionaries", because "it is the thing to say in the consciously progressive and strictly up-to-date circles."4. Many of these critics claim to be scientists. It would be enlightening

1 Livingstone, David, Quoted by Smith, E. W., in "The Christian Missions in Africa." N.Y., 1926. p.4.
2 Acts 11.
3 Carey, S. P., "William Carey," N.Y., 1923. p.50.
4 Jones, T. Jesse, "Education in East Africa", N.Y. 1925. p.88.

for them to look into the several colonial government statistics to get the facts about the work of foreign missions. A good deal of the criticism is undoubtedly true, and that for the simple reason that the missionary is human, and at times very much so. He is often a pioneer and makes many mistakes. But whether or not the criticism is true or false, it serves a purpose - that of checking up the missionary in his work. He examines the criticism and his work in the light of it.

This paper is partly the result of such investigation. Considerable thought has been given to criticisms of different kinds, both in private, in smaller groups, and in conferences of which the writer has been a member. With a brief historical sketch of the country, of the people, and of the mission as a background, a fair estimate is given of the present work. The demands of the "New Education", as represented in the two recent Educational Commissions to Africa, are discussed in relation to the Lutheran work in Liberia. And finally, a program of change, of additions, and of improvement, it is hoped, is suggested, based upon the above mentioned criticisms and upon the actual experience of the writer.

B. Notes on the Source Material.

A number of volumes and papers have been written on some phases of Liberia. Most of them deal primarily with history, politics, economics, and social status.

Again, few of the writers, if any, are competent to describe conditions in the Hinterland, since they have at best only traveled through, or still worse, have not been there at all, but have gotten their information second or third handed, or from Natives visiting the coast. And this last source is extremely unreliable. Sir Harry Johnston has produced two bulky volumes on Liberia, and yet Maugham says that Mr. Johnston has never made any journeys in the interior.1 Some of the writings convey the impression of inaccuracy, the authors being misinformed or not informed at all. Mr. H. F. Reeve, in his "Black Republic" is the most critical of the writers. The book deals primarily with the social and political questions. With perhaps one exception it would be difficult to disprove any of his charges. The two African Educational Commissions, chiefly under the auspices of the Phelps-Stokes Fund in cooperation with the International Education Board, and with Dr. Thomas Jesse Jones as chairman, have produced two valuable volumes. "The Christian Missions in Africa." "A Study based on the proceedings of the International Conference at Le Zoute, Belgium, September 14 to 21, 1926," by Edwin W. Smith, is supposed to be at present the last word on the policies of African Missions. It becomes necessary for the present

1 Maugham, R.C.F., "The Republic of Liberia", N.Y. 1920, p.86.

writer to mention that he has traveled from the coast to the boundary of French Guinea, that he has spent days and nights in the Native villages; gone on hunting trips with the Natives, learned something of the language of the Kpele tribe, in whose midst he worked for two years in the Hinterland of Liberia.

In connection with the writing of this paper the writer is grateful to his fellow-missionaries on furlough and in active service, for the valuable suggestions and helps that they have given him.

It is a pleasant duty to attempt to pay a small tribute to the many missionary magazines and addresses that have shaped the attitude of the writer toward foreign missions. It is equally pleasant to pay tribute to the influence of biographies of men like Xavier, Carey, Alexander, Mackay, Hannington, Moffat, Crowther, Livingstone, Judson, Schwartz, Duff, Hudson Taylor, Morrison, John Williams, John Paton, Allan Gardiner, Dr. Sheldon of Tibet, and all the rest whose names are indelibly written on the honor rolls of the annals of the Christian Church.

C. Africa of the Past and Present.

Africa has been called a question mark without the dot.1. It has been a question mark geographically,

1 Cf. Smith, Edwin W., "The Christian Missions of Africa," N.Y., 1926. p.127.

politically, and religiously. Until recent years our knowledge of its geography has been almost limited to the following facts: Africa is the second largest continent. The coastline is flat and there are no good natural harbors. There are four large rivers and as many lakes. With the exception of the Sahara Desert the continent is for the most part covered with elephant grass and forests, where all kinds and sizes of animals roam. The people vary in color from light brown to coal black, and the sizes range from dwarfs to giants.

Politically Africa has been a question mark. Several wars have been fought between its people and the European powers. And twice African problems have brought Great Britain and France to the verge of war.1. Today only three hundred and fifty thousand of the eleven million six hundred fifty-nine thousand square miles are free from foreign domination.2. England controls the lion's share. Its African territory is over thirty times the size of the United Kingdom. The French colonial possessions are more than twenty times the size of France. Belgium is one-eightieth the size of Belgian Congo. Italy, Spain, and Portugal control the rest.3. Egypt is

1 Groseclose, E.E., "Africa's Wealth again calls to the White Races", The N.Y. Times, Nov. 14, 1926.
2 Smith, E.W., "The Christian Missions of Africa", N.Y. 1926. p.4.
3 Ibid. p.82.

partly independent. And Abyssinia and Liberia have independent governments.

Religiously Africa is a question mark. Its population has been estimated at various numbers. About one hundred thirty-five millions is a conservative number. There are approximately forty-eight million Mohammedans, two million five hundred thousand Protestants, two million three hundred fifty thousand Roman Catholics, and the remainder, about eighty million, are pagans.1. What shall be the symbol of these millions, the cross or the crescent? Shall Christ or Mohammed be their ideal?

In many respects a new day is dawning in the Dark Continent. That fact is emphasized at every conference and in every paper dealing with African problems. It was brought out very strongly at the Le Zoute Conference already referred to. Africa is being explored and surveyed; prospectors are bringing to light her precious metals and minerals; her water powers are being utilized; and railroads are being built. The recent war brought Africa in contact with civilization. African soldiers fought in France and in the African zones of the world war. Some of them returned to their Native villages and told their stories. The writer has heard entirely uncivilized Natives in Liberia discuss in a crude way the

1 Zwemer, S.M., "Islam in Africa", International Review of Missions, July, 1926. p.550.

possibilities of another war between France and Germany.

A race consciousness is also developing. That is evident, for instance, from slogans like "Africa for the Africans", and also by the present acute race problem in South Africa.

These and other factors are developing a new feeling of responsibility on the part of the colonial governments. They begin to realize that for their own welfare, if for nothing else, it is expedient for them to work with the Africans and not simply to compel the Natives to work for them. "The eyes of the world are turning more and more toward Africa in the well-founded belief that she can supply both products and markets."1. The present serious situation in South Africa seems to be an exception to the preceeding discussion, and the general conditions are far, far, from being satisfactory. The day is not here, but we believe it is the dawn.2.

2. Brief History of the Republic of Liberia.

The Liberian Anthem.

1. All hail Liberia hail!
This glorious land of liberty shall long be our's
Tho' new her name, green be her fame
And mighty be her powers.
In joy and gladness with our hearts united
We'll shout the freedom of a race benighted,
Long live Liberia happy land,
A home of glorious liberty by God's command.

1 Smith, Edwin W., "The Christian Missions of Africa," N.Y. 1926. p.83.
2 Ibid. and International Review of Missions, July, 1926.

2. All hail Liberia hail!
In union strong success is sure-we cannot fail,
With God above our rights to prove
We will o'er all prevail
With heart and hand our country's cause defending
We'll meet the foe with valor unpretending
Long live Liberia happy land
A home of glorious liberty by God's command.

A. Why a Republic?

Liberia is a part of the great African question mark, and is herself a question mark in the same respects as those of the whole continent. The religious conflict between the Pagans, the Mohammedans, and the Christians is there. Boundary disputes are unsettled, and "the interior of Liberia is still the least known part of Africa."1

How does it happen that this section of Africa has established and maintained itself as a republic?

In the early part of the last century some slave-holders began of their own accord to liberate their slaves. Simultaneously the question arose of what to do with them. They were not desired in the North, and were not wanted in the South. They caused too much disturbance among the slaves there. "On the 23rd of December, 1816, the legislature of Virginia requested the governor of the state to correspond with the President of the United States, for the purpose of obtaining a territory on the coast of

1 Johnston, Sir Harry, "Liberia", London, 1906, p.8.

Africa or at some other place not within any of the states, or territorial governments of the United States, to serve as an asylum for such persons of color as are now free, and may desire the same, and for those who may hereafter be emancipated within this commonwealth."1.

Philanthropic movements in the North also favored Negro colonization in Africa.2. These interests merged into the formation of the American Colonization Society.

The Society sent out the first group of colonists in 1820. They were led by three white men, the Rev. Samuel Bacon, John P. Banksen, and Dr. S. Crozen. Their intention was to land in Sierra Leone, but they were refused admittance and were compelled to settle on the unhealthy Sherbro Island, where in a few weeks the three white and twenty-two black men died. The rest returned to Sierra Leone and awaited further developments. Later in the year another group was sent to relieve the first one. They went to Grand Bassa on the coast of Liberia. There Captain Stockton and Dr. Eli Ayres got concession of a strip of coastland one hundred and thirty miles long and forty miles broad. The Natives did, however, not dream of the fact that they had sold their country, and

1 Starr, F. "Liberia," Chicago, 1913. p.52.
2 Jones, T. Jesse, "A Study of West, South and Central Africa", N.Y., 1922. p.300.

soon trouble began. Dr. Ayres proposed a final return to Sierra Leone. But a Negro, Elijah Johnson, exclaimed, "Two years long have I sought a home; here I have found one; here I remain." They did remain, and settled on Cape Mesurado, the present site of Monrovia. The following year, 1822, the Society sent Jehudi Ashmun as Director of the colony. He was the man for the job, and infused energy and new hope into the despondent settlers. That was needed more than ever before, since the Natives made preparations to attack the settlement. Ashmun drilled all the able men, and prepared in other ways for the attack. The Natives were defeated, but the colonists suffered severely. Several more hostilities followed, but finally peace was established through Major Laing of Great Britain.

But no sooner had outward hostilities ceased before trouble began among the colonists themselves. This was partly due to slave traders, who saw in the establishment of the colony a serious hindrance to their business. With the arrival of Rev. Robert Gurley, agent for the Colonization Society, and for the American government, for the purpose of drawing up a provisional constitution, the troubles were adjusted. Ashmun and Gurley drew up a kind of constitution. The Colony was named Liberia - the land of liberty - and the settlement was called Monrovia after

President Monroe.

Great tasks were ahead of the little colony. It had to prepare for the further colonists by establishing new settlements; food products had to be grown; and the slave trade was to be encountered. With the aid of American warships many slaves were freed and the whole trade suffered.1. The colony also grew, and in 1828 it numbered twelve hundred. Laws were drawn up, a militia was started, and churches and schools were built. Despite his failing health Ashmun had also worked unceasingly for the establishment of agriculture. But in the spring of that year his health gave way completely, and he had to sail for America, where he died in August that same year.

During the succeeding years the colony grew in numbers and in strength. New territory was gotten in the usual way, either by "peaceful penetration" or by "conquest of war." Complications of a political nature also developed with France and England, which continued to claim more territory along the coast, and also denied the

1 "Sometimes on slave ships the height between the decks, where the slaves were chained was only eighteen inches, so that the slaves could not turn round, the span being less than the breadth of their shoulders. They were chained by the neck and legs. They frequently died of thirst, for the fresh water would often run short." --Johnston, Sir Harry, "Liberia", London, 1906.p.176. This is past, but a person shudders to think of the indescribably agonies that these lines call to our attention.

right of Liberia to levy duties. In 1846 Governor Roberts decided that the only way to save the special character of Liberia was to declare the colony an independent republic. The assent of the Colonization Society was given, and a popular vote in October the same year favored the matter by a large majority. Discussions and preperatory work continued until the spring of 1847.

On July 26th, following, Liberia solemnly declared her independence. The constitution and form of government were modeled after those of the United States. A flag of "six stripes alternately displayed longitudinally. In the upper angle of the flag, next to the spear, a square blue ground, covering in depth five stripes. In the center of the blue, one white star."1. The eleven stripes represent the number of signers of the constitution and the lone star indicates the uniqueness of the Republic. The Liberian seal is "a dove on the wing with an open scroll in its claws. A view of the ocean, with a ship under sail, the sun just emerging from the waters. A palm tree, and at its base a plough and a spade. Above the emblems the national motto, 'The Love of Liberty brought us here.'"2.

1 Johnston, Sir Harry "Liberia", London, 1906, p.217.
2 Ibid.

On the first Tuesday in October, 1847, Joseph Jenkins Roberts was elected first President of the republic, and on January 3, 1848, he took the oath of office.

Great Britain promptly recognized Liberia as an independent state. France, Prussia, and shortly after the other European powers followed. The United States withheld its recognition till in 1862, because it was feared that if recognition was given, a Negro representative should have to be received at Washington, and that was apparently not possible until the Civil War had begun.

The Liberians not only imitated the flag of the United States, but also its parties. The conservatives called themselves Whigs and the more radical took the name "True Liberian Party." The latter changed its name to "Republicans", but has ceased to exist. The former exists today, and a new party has taken the name "Peoples' Party."

During the succeeding years the chief problems of the little republic were the adjustments of land questions with the Natives, the receiving of new settlers, and settlement of frontier questions with France and England. At times the land has been bought, and at other times an understanding has been reached with the Native chiefs,

whereby they recognize Liberian sovereignty. These problems were acute in the early sixties when the Lutheran Mission began its work. The North-western boundary was fixed between Great Britain and Liberia by a forced treaty in 1885. To the east the frontier is not yet definitely settled with France. And in the early summer of 1926, when the writer was stationed in the interior, the situation caused grave concern in Liberia. France is claiming more and more territory from the east.1.

B. Geography.

The exact position of Liberia is from the 7° 33' west, to 11° 32' west longitude, and from 4° 22' north to 8° 50' north latitude. Its area is about forty-three thousand square miles.2. Sir Harry Johnston says that Liberia occupies a strategic place on the west coast of Africa. And that this is one reason why Great Britain desires to see it independent, because a strong naval power might exercise a dominating influence over the eastern Atlantic.3.

The coast line is flat with a few capes and promontories, such as Cape Mount, Cape Mesurado, and Cape Palmas, rising from approximately three hundred to one thousand feet. There are no natural harbors. The ships that

1 The substance of this historical sketch is taken from Sir Harry Johnston's "Liberia." London, 1906, when no other reference is given.
2 Starr, F. "Liberia", Chicago, 1913. p.2.
3 Johnston, Sir Harry, "Liberia", National Geographic Magazine, May, 1907.

call must anchor one mile or more outside, and surf boats are used as means of transportation to and from the land. These trips are often dangerous, because of sandbars in the ocean. Outside Cape Mesurado is a treacherous sandbar. A number of people lose their lives every year in crossing that place.

Liberia is a well-watered country. The rainfall approximates fourteen feet. As a consequence there is a multitude of creeks and rivers. The four largest are the Cavalla, St. John, St. Paul, and the Mano Rivers. They divide Liberia into four unequal sections. Apart from their immense water power they are of little value to the country, since they are navigable only for a few miles at the mouth. There are no bridges in our sense of the term over these streams, and fording them is one aspect of African adventure, especially in the rainy season when the streams are swollen and swift. The means of crossing are either a barge, made of a single layer of logs, a Native canoe, a monkey bridge over the small streams, which is merely a tree felled on the edge of the water in such a way as to make it fall across the stream, or where the size of the stream permits, several logs may be tied together and posts used as piers for them to rest on. A very clever type of suspension bridge has been constructed in places by the Natives. They choose a place on the stream

where strong branches of trees reach out over the water, and where they can use strong trees for base supports on either side. Then, connected with these supports and from the partly overhanging branches, they suspend a bridge by means of creepers and vines from the forest. Across the upper Loffa River is one of these bridges which measures two hundred and ninety feet from support to support.1. And the writer has also crossed several large bridges of this kind.

"Five-sixths of the Republic are covered with the densest tropical forest. An enormous variety of gigantic trees grow closely together and are bound by a tangle of vines and creeping plants in an almost impenetrable mass. Nowhere, perhaps in the world, is there a more typical tropical forest."2. In these forests there are a considerable number of wild animals, reptiles, birds and myriads of insects. But due in part to the density of the forest, a traveler sees few if any of the animals and reptiles. The elephant, leopard, buffalo, belong to the larger and dangerous game. The wild hog and a variety of deer furnish very eatable meat. The writer's rifle has brought down a large number of the multitude of monkeys that roam about in the forest, and their meat is "sweet for true" (very sweet, meaning very good), to the Native man's tongue.

1 Reeve, H.F., "The Black Republic," London 1923, p.164.
2 Starr, F., "Liberia," Chicago, 1913. p.17.

Some of the most dangerous reptiles are the powerful python, which becomes about twenty feet long, and the very poisonous cassava snake. The strangest of the river animals is the pigmy hippopotamus. This animal is described very interestingly by Mr. J. L. Buck in "Asia", January, 1927. Sir Harry Johnston calls attention to the "myriads of butterflies - scarlet, white, blue, opalescent, green, brown, and black."1. And he could safely include almost any other color.

As the writer has often experienced, traveling is not easy through these forests. And the following quotation draws a sympathetic smile to his face. "In the Liberian Hinterland there are no roads; one follows native tracks, always in dense forest, and never on level ground. These paths take you up the steepest hills and down again; the surface is a mass of rocks and intertwined tree roots. I have never been in any part of Africa where the going was so bad."2. This is a true description of certain parts of Liberia.

There is much valuable timber in these forests, such as mahogany, whitewood, cherry, pine, walnut, black gum, chestnut, peach, camwood, and others which at present are of no commercial value, because of lack of means of transportation. It is also being claimed continually that

1 Johnston, Sir Harry "Liberia", London, 1906, Vol. 2, p.672.
2 Sharpe, Sir Alfred, "The Hinterland of Liberia", Geographical Journal, London, April, 1920.

valuable minerals are present, but so far not enough have been found to give promise of returns worthy of investment.

No white man goes to Liberia for his health. After the first few months a sojourner discovers that he is losing vitality and strength. This is due to causes such as the direct rays of the sun, the great humidity, malaria, and the large amount of quinine that a person takes to counteract malaria. The year falls into two seasons, the dry and the wet. The former begins with November and ends in April. The latter is ushered in by a series of cyclones and electric storms. In the latter part of July or early in August there is usually a decrease in the rains for about two weeks. That period is called the "Middle Dries." The temperature varies greatly in different parts of the country. And in the dry season there is great variation, the nights being cool and the days warm. In the dry season the harmattan, or northeast trade wind effects the climatic conditions.

C. The People.

(1) The Liberians.

The Negroes that made Liberia a republic ~~came~~ went chiefly from the United States and the West Indies. They are today called the Americo-Liberians. The emigration has now practically ceased. A number of Natives have become civilized through contact with the Americo-Liberians

and the Missions. These two classes of people are practically one, and may simply be called Liberians. They live in towns along the coast, or in settlements near the coast. Their social and religious conditions have been similar to those of the Negro in the South, but recently conditions have been much improved.

a. The Government.

It has already been stated that the government was modelled after that of the United States. Today there are two types of government in operation, one for the Coast and another for the Interior. At the head of both is the president assisted by the vice-president, who are elected for a term of four years. A cabinet is appointed by the president and consists of a secretary of state, a secretary of treasury, a secretary of army and navy, a secretary of Interior, an attorney general, a postmaster general, a superintendent of education, and now also a bureau of agriculture. The president, the vice-president and the cabinet constitute the executive branch of the government. The legislative branch consists of a senate and a house of representatives. The members of both houses are elected. The judicial branch consists of a supreme court and circuit courts. The coast line to a depth of forty miles is divided into five counties. An officer in charge of each is appointed by the president. The Hinterland is divided into

five districts. Each has a district commissioner, and sometimes one or more assistant commissioners appointed by the secretary of the interior, and approved by the president. These commissioners are the government representatives in the interior. The Natives are represented and governed locally by their own chiefs, which must be recognized by the government. A paramount chief is chosen by the Natives for a larger section and over a number of villages. He must have a commission from the government. Cases may be appealed from the decision of the paramount chief to the district commissioner and from him to the courts in Monrovia, but few cases from the interior get that far.

Liberia is an experiment in Negro self-government. Much criticism has been directed against it, especially in its treatment of the Natives. This is not the place to discuss the political situation. The writer would like to hope with Mr. Scott, that this "one spot on the African continent may be preserved where, unhampered, the black man may be permitted to work out his own destiny."1.

b. Commercial Enterprises.

Another factor must be mentioned before leaving this part of the discussion, because it will have a tremendous influence on the future development of Liberia.

1 Scott, J.E., "Is Liberia Worth Saving?" Journal of Race Development, Vol. 1, No. 3, January, 1911. p.30.

It is the rubber plantation project, now in the hands of Harvey S. Firestone, and a five million dollar American loan. "The Firestone Company's rubber agreement, as well as an American loan contract, was ratified by the Liberian Government this week.....Harvey Firestone, President of the Rubber Company, obtains a ninety-nine year lease on one million acres of land, and upon two hundred thousand acres planted sixteen years ago, and now in full production. The cost of reclaiming the African jungle will be a minimum of one hundred dollars an acre, or one hundred million dollars, Mr. Firestone estimates. To operate the development will require the services of three hundred and fifty thousand native laborers, who should be able to make the one million acres produce approximately two hundred thousand tons of rubber annually."1 .

"Rubber planting in Liberia has now passed the experimental stage and become an accomplished fact. The Firestone Plantations Company now has more than two hundred thousand mature rubber trees, which yield about one hundred thousand pounds of rubber monthly. Thousands of acres have been cleared and planting has been started. The trees will be ready for tapping in five years. I may say that Liberia is exactly suited to become a great rubber-producing territory for the United States.....We expect ultimately to employ three hundred thousand men.....Our plans provide for the

1 Firestone, Harvey S., The N.Y. Times, December 10, 1926.

construction of a harbor at Monrovia. We have plantation developments begun or projected in half a dozen places. By degrees, the whole concession of one million acres is to be brought under cultivation."1 .

It will be noticed that the discussion of the people so far has been very general and brief. Many things have purposely been left untouched. The general discussion of the tribes is also aimed to be brief in order to give the more space to the description of the Kpele tribe with which the writer has first hand acquaintance.

(2) The Natives.

The Native people in Liberia are said to number about one million. And also that they may be divided into as many as forty different tribes. Most people are willing to recognize at least half of that number. Sir Harry Johnston maintains that there are three main stocks, the Kru, the Mandingo, and the Kpwesi or Kpele.2. This may or may not be a good division; at any rate, many different tribes and totally different dialects are recognized.

The Krus live along the coast and are a hardy, seafaring people. In that capacity they are used as laborers on the steamers. They are taken on board at Freetown or at Monrovia, and leave the ship on its return voyage, or are in some cases sent back on another vessel. Settlements of

1 Firestone, Jr., Harvey S., N.Y. Times, January 13, 1927.
2 Johnston, Sir Harry, "Liberia", London, 1906, p.887.

these Kru people are said to be found along the coast from Liberia to Lagos.

The Mandingos occupy the territory to the north-west. They are Mohammedans. According to Mr. Johnston's division the Vai people would belong to the Mandingos. They are also Mohammedans. "This tribe presents the unique feature of possessing a Native form of writing of their own, which was invented in the first half of the last century by one of their own people, and is largely used by them."1.

The Mandingos wear many amulets or charms. The women are usually dressed in a piece of calico cloth. The men generally put on first a loincloth, then a pair of baggy breeches which are tight over the calves and very loose in the seat. Over these breeches a sleeved shirt is worn, and over that again a voluminous robe.2- One of the strangest and at the same time pathetic sights that the writer has seen is the zeal which the Mohammeden manifests in his religious ceremonies. Many a time they have visited with the writer at the station on the hill and have been interested in different things, but as soon as the "sun began to die" in the West, they would say, "Please excuse us. It is time for our prayers now." He has also witnessed the same thing when they sat in court with the District Commissioner. The Mohammedans are the Jews of

1 Jones, T. Jesse, "A Study of West, South and Central Africa", N.Y., 1922. p.103.
2 Johnston, Sir Harry, "Liberia", London, 1906, p.962.

Liberia. They are the traders and the money-lenders.

In the detailed description of the Kpele tribe many of the characteristics common to all the other tribes will be brought out. Suffice it to say for them all that "the one certain fact is that the Native people are in their natural primitive condition with evidences of physical strength and industry that rank them with the peoples of neighboring colonies."1.

3. The Kpele Tribe.

A. Location.

The Kpele tribe is located in a part of the territory between the Loffa and the St. John Rivers. The Golas and the Kimbuzies occupy a part of the section, and there are some Kpele people outside of that to the southeast. But the main body of the tribe is in the section mentioned. The Secretary of the Interior, the Honorable Mr. Morris, once stated to the writer that the center of the Kpele people is at Sanoghie, where the writer was located. And that the purest Kpele was spoken around there. He is well qualified to speak in the matter since he is thoroughly ~~ughly~~ familiar with the section, and speaks that as well as several other dialects himself.

1 Jones, T. Jesse, "A Study of West, South and Central Africa", N.Y., 1925, p.292.

B. Physical Characteristics.

The Kpele people are, I believe, little below medium height. The color of their skin is dark, but not coal black. As to stature, they are not as well built as, for instance, their neighbors, the Kimbuzies. They have the characteristic thick lips, flat nose, large bright eyes, and woolly hair of the Negro.

In connection with physical characteristics an example of physical skill may be in order. On a trip which the writer made during the rainy season, about sixteen men were with him. One day the party came to a creek about seventy-five feet wide. The stream was deep and swift that day. The only means for crossing was a raft of logs. This was a slow process; so some of the men took off their country shirts and swam across. Jimmie was a small but strong hammock man. He was also carrying a gallon tin in which the writer's lunch had been packed, but at this time the tin was empty. He, in turn, took off his country shirt, rolled it up in a flat, round bundle, placed it on his head, put the empty tin on the top of the cloth, went down into the water and without touching either cloth or tin with his hands, he calmly swam the rapid stream.

C. Mental Characteristics.

The more knowledge of the Native people that the writer has gained the more interesting they have become

to him. And the better acquainted he became with them the more he has been impressed by their many points of likeness to the highly civilized people. The following may serve as an example: The civilized people that the writer has met in this and in other countries, are ordinarily not opposed to giving another person an idea of the extent of their knowledge, at least not of impersonal matters, and perhaps even at times convey that they know more than they really do. The motive is selfishness. A Kpele man is very elusive and noncommitting. He often poses as ignorant of something which he knows perfectly well. Nothing is impersonal to him. If a person meets him on a path or in a village and inquires about something or somebody, he answers him with the question, "Why?" He is instinctively on his guard, and to him there is the possibility of a palaver back of the inquiry. The same selfish motive as in the case of the highly civilized person, but entirely different manifestations.

In their own surroundings they are very alert. Like the Indians they are at home in the forest. No sound escapes them. They see the track of a wild animal and notice automatically the least little broken branch. Whenever the writer chanced to be in the forest hunting, he never gave a thought to direction, because he knew that his "boys" could always find the way back. And often

these "boys" have been on the verge of despair, because their keen eyes saw an animal in the thicket and they were unable to make the writer see it with his fairly good eyes, and consequently he could not point his rifle in that direction.

The children are very anxious to "learn book", and the older people are gradually beginning to see the value of it for both boys and girls. At first not even the boys were wanted to attend school. Now the people are quite willing that the boys shall learn something; but as yet it is difficult for them to see the need of educating the girls. Reading is the best liked subject. Arithmetic is the most difficult. The pupils are good in memory work; consequently spelling is easy.

D. Personal Characteristics.

Some people have strange and erroneous ideas about the Native people in Liberia. Do they have a language? Do you think they are akin to the apes? Do they respond to civilized approach at all? The Native man can be very kind and gentle. It is about nine months since the writer began to prepare to leave the Interior. Another man, Mr. Counts, was to take his place. He and Mrs. Counts, with a few weeks old baby were located one hundred miles from Sanoghie, and it was the rainy season. The writer sent

about fifty men as carriers for the family. He gave them strict orders to obey and to take good care of especially the mother and the baby. When they returned Mr. Counts said that the men had taken care of them as though they were both babies.

A missionary wants in turn to be kind to them; but he must be very careful, because the Native men easily mistakes his kindness for weakness. And so a missionary must be, and others ought to be, "firm without being hard; kind without being weak; and friendly without being familiar."1 .

The Native man may also be very crude and cruel to his enemies, and at times, in order to show his power. Wobadinge, a Gola chief, came to Banoghie to visit the chief there. He had a number of men and women with him. At times they danced in order to entertain the people. Wobadinge was also to show his skill; but he was a big man (meaning a great man), and in order that he might show that, he commanded one of his women, (they have no word for wife), to lie down on the ground so that he might dance on her body. The people told me that on a former visit he had shown his power by having a man hold out his hand whenever he wanted to spit, so that he might use it as a spittoon.

1 Allegret, E., "Black and White in Africa." International Review of Missions, July, 1926.

These people are extremely unreliable. It is difficult for them to refuse a promise, but it is not difficult for them to break it. The white man may ask ten men to come and work for him the following day. And often they do not like to disappoint him, so they promise; but as soon as a slight hindrance comes in the way they do not hesitate to break the promise. This is the writer's explanation of the experience that he has so often had. He does not want to say that they always deceived him intentionally.

The writer, being a man, is not so well acquainted with the characteristics of the women. They too are skilful and clever. One morning a woman passed by his house on the way to her field. On her head she carried a bucket with some things visible above the edge. Her left hand was hanging loose at the side. With her right she was drilling a hole through one ear by means of a feather; and while she was doing that she was conversing with a man walking about a hundred feet behind her.

The fact that she always carries her burden on the head makes her walk upright. And that in turn gives her a better physique than that of the man. Of course, a woman is a woman even in Africa. She wants a place of her own. It can hardly be called a home. She knows how to flirt. She wants to be admired. And she desires to look beautiful. She has no powder, but white chalk takes

the place. Each one likes to have the prettiest piece of cloth, the latest style of beads, and how they love to use "sweet soap", (perfumed soap), and to have a little perfume in the oil with which they rub their bodies.

These few personal traits aim to show how thoroughly human these uncivilized people are, and that in spite of the fact that they have many bad tendencies and traits they also have good and admirable ones.

E. Livelihood.

Agriculture is the main source of support. A crude kind of agriculture it is. About the middle of the dry season a man chooses his "farm." All the land is free. And the Native man knows how to select the best land. He first clears the land of the undergrowth; then he cuts down the trees. The only tools he has are a cutlas and a crude ax. But he knows how to use them and in a surprisingly short time he can cut down a tree from one to two feet in diameter.

After the first thunderstorms have announced the coming of the rainy season, the farmer becomes anxious to "burn his farm." During that time about the middle of the day a person may count a dozen or more fires every day. In this country fires are a curse out there they are a blessing. It is a favor to wish for a person that his "farm" may burn well. The ashes fertilize the soil

and there is less work in clearing off the rubbish.

The planting of the rice is the woman's job. Often three, four, or more join in the work. One throws the rice on the ground and the others scratch a little dirt over it with a small hoe. During that time the blacksmith is busy sharpening and remaking hoes. The work is not necessarily a drudgery even if it is very slow. Occasionally laughter and song echoes in the quiet forests.

Between the seed and harvest time the women and the children watch the rice birds. The latter are one of the curses of Liberia. If they were not kept away they would eat all the rice. The time of harvesting is usually as happy as the season just preceeding is sad. That is "hungry time." There is very little food to be had, and the "hearts of the people cannot lie down." But when the fields are ripe the sound of the drums, and the songs, and the calls, and the laughter of men, women and children resound among the hills and the valleys.

Rice is by far the most important crop. Some cassava, a little corn, a few potatoes, eddoes, onions, cucumbers, squash, okra, and sugar-cane is raised, but very little. Of fruits raised or growing wild may be mentioned bananas, plantains, oranges, pineapples, pawpaws, and lemons. Kola trees are planted for the sake of the nuts, which are sold and exported. The Oil palm

yields oil for the rice and the kernels are also sold for export. The palm-wine tree yields its intoxicating liquid, which is a curse to the black man. In season he can tap it in the top any time he wants to. The only difficulty is to get down if he drinks the liquid up in the tree. And sometimes when he does that he falls down and kills himself.

The animal industry consists of a few cattle, sheep, goats and horses, but it is of very little importance.

There is some handwork, but that deserves to be developed. Cloth is made of native cotton and dyed with native material. The men usually wear that cloth. The women prefer calico. The ironman or blacksmith is a very popular man. He can make tools, repair old ones, make rings of silver or other metals, spears, and knives. The leatherman is also a prominent citizen. He makes sheaths for the spears and knives, sandals, whips, bags, and encloses charms in leather capsules. These men do remarkably well with their few and crude tools. Their places of work are usually the news centers of the village. And there perhaps more than any other place the present writer learned to know the Kpele people. The women do some basket work of rattan, and some bag and net work of raffia. The men also make a kind of hammock of raffia.

Very few of these things are made for the purpose of selling them outside the circle of the immediate neighborhood. Some are sold to the white man for money. Then the Native man also "catches a little money" by working for the white man, and with that he pays his government tax and his fines.

F. Social Characteristics.

The writer has often been told that the village is the unit of society. That is true in the same proportion as it is true anywhere else. If China permits her soldiers as her representatives to commit outrages against foreigners, China as a country is held responsible. The country is the unit. If a tribe in Liberia makes war on another tribe, the tribe becomes the unit. But in the final analysis the guilt is traced to the individual. He is the unit. The village is not taught arithmetic. The people may be taught as a group, but each individual is taught.

The villages vary in size as they do in this or any other country. The number of inhabitants is not the standard of measure, but rather the number of huts, because the people are not taxed, but the huts. So a person talks about a village or town, as they are usually called, having six or six hundred huts. In like manner the towns are not talked about as being so many miles apart,

but so many days, or in case of a short distance comparison is resorted to. In the Sanoghie section the usual distance between the towns is about two hours' walk.

The town is nearly always located on an elevated place for the sake of drainage. And since water is an essential to life, it must also be located near a creek. The houses are built closely together with no orderly arrangement at all. Protection from enemies and animals seems to be the controlling factor. The huts are quite uniform in size, and shape, about ten to fourteen feet in diameter. Most of them are round at the base; a few are oblong, with a cone-shaped roof. The skeleton is made of poles tied together with vines and creepers. The roof is made of a kind of palm leaves which serve the purpose very well. The walls are plastered inside and outside with clay. The largest number of houses have one door and no windows. The same house most frequently serves as kitchen, bedroom, and any other room. The only furniture is an iron pot, a bucket, one or two mats to sleep on, and at times a Native hammock.

The health conditions are very bad. There are no latrines and the same creek usually supplies the drinking water, serves as swimming pool, provides a place for the washing of clothes, and carries away any refuse. Common diseases are of the genital organs, yaws, crew-

craw, inflamatory swellings, and malaria. Pneumonia is also frequent and is usually fatal, as there is little or no power of resistance. There are large numbers of very bad sores. Most of them start with only a small rupture of the skin. Infection sets in, and, in a short time, the result is a stinking sore, perhaps a third of an inch deep and three or more inches square.

The infant mortality rate is very high. There are no definite statistics, but doctors tell us that "in relatively civilized towns, such as Lagos and Accra, the infant mortality varies from three hundred and fifty to four hundred and eighty-three per thousand, and perhaps that might be taken as the average figure for the whole continent."1.

This does not surprise us when we know how the infants are nourished. When a child comes into the world the mother feels much toward it as a mother does here. She loves it. She may not have a piece of cloth to wrap around it, but she loves it just the same. Soon she will share her own cloth with it. That is usually a piece of calico about three and a half feet wide and five feet long. The mother places the baby on her back, puts the cloth around it and herself, and fastens it on one side by means of a kind of knot. There the infant rests, takes its nap, and gets its first impressions of the world. If the little one is to be nourished

1 Smith, Edwin W., "The Christian Missions of Africa," N.Y., 1926, p.74.

the mother just slides it around on her hip. However, after a short time the nourishment that the mother can give is not sufficient. The baby must have rice-water. Rice and water are made to boil in the iron pot. When the water begins to change color, it is poured off into a container to cool. When the right temperature has been restored, the mother asks someone to help her with the feeding. That person holds the container with the rice-water. The mother sits down on a mat or perhaps on a little bamboo box. She places the child on its back in her lap, makes her left hand funnel-shaped, places it over the mouth of the baby, and with the other hand she gives it the rice water. The little one protests vigorously, but to no avail. Once in a while the mother feels on the abdomen of the child, and when that becomes round and hard the baby has had enough.

So far as the writer has been able to ascertain very little is made of a wedding. The brides-price must be fixed, but there is no feast. Polygamy is practiced, but the majority of the men can afford to buy only one woman.

Divorce is slightly easier than here. The writer has heard several granted for the reason that the woman "did not like the man the least little bit." The trouble comes when there are children, and as to the return of the brides-price.

Funerals are occasions for feasts. When a person dies there is great weeping and wailing in and around the house where the dead person has lived. If he or she was of rank many shots are fired in order to let the surrounding country know that a great man or woman has died. The burial usually takes place the same day or night. If the dead person was a woman the relatives must wait three days for the feast, and if it was a man four days must pass. At the end of that time the scene has changed. The tears and the wailing have disappeared. Smiles, singing, music, and dancing have taken their place. A cow, one or more sheep or goats, and some chickens are killed and a big feast is held.

The writer is inclined to call the bush-school primarily a social institution. The bush is a secret society that seems to exist in varied form, but for much the same purpose, in large parts of Africa.1 Its main purpose is to transmit the social and tribal customs from one generation to the next. There are two separate institutions, one for the boys and one for the girls. They must not be taught during the same period. And at least a year must intervene between the two. Both are located in the forest. The girls have more permanent

1 Vandercook, John W., "The Devil-Bush of the Golas", "Asia", January, 1927. And
Lucas, W. Vincent, "The Educational Value of the Initiatory Rites", International Review of Missions, April, 1927.

dwellings than the boys. The regular period is from three to four years, but a person may be instructed in the fundamentals in one month. The age of the pupils is usually the early teens. The purpose is to initiate these boys and girls into full tribal responsibility. The instructors are the old men and women of the town. They are said to swallow the children during the time that they stay in the forest. And then when the instruction is at an end the children are said to be born again into a new relationship to their surroundings.

In regard to the initiation rites, Sir Harry Johnston says, "I have no hesitation myself (after long experience of these institutions in many parts of Africa) in saying that they are merely instrumental in keeping the Negroes who still practice them in a state of savagery. The minds of the young girls are completely debauched. They may be taught the crude methods of native cooking, but they are certainly not instructed in the rearing and care of their children.....The boys merely learn how to be good.....savages, to maintain fidelity to the narrow clan or even the tribe, but to regard all human beings outside that tribe or clan as beings beyond the pale of common humanity."1

1 Johnston, Sir Harry, "Liberia", London, 1906, p.1036.

Bishop Lucas writes that in the Southern Tanganyika Territory the initiatory rites contain much that is excellent, but that much which is immoral is equally insisted upon, "and much that is if not immoral, yet undesirable."1. That writer also believes that there is danger in suppressing the rites entirely, since that will leave the individual without connections of any kind with his past. And he has not formed connections enough with the new civilization. "An experiment has been made, successfully, so far as can be seen, to take the old initiatory rite, purge it of its immoral elements, enrich it from the storehouse of Christian wisdom, and experience, conduct it with as elaborate a ceremonial as belonged to it of old, and then offer it as the initiatory rite for all Christian or Catechumen Africans.... Is it possible that here lies the key to an education which shall be ideal for the African?.....I submit that here is a mine in which our educational advisers may dig and find for us reasons for many failures in the past, and the lines on which Africa may move to her true future."2.

1 Lucas, W. Vincent, "The Educational Value of the Initiatory Rites", International Review of Missions, April, 1927.
2 Ibid.

Singing, dancing, and talking palavers constitute the major part of the recreation. The palavers are nearly always about a case of adultery or about pawning. The latter will be discussed under economic characteristics. Singing and dancing are handmaids. The dancing is accompanied with music of the drum and horn. At least once every full moon the people spend the greater part of a night singing, dancing, and playing. Woe to the tired traveler that happens to be in the town that night! There will be very little sleep for him. The best dancers that the writer has seen in these parts were some men that a government official had with him as he passed through Sanoghie. He brought them to the mission and had them perform for the school children and the white man. A gift was, of course, necessary in order "to make the hearts of the players lie down." After that they sang to the praise of the white man. They wished him long life, hoped that he might become greater than all his relatives, and that his father might become his slave.

"The African loves music intensely. I believe that one way of approaching him is to get him to sing about the love of God in his own way. The songs you hear in Africa may not be suitable for use, but substitute other words and adopt the tunes. Take short stories and put them to African music. Fit words to

his times telling the truth of the Gospel and you will do a great deal toward getting that truth into his mind."1.

G. Economic Characteristics.

The economic system of the Hinterland is primarily built on the value of women and children. Cloth, goats, sheep, cattle, horses, chickens, and ivory, are used to some extent in trading, but at the base of the system is the value of women and children - especially of girls.

When a man has paid for one woman and he has accumulated a little property beside, he will without much doubt invest his possessions in a second woman. Two women can plant more rice than one, and take care of a larger farm; so when he has two women it becomes easier to get one more. There it is also true that the first hundred is the hardest.

An old man in a town near Senoghie had five women. This same man had a son in the mission school. According to Native custom the son would inherit the women upon the death of the father. However, if the boy wanted to be a Christian he could only have one of them and that as his legal wife. A partly civilized man brought this problem to the attention of the writer, and said, "Does it seem a fair demand that this boy should let the accumulated

1 Smith, Edwin W., Quoting Mr. Balanta, A Negro, in "The Christian Missions of Africa", N.Y., 1926,p.43.

wealth (the five women) of his father go to waste?"

Slavery is illegal in Liberia. One form of it is the pawning system. Some aspects of that are not neccessarily evil. A man may pawn himself to some other person for a certain sum of money. That does not usually mean that after so much work the sum is considered repaid, but simply that the pawned person is a security that the sum will be paid. A man had two sons. He died, and the sons had to give a funeral feast. They had no property, so one pawned himself to a woman for about ten dollars. After the feast the other man went away to earn the money in order that he might redeem his brother. When he brought the money the woman would not accept it, because, she said, it was not in the right form. She did not want the man to be redeemed, because he was a good worker. The two men came to the writer and asked him to exchange the money, which was perfectly good, so that the pawned man might be free.

The worst aspect of pawning is when a man pawns his woman (wife) to some other man, because the second man has then the same rights to her as the first man.

H. Religion.

"In the darkest of Africa, the doctrine of the Immortality of the Soul is flaming like a fire, and the

deeper you dig the higher it flares."1.

The fact has been mentioned that when a child is born the mother may not have a rag to put around it. One thing she will have for it before many days pass, and that is religion. This is another similarity between the savage and the highly civilized people. The external object may consist of the beak of a bird, a leopard tooth or a claw, a little piece of metal, or something similar. That is taken to a medicine man. He is supposed to persuade a spirit to take possession of the object. The spirit is then, in the language of the Native, to bring good luck to the baby and to keep bad luck away from it.

The religion of the adult is similar. If a new farm is started medicine must insure a good crop. When a new house is to be built medicine must be procured. Any new town must have its protecting medicine, which very often consists of a number of rocks held together by means of rattan. Objects such as certain fish and trees are also worshipped, or more correctly stated, the spirits believed to be in them are worshipped. When a man walks on the path in the forest and he sees a queerly shaped stump of a tree or a rock, he often takes off a leaf from a tree, places it on the stump or on the rock, and says, "You keep every bad thing away from my

1 Crawford, D., "Thinking Black", N.Y., 1912, p.272.

feet today." During the time of "the flu" the people in a certain village placed a vine on the ground all around the village, believing that the evil spirit should not be able to cross the vine.

The belief in immortality is prominent on every hand. They also believe that a person may have communion with the spirits of the dead. Objects such as cloth, a knife, a gun, ivory, and money, may be placed with the corpse in the grave. Formerly when a chief died people were either buried alive with him or killed and then buried. That is not lawful now. Objects such as buckets, iron pots, bottles, powder horns, small tin trunks, or Native chairs may be placed on the top of the grave.

I. Language.

The Kpele language is simple. It is grammatical, but not highly inflected. It is a picture language, and the thoughts are often cast in a parable form. As such it is very interesting and appealing. But since it has never been reduced to writing, and most likely never will be, because the tribe is too small, it requires an effort on the part of the learner to get it. He must be willing to work, and he must be willing to be laughed at when he attempts to talk it. But he will soon be amply repaid for his struggles by an insight and appreciation of native

life, which otherwise is like a closed book, or like the unknown language itself. Most people will admit the above, and yet they are not willing to go through the pains of learning the language. After much thought, almost to the point of despair in the matter, the writer has analyzed the reasons down to one word - LAZINESS.

The following parable was told to the writer by a paramount chief, who was not so well liked by his people. The native style has partly been retained:

The frogs wanted a king. So they went to God and asked him to give them a king. God made a feast for them and gave them many things to eat. Then he gave them a stick to be their king. The frogs all laughed and said, "How can the stick be our king? It has no head, no eyes, no ears, and no legs?" So they begged God for a different king. God gave them a large bird to be their king. The frogs all laughed again and said, "That is the king we want." God told the bird to show them how it could fly. When it began to fly it hit six frogs in the face with its wings. All the other frogs laughed; but the six did not laugh. Then God told the bird to swim. When it began to swim it kicked the eyes out of one of the frogs. The other frogs were frightened. When the bird returned, it caught five frogs and ate them. All the other frogs became very much afraid and went to the other side of the pond, where they held a palaver for three weeks. Then they went to God again and asked for

the stick to be their king. God gave it to them. That is why a frog hides under a stick when ~~it~~ he is in danger.

The moral is that people frequently do not appreciate what they have until it is taken from them, or until they are given something worse.

The West Coast of Africa is rich in folklore. The spider is usually the culprit. The following fable has been told the writer by the son of a chief. The writer has repeated it to many natives to their great delight:

There was no more food in the town where the spider lived. So he got up and went away. He had heard of a town by the name of Bakpungpili; that means the place where people just eat a little rice and throw the rest away when they have no soup or oil to put on it. The spider went to that town. There was plenty of food, but the spider did not eat much. He began to spread banana leaves on the ground, and he said to himself: "When the people throw the rice away it will fall on the leaves and I will take it." Then the spider went into the house to lie down, but he did not go to sleep. He was waiting for the people to throw the rice away and to go to sleep.

In the evening when the moon was shining the spider got up and opened the door. The ground was all white. "Oh", he said, "Tonight I shall eat and eat!" He took the pepper and the salt and went outside.

Now there were many sheep in that town. They were

lying on the banana leaves; but the spider thought it was rice. So he put his hand out to take some rice. But instead he touched the ram. He got up and kicked the spider in the face. The spider began to cry; but when he heard the people come to the doors to listen, he stopped crying, because he did not want to be heard. The ram kicked him again, and this time in one of his eyes. So the spider cried very loudly. The people came to the doors again and said: "What is the palaver?" The spider said: "I thought that you threw your rice away when you had no soup or oil to put on it, because the name of your town is Bakpungpili; and so I wanted to take some rice. But I touched the ram instead, and he kicked me very badly. Please, do not tell anyone, because then all the people will laugh at me."

J. Government.

The local and sectional government has already been mentioned. If a culprit can not be found, the sassy-wood, or something akin to it in principle, is employed. A medicine man then conducts the trial. He and his helper must arrive in the town one or more days in advance. On the day of the trial the medicine man places a mat on the ground and brings his medicine, which is a bowl with water and crushed greens in it.

He also has three sticks tied together, each about a third of an inch thick and about two feet long. He himself is given medicine to drink which is supposed to kill him if he, in the course of the trial, uses foul play or attempts to fix the blame on an innocent party. He then sits down on the mat with the bowl of medicine before him, places the sticks on the bowl, and with his hands pours medicine on the sticks and on himself. Then he invites anyone present to sit down opposite himself and take hold of the sticks. The person that responds is also sprinkled with medicine. The medicine man then asks the medicine if it likes the person that holds the sticks. If no action takes place the answer is negative; but if positive the person grasps the sticks convulsively and begins to shake violently. A little medicine sprinkled on the person will stop the action. Now a trial is ready to proceed, but frequently many people try the medicine without result, because they are not in league with the medicine man. By a process of elimination he then sets out to find the criminal. The medicine is asked if he belongs to this or that tribe, to this or that town, if it is a man or woman, boy or girl, etc. No action again indicates a negative answer and action means a positive answer. If finally the medicine man names the offender the medium shakes the sticks violently

hits in all directions, and if the offender is present the medium will run for him and attempt to hit him. One trial is not final. The writer has heard people tell the medicine men to his face that he was a liar. With the development of western civilization he loses his power.

The method here described is only one of a number that may be used. It is, however, a common one. And the underlying principle is the same even if some other method is used.

4. Missions other than Lutheran in Liberia.

A. Protestant Episcopal Mission.

The Protestant Episcopal Church has two headquarters in Liberia. One is at Cape Palmas and the other at Cape Mount. At each of these places there are two boarding schools, one for boys and one for girls. Other parish and school work of this denomination is chiefly along the coast. In recent years, however, two new centers have been established in the far interior, one at Pendemai and the other at Wasambolahun.

The St. John's Academy and Industrial School offers instruction in the first seven grades and also in agriculture and industry such as masonry and building, printing, shoemaking, tailoring, and machinery.

The enrollment includes one hundred boys in the boarding school and sixty in the day school. The teaching staff consists of seven male teachers with Native assistants.

The Bethany Girl's School at Cape Mount has thirty boarding pupils and seventy day pupils. The staff consists of two white women and Native assistants. Instruction is given in the first six grades. The older girls are given some normal training.

St. Timothy's Hospital is in connection with these two schools. It is under the direction of white nurses. There is no physician.

The Brierly Memorial Girl's School at Cape Palmas has fifty boarding pupils and thirty-one day pupils. The instruction covers the first six grades with special instruction in sewing. The staff consists of four Americo-Liberians and four Natives.

The Cuttington College and Divinity School enrolls one hundred boys. The instruction covers the elementary grades and some special classes for a few of the pupils who are preparing to be ministers.

In the Cape Palmas section there are other smaller day and boarding schools. All of them are, or have been until recently, under the direction of Americo-Liberians.

The Bromley Girls' School is located on the St.

Paul River about sixteen miles from Monrovia. The instruction there is similar to that of the other institutions for girls.

There are two schools in Monrovia, one in the Liberian section and the other in Krutown.1

B. Methodist Episcopal Mission.

With the exception of a new center at Senquilly or Sanoquilly the work of this denomination is along the coast. Its main institution is the College of West Africa, located in Monrovia. This institution offers a complete elementary and a four year high school course. The staff consists of ten teachers, six men and four women. Some of them are American Negroes and others are Natives. There is now a white man in charge of the institution. The enrollment is three hundred and fifty-three pupils.

The Stokes Theological Training School is connected with the above institution, but at present no classes are conducted.

The Cape Palmas Seminary is mostly a day school which gives instruction in the elementary and a few secondary subjects. The enrollment is reported to be eighty girls and eighty-five boys.

The Methodist work at Nana Kru is perhaps some of

1 This paper is not concerned with the evangelistic work; so that phase will not be discussed.

the most remarkable in Liberia. It has a central school and about forty village schools under the supervision of one man. The aim of the work is self-support. The educational standards are very low, but the plan seems splendid.

A number of smaller schools are conducted along or near the coast. The most important of these is the White Plains Industrial Institute.

C. African Methodist Episcopal Mission.

Monrovia College is the chief institution of that denomination. It has a splendid location just outside of Monrovia. There are good opportunities for industrial and agricultural training, but due to several adverse factors the school has not utilized these opportunities. The instruction includes the elementary grades.

D. Baptist Mission.

The Foreign Mission Board of the National Baptist Convention and the Lott Carey Baptist Mission have a number of schools along or near the coast. The largest of them is at Brewerville.

E. Pentecostal Mission.

The work of this denomination is in the southeastern part of Liberia among the Glio people.

F. Catholic Mission.

The educational work of this Church is mostly among the Kru people. There is a church in Monrovia and a convent for white nuns is at present under construction.

G. There are also a few independent schools in Liberia. The following figures are taken from the 1925 report of the Secretary of Public Instruction. They are only approximate:

Name	Number of Schools	Teachers	Enrollment
Government	56	63	3771
Protestant Episcopal	45	98	1725
Methodist Episcopal	16	36	1391
African Methodist	7	14	355
Baptist	14	34	827
Catholic	6	24	669
Independent	3	8	75

Note: For the discussion of these missions cf. Jones, T. Jesse, "A Study of West, South, and Central Africa", N.Y., 1922.

5. Brief History of the American Lutheran Mission with Special Reference to the Educational Aspect.

A. The Muhlenberg Station.

"After reviewing the claims of Africa, compared with those of other countries, I am still convinced that they are stronger than any other. The Africans are naturally, perhaps, more helpless, have been longer neglected,

more wronged and abused, and are now, as a race, more vilified and oppressed than any others. I would, therefore, on the ground of their greater need, rather go to Africa than to the other heathen nations."1. This was the reason that Mr. Morris Officer gave for going to Liberia in 1852. He explored the lower part of the St. Paul River, and was further impressed by the need and opportunity. Upon his return in 1854 he urged upon the General Synod to take up the work, but there was very little response. However, in 1859 that Synod decided to send Mr. Officer and Mr. Heiberg to Liberia. During the voyage Mr. Officer wrote, "Our first object is, as soon as practicable, to open a small manual labor school among the heathen population, or on the border of such a tribe."2. He chose a site on the banks of the St. Paul River, and named it Muhlenberg after the great Lutheran pioneer in America.

It was mentioned above that the missionaries intended to start a school of Native children. But in 1860 two slave ships, carrying about fifteen hundred Congo Natives, were captured by United States Cruisers. Most of these unfortunates were landed in Monrovia. Mr. Officer asked for twenty of the boys and twenty of the girls. They were given to him and formed the nucleus of the school. The

1 Officer, Morris - Quoted by Polhman and Seebach in "Liberia", Philadelphia, 1923,p.8,9.
2 Ibid.

descendants of the "Congoes" still live in this neighborhood.

But the climate in Liberia "can't play." The following year Mr. Officer was compelled on account of his health to leave the field never to return. And three years later Mr. and Mrs. Heiberg were obliged to follow.

During the remaining years of the century the work was merely continued with very little expansion. And with but one exception the missionary record shows a monotonnous repetition of "returned" or "died." Mr. David A. Day and Mrs. Emma V. Day are the exception.

Mrs. Day was for twenty-one years "Ma" to the Natives for miles around. She visited the sick, helped the needy, and was a mother, teacher and a friend to the children in the school.

Mr. Day was an indefatigable worker. He established a blacksmith, carpenter, and machine shop for the boys. He built the first steam boat that had ever navigated the St. Paul River. And everywhere and always he exemplified the dignity of labor.

On his last furlough Mr. Day was only forty-two years of age, but physically he was an old man. The burdens had been too heavy. On his return Mrs. Day ~~came~~ went home to die. In her last days she sent the message to her husband, "Do not come home. Africa needs you more than I do." In 1897 Mr. Day also returned. He did not

reach home. He died one day outside New York harbor sending the message to his Church, "Close up the ranks!"

About a dozen years later Edgar A. Forbes wrote on a visit to Liberia, "It was odd to find back in the Hinterland, that the word 'American' did not convey any idea to the Native mind; but when it was explained that, 'I was from Dr. Day's country' the Natives arose one by one and snapped fingers with me. Dr. Day, I learned, was a Lutheran missionary for twenty-three years and his name has become among many tribes a synonym for America."

The Women's Missionary Society decided to erect a girls' school opposite the boys' school, and on the other side of the river. But girls were hard to get, due to the fact that has already been stated that the economic system is based on the value of women, and also on the belief that it is not necessary for a woman "to learn book." Nevertheless, a foundation for the present work was laid.

B. Work in the farther Interior.

In 1907 Rev. J. C. Pedersen began work among the Kpele people along the St. Paul River about forty miles farther inland. Educational work was carried on at that place from the beginning. Since then several other centers have been opened and closed. It is doubtful if they ever should have been opened. There is no doubt in the

mind of the writer that they should be closed, for the reasons that the whole staff of workers has been too small and also that the population around those centers has been too small. There were other centers with a much larger population where no work at all was conducted.1.

It is interesting to note what others have said about the Lutheran Mission work in the past. "The Lutheran Church is represented by a very energetic missionary enterprise chiefly in the St. Paul River district."2.

"One of the strong features of their work is that they encourage the boys to labor.....The girls' school carries out similar plans of education for the girls.....On the whole, the work and plans of this mission are markedly practical."3.

"The Lutheran Mission Board has done a unique educational service in that the efforts have been directed almost exclusively to the Native tribes of the interior. .....Considereble attention is given to gardening and industrial training..... This school (The Emma V. Day Girls' School) offers instruction through the fifth grade, including effective training in gardening, cooking, sewing, general housework and nursing.....

1 For this sketch cf. Pohlman & Seebach, "Liberia", Philadelphia, 1923, p.8-27.
2 Johnston, Sir Harry, "Liberia", London 1906, p.1183.
3 Starr, "Liberia", Chicago, 1913, p.35.

The training is effective and especially well adapted to the needs of the students."1.

These descriptions belong to the past. The missionaries believe that considerable progress has been made, and this the writer hopes to prove in the next chapter. He wishes very strongly to call attention to the fact that during the first fifty years of the mission the work was carried on spasmodically. Often there was only one family on the field, and at times there were no missionaries at all. These years and lives were, however, not spent in vain. A foundation has been laid and some experience has been gained and profited by. It is really only during the last fifteen years that much progress has even been attempted. Therefore, it is not fair to say without explanation that this mission is sixty years old.

6. The Present Educational Status of the Mission.

A. The Muhlenberg Boys' School.

This institution is beautifully located on the top of an incline a few hundred feet from the St. Paul River, which at this place is more than a thousand feet wide.

The buildings are located around a large compound with residences for Missionaries, class rooms, dormitories, and shops all facing the compound. The church

1 Jones, T. Jesse, "Education in West, South and Central Africa", N.Y., 1922, p.309-310.

is located a little in the background on a slightly more elevated place. With the exception of the Church these buildings all need to be replaced. A beginning is to be made to that end this summer.

There are at present only two white people in charge of this station, but in a few months there will be two or three more. In addition to that there are six Native teachers.1.

Of the missionaries the men have all had college and seminary or other professional training. The women have had high school, normal school, or college work.

The Native teachers or helpers are for the most part trained in the schools of the mission. With one or two exceptions they have had eighth grade instruction or more. They are paid according to a graded schedule from eight to twenty-four dollars per month.

The present report shows an enrolment of one hundred and two boys. The writer is of the impression that twenty of them are day pupils. The school is primarily a boarding school, but recently the Mission has begun to charge about ten dollars for each child to help pay for the food which amounts to approximately twenty-five dollars each year. The same amount is

1 The statistics in this chapter are all taken from a report of January 1927 to the Board of Foreign Missions of the United Lutheran Church in America, Baltimore, Md.

charged at the Emma V. Day Girls' School. This is only a step in the direction of self-support.

The instruction covers the first nine grades. The course is modified after the system in this country. The Religious instruction is supplemented. The equipment of text books, blackboards, maps, etc. is fair. Most of the subjects are taught in the morning, leaving the afternoon for manual training.

Industrial training is given in carpentering, shoemaking, and tailoring. In the carpenter shop all the work is done by hand.

The agricultural work has been stressed more recently. There is now a white trained agriculturalist in charge. The Mission has a coffee plantation of about thirty acres, a pineapple orchard of about twelve thousand plants, and some minor projects. The cattle farm has about forty head. The agricultural conditions and possibilities have been described by Mr. George Cope, the agriculturalist, as follows:

"The agricultural conditions in Liberia are indeed very primitive. The only implement being used by the Native man to till the soil is the rice hoe. This is scarcely better than the hooked stick used by primitive people in scratching the soil. The only other implement used by the Native farmer in Liberia is the cutlass. Since rice is the main foodstuff,

most of the attention is devoted to its production. The bush is cut with the cutlass during the dry season, and when it is thoroughly dry it is burned. When the rains begin corn is planted in the lowlands of this cleared "rice farm", (rice field), as well as closely around the tall palm trees in the field, that have not been cut down. Cuttings from sweet potato vines are sometimes planted in the rice field, as well as tomatoes and cucumbers. The only cultivation that these vegetables get is at the time when the rice is scratched. After the rice starts growing it is more or less a matter of the survival of the fittest as to which shall mature. About two weeks later the rice is broadcast each day over as large an area as can be scratched by the Native women during the day. Country peas, okra, and cotton are often broadcasted very thinly with the rice. The latter is broadcast very thinly in order to give it a chance to stool out and to give some of the other things planted, somewhat of a chance to grow. Of course, the weeds also have an opportunity to grow and they do grow, thus necessitating the pulling of weeds once or twice over the entire farm during the growing season.

"The civilized man farms in very much the same way, with the exception that he has Native men to do his farm work instead of Native women. His implements also include the garden hoe and occasionally the mattock. The civi-

lized man has learned that it does not pay to plant sweet potatoes, okra, tomatoes, and many such things in the rice field. They are planted in a small well prepared garden. He takes his large garden hoe and digs up rows a foot or more in height for his sweet potato cuttings and thereby increases the yield greatly over planting them in the rice field. Ginger is often grown as a money crop. It is planted in a burnt field after small furrows have been dug with the hoe. Two or three times during the growing season it is cleaned out, that is, the weeds are hoed and then it is left until digging time, near the end of the following dry season. Coffee and sugar cane are the only other money crops. Coffee responds well to careful attention and it alone is the source of great profit to a small number of civilized people.

"No doubt there are great agricultural possibilities. The one crop idea of rice in a field for one year, allow that field to grow up in bush for seven years, and then cut it down and burn it again for a rice field, is a costly way of farming. It is costly not only in labor, but in good hardwood timber, as well as in organic matter. This method of farming can be replaced by a good system of crop rotation, in which much less extensive and much more intensive farming must be practiced. The ox could become the beast of burden on the farm and in time the ox might even be replaced by the tractor on

large farms. Civilized as well as Native people living within two or three days walk of a seaport have learned the value of having large coffee farms. No doubt coffee is one of the best money crops for Liberia. The production of vegetables and poultry is also profitable near a market. The coming of the Firestone Rubber Company will undoubtedly bring about a great demand for fruits, vegetables, and poultry products.

"One of the biggest improvements that needs to be made at the schools, is to teach the boys and girls to eat a greater variety of foodstuffs. In order to do this we must not only grow the foodstuffs or have the children grow them, but we must teach them the value of these foodstuffs to the body. This has been and is being done, although the process is slow in many instances.

"At our schools we must teach how to conserve organic matter and available plant food in the soil, by growing different crops on the same piece of ground throughout the year. This is what has helped the farmer in the Unite States more than any one other factor. And it will do the same in Liberia. The boys must be taught to select the seed from the best plants.

"Agricultural improvements can be made in Liberia as well as in the United States. The most important thing is to study the conditions of the community first, and then try to improve gradually over those conditions. As soon as we have created a desire for better farming con-

ditions the improvements will come. The desire can be created. After that the community will imitate farming methods used at the school as much as possible. A good example at the school is the best method to use, and there young leaders can be trained to go out and teach and help the farmers."

The Church has some educational influence in the community, but due to lack of help it is extremely inefficient.

In connection with the Boys' School is also conducted a training school for Native evangelists. The course covers a period of three years, the last year being given by correspondence. The instruction given in this course aims especially to build up the Christian life of the students, to equip them with a fair knowledge of the Bible and kindred subjects, to inspire the young men to preach the gospel among their own people, and to fit them for that work. At present the course is open only to men. The young women who are training to become teachers and mission workers should be encouraged to take some of the courses also.

B. The Emma V. Day Girls' School.

The memorial to Mrs. Day is directly opposite the Muhlenberg Boys' School and on the opposite side of the river. The bank has an elevation of about seventy-five feet, and on the top rises the imposing, new, three-story,

concrete structure.

The well kept grounds add to the natural beauty of the site. The school is built in a U shaped form. It has accommodations for the missionaries, the Native teachers, as well as for the girls. This makes possible a very close personal touch, which is even more desirable for character formation out there than here.

The present staff consists of three white American ladies and five Native teachers.

The eighty-five children enrolled are nearly all boarding pupils.

The technical instruction is similar to that of the boys.

The industrial training is emphasized. It includes sewing, cooking, laundering, keeping the building clean, some pineapple and cassava farming, and some poultry. On a recent tour of the Negro schools in the South, Miss Otto, one of the missionaries on furlough and formerly stationed at the Emma V. Day School, also visited Miss Virginia Randolph's School, the Richmond County Training School near Richmond, Virginia. Miss Otto writes from that visit, "We saw samples of sewing and felt that our girls in Liberia do superior work. This is perhaps because our girls are taught sewing in all the grades, while at Miss Randolph's school only the seventh and eighth grades are taught."

There is also a church in connection with the Girls'

School. It is usually served by one of the missionaries from the Boys' School. The same criticism that was given of that church applies in like manner to this one.

C. Phoebe Hospital.

Mention must be made of the Training School for Native nurses at Phoebe Hospital. This hospital is easily the best and perhaps the only real hospital in Liberia with a physician and a white nurse in charge. Last year three Native girls were graduated from a three year course in nurses training and duly registered with the government. They were the first girls thus to be honored in the history of Liberia. Others are in training now. It is needless to say that such training meets one of the greatest needs of the country.

D. The Schools at Sanoghie and Zorzor.

These two places were not mentioned in the history of the Mission, because they are of very recent origin.

The work at Sanoghie was begun in 1916 and the work at Zorzor in 1923. Sanoghie town is located in the heart of the Kpele country and was at that time one of the largest Kpele towns. Factors, such as a change from a strong to a weak chief, has diminished the population in recent years. There are a number of towns surrounding Sanoghie, but they are all small. The writer is inclined to believe that the station should not have been located at Sanoghie,

but rather one day's journey from there in a district where there are several towns about the size of Sanoghie, and many other fairly large towns in the surrounding territory.

Zorzor was selected with more care. It is located in one of the most populous sections of the country, and has itself about fifteen hundred inhabitants.

Sanoghie is about one hundred miles from the coast, and Zorzor about seventy-five miles farther inland near the boundary line. The sites for the stations are both well chosen, only a few minutes walk from the towns.

The buildings are all made of Native material, but of improved construction. And after a person has traveled for days in the forest and through Native towns the stations look like oases in a desert.

At present there are three missionaries at each of the two stations, and three Native teachers at Sanoghie and six at Zorzor.

Both places have schools with separate compounds for boys and girls. Sanoghie has forty boys and twelve girls, and Zorzor has sixty-eight boys and forty-one girls. None of these schools are boarding schools. The children stay at the Mission, but the parents must supply the food.

The educational program is the same at both places. The children are instructed in the first six grades, after

which the most promising ones are transferred to the Main Stations.

A little training is also given in carpentering for the boys, gardening for the boys and girls, and elementary domestic science for the girls.

Both of these stations have considerable influence upon the life in the whole community through catechetical instruction and through dispensary and medical work. There is a dispensary at Senoghie with a trained nurse in charge, and a hospital of Native construction at Zorzor with a doctor in charge. (Dr. Lape is at present on furlough, but is returning this spring).

E. Village Schools.

In addition to these schools there are also a few village schools in charge of Native teachers and under the supervision of a missionary. The instruction there usually covers the first two grades, after which the children are taken to the nearest central station.

F. Summary and Results of the Educational Work.

There are at present on the field seventeen missionaries including five wives of missionaries, twenty-seven Native teachers and evangelists, ~~and~~ two hundred thirty-four boys, and one hundred thirty-seven girls. Ten missionaries are now on furlough but they are returning during the early summer.

In answer to the question of how education enters

the general program, Miss Mabel Dysinger (a third term missionary, teaching at the Emma V. Day Girls' School) writes, "Education enters the program of our Mission as an important means to an end. The first aim is that of making disciples: the most important secondary aim is that of education. I am not sure whether or not you mean education in its broad sense, which would include industrial education, too; or, whether you mean in its strict sense. Either way, however, I believe education, even in its strict sense, would be counted the most important secondary aim of the Mission. The Christian religion is not in demand; the religious training which we give is not especially attractive to the people. I have never known a parent or guardian who was making application to have a child put into the Mission, to say that they wanted her to get the religious instruction and learn to be a true follower of Christ which we attempt to teach. The secular education is always the drawing card, and because of that we get the control of and contact with the children which gives us the opportunity to touch their lives with the Gospel. Of course, the better our schools, then the more children we shall have, and the greater our opportunity becomes to reach our first aim.

"Education is given a large place in our program, because, while it is possible that a person may be a faithful Christian without education, it is less probable

than it will be if his head and hands are trained to do something useful. He will be, too, far more useful in propagating the message of the Gospel if he can do it intelligently and live a useful life before those among whom he works."

The results are not great and ostentatious. Miss Dysinger has enumerated some of them as follows:

"1. "Men and women who supplement the work of the missionaries by teaching, by doing evangelistic work, and by the supervision of industrial work.

2. "An increasing number of young people who are interested in reading, both for pleasure and information. The attendance in the reading rooms, which are open at certain hours, indicates that interest, and I remember the time when it was practically impossible to get any of the girls to do more than look at the pictures in a book.

3. "The doctor tells us that he knows, without being told, which of the mothers who come to the hospital with their children, have been trained in the Mission. The children are cleaner, more properly nourished, and show the results of their mothers having been trained in hygiene and the care of children.

4. "A fair-sized group of young women who refuse to establish homes with young men who are not morally clean. This result has been brought to our notice more

forcibly within the last few months than ever before. One of our older girls, only a short time ago, went to the home of one of the married men in this community, and, before his wife and ~~her~~ family, exposed improper letters which he had been writing to her for some time. Our girls will not stand for such things any more, - that is, some of them won't. The girl took this step without any suggestion on our part.

5. An earnest desire on the part of young people who have been trained in the Mission, to have their children educated and given better training than they themselves had.

6. The homes established by mission-trained young people are, very often much better organized, much cleaner, and the home life of a much higher type than is otherwise the case. The standards of home life are very low, and there is much room for improvement even in the homes of our own products.

7. A greater thirst for education, on the part of the pupils, is shown by the fact that a number are taking the higher work and doing so with credible results. Also, that whereas a few years ago the pupils had to be apprenticed in the school, now the parents are willing to pay a school fee and the children whose parents cannot or will not, are doing all sorts of things to earn their own fee."

And Rev. F. H. Bloch, another missionary, writes, "The results of the work in Liberia are very positive and encoureging. The seeds sown during the last six decades are bearing fruit. Here and there one sees the marks and blessings of African Christianity." - This is also true to a less degree in the interior.

7. The Relationship of Foreign Missions to the "New Education."

A. The Historic Theory of Missions and the "New Education."

"I am not bound to win,
but I am bound to be true.
I am not bound to succeed,
but I am bound to live up
to the light I have."
--Abraham Lincoln.

When Christ sent out his disciples he told them to preach the gospel and to heal the sick.1. The emphasis was on the preaching as it also is in his final commission.2. And it is usually conceded that the miracles which Christ performed were incidental to his teaching and preaching. The implication is that the acceptance of the gospel changes the whole life of a person.

It is inconceivable that a person whose life is controlled by the gospel should not also do something

1 cf. Matt. 10:7,8.
2 Matt. 28:18-20 and Acts 1:8.

for the relief of physical sufferings where he comes in contact with them.1. This the missionaries did and do. Carey of India, Egede of Greenland, Mackay of Uganda, and Sheldon of Tibet all taught and wrought. They did it as a result of their love of God and in obedience to His command. To them the unit of physical suffering as well as of spiritual need was the individual, and his redemption was the aim. The redeemed individuals would in turn transform, not redeem, the group or society.

This has been the historic theory and practice of Missions as well as of the Church. It is similarly stated by one who is opposed to it. "The aims and methods of Christian education, as of church life in general, that this generation inherited were predominantly individualistic. We have been taught to think of the great salvation as a rescuing of individuals, each by himself, from the guilt and power of sin, and of establishing them, each by himself, in the way of righteousness."2 / A person may take exception to the term "each by himself" at least in the last case. The same writer also states a new theory of the mission of the church and religious education, which equally effects the church extension work in foreign countries. "Our generation has come

1 James 2:15-16 and John 3:17, 18.
2 Coe, G. A., "A Social Theory of Religious Education", N.Y., 1917, p.6.

to see that the redemptive mission of the Christ is nothing less than that of transforming the social order itself into a brotherhood or family of God. We are not saved, each by himself, and then added to one another like marbles in a bag or like grains of sand in a sand pile. A saved society is not made by any such external process."1. The author is evidently not familiar with the subjective psychological aspect of redemption or he should not have used the term "external process" to describe the phenomenon.

B. Missions in Africa and the "New Education."

The most important mission fields in Central and South Africa have come in direct contact with the "New Education" through the two African Education Commissions previously mentioned. The two reports are stimulating and suggestive. The missions must appreciate the helpful criticism of their educational work, the plea for "adaptation" of the different types of work, for further recognition of values in Native life, for the attempt to impress upon the colonial governments their responsibility toward their subjects, and lastly, for the appreciation of the present work. In regard to "adaptation" Mr. Jones, the chairman of the Commission, says, "Whatever is adopted should be adapted."2 .

1 Coe, G. A., "A Social Theory of Religious Education", N.Y., 1917, p.6.
2 Jones, T. Jesse, "A Study of West, South, and Central Africa", N.Y., 1922, p.34.

And, "In content and in aim both the higher and the lower schools must be adapted to the common and uncommon elements of community life."1, About the relationship between Africans and foreigners, Mr. Jones writes, "To fail to make proper provision for worthy Natives is to refuse to make allies of them in the great work of improving the colony and its people. Some Europeans seem even to resent the presence of such individuals. We believe that the true test of culture and civilization is in the willingness to recognize the ability of a member of another race to share in the consideration of conditions that pertain to the life in the colonies."2, The missionary also appreciates the tribute to his educational attempts: "The observation of the Education Committee and the governmental records all agree that the school systems are almost exclusively the result of Missionary effort. Whatever the defect of these schools may be, they usually represent the ideas of education prevailing in the home country,....though it is only fair to say that they are gradually adapting education to the needs of the people among whom they are working."3, Many other kind statements about the missionaries and their work are too kind and tend to disarm the missionary for the program of the author.

1 Jones, T. Jesse, "A Study of West, South, and Central Africa", N.Y., 1922, p.49.
2 Ibid p.95 .
3 Ibid p.84 .

This program is very briefly stated, but exceedingly comprehensive. It consists of four "Simples", given in order,

1. Health and sanitation.
2. Appreciation and use of the environment.
3. The household and the home.
4. Recreation.1,

Mr. Smith also states that it is important to note the fact that by recreation the author means re-creation. That is, religion is included as a subdivision under the last "simple." The writer concurs that this is an important fact from more than one point of view! Dr. Jones has since written a book, "Four Essentials of Education" in which he presents the same views.

In this program "services formerly rendered merely as incidents to the mission program are now regarded as central and vital."2. It will be noted at once, and the context verifies, that this may be both desirable and undesirable depending upon the point of view.

When Dr. Jones was asked for advice in Africa, he refused, saying, "I do not want you to do anything in particular, I want you to do from a new point of view what you are doing at present. If you get the new point of view the necessary changes will follow of themselves."3,

1 cf. Jones, T. J., "Education in East Africa", N.Y., 1925, p.8, also
Smith, E. W., The Christian Missions in Africa", N.Y., 1925, p.62.
2 Smith, E. W., quoting Jones, T. J., p.132.
3 Ibid p.170.

It is readily admitted that some services rendered by missionaries in an incidental way ought to be more vital. But this is not the main issue. The crux of the argument is "the point of view."

In the program that Dr. Jones advocates we soon recognize an old acquaintance, Herbert Spencer, in a new suit. The phrase "education must be for life" is not unfamiliar to Mr. Jones and his co-workers. And Herbert Spencer said, "To prepare us for complete living is the function which education has to discharge."1.

The very composite conference at Le Zoute was not even willing to adopt this program, but adopted a general statement concerning the curriculum. "Character development based on religion should be the coloring of every educational activity. Hygiene and health should be emphasized, not only in the practice of the school and home but in the reading, writing, and arithmetic of the school. Agriculture and industry should be taught in the class-room as well as practiced in the field and workshop. The building up of a sound home life should receive consideration in the school as well as exemplified in the home, and the value of recreation should be taught by both practice and precept."2,

In this connection another resolution is interest-

1 Graves, F. P., "A Student's History of Education," N.Y., 1915, p.400.
2 Smith, E. W., "The Christian Missions of Africa", N.Y., 1926, p.83.

ing. "This Conference regards Christlikeness as the supreme moral achievement, and to fashion character after the pattern of Christ is to them that definition of the aim of education which, traced out in all its implications, is felt by the consent of our whole nature to be at once the highest and most comprehensive."1.

C. Some Criticisms of the "New Education" in its Relation to African Missions.

It is often difficult to know just what Mr. Jones means. He writes, "Training for the religious leadership of the African people is the most vital of all educational responsibilities.....Development of character and religious life should be an essential phase of every educational activity."2, And in the same breath he includes religion as a subdivision.

Whatever may be said about the scheme of education that the Education Commission presents, one thing seems evident to the writer of this paper. The scheme is built on the new theory described by Dr. Coe in the above quotation. "Transformation of the social order" versus individual redemption, that is <u>the point at issue</u>, and that is <u>the crux of the matter</u>. As such there is no place nor need in the scheme for redemption in its primary etymolo-

1 Smith, H. W., "The Christian Missions of Africa", N.Y., 1926, p.109.
2 Jones, T. J., "A Study of West, South and Central Africa", N.Y., 1922, p.74.

gical and Biblical sense. Recently Dr. Rabbi Wise in a speech on the differences and similarities between Judaism and Christianity brought as a charge against the latter that it is primarily a religion of redemption. That is true. But that redemption includes every human and divine relationship. There is not a relationship between man and man, one society and another, race and race, that Christianity is not bound in the nature of the Golden Rule to take up. But even if the Golden Rule were kept that would not be salvation. Redemption is the crowning glory of Christianity.

"Transformation of the Social order" versus individual redemption involves a conception of God, man, and his destiny. The "New Education" says, "The religion of Christ has to do with the whole man - with here and now."1. The historic theory says that the religion of Christ has to do with here and now - and then - with life, most certainly, and with eternal life.

To the person who accepts this theory "the aims of Christian education are first, to bring the individual into conscious relationship with God and to train him in the ways of Christian living, and second, to train the pupil for helpful participation in the life of the Church, and third, to lead the pupil to a right understanding of

1 Smith, E. W., "The Christian Missions of Africa", N.Y., 1926, p.79.

his proper relationship to others and to fulfill his social obligations as a Christian."1 .

"We can, therefore we must."

"Who hath despised the day of small things?"
--Zecharish 4:10.

B. A Progressive and Conservative Program of Improvement of Education in the American Lutheran Mission.

A. A System of Village Schools.

Having said all that he wishes to say about the insufficiency of the new theory of Christian education, the writer wants to emphasize that the mission must do everything possible to improve the health, the home, the agriculture and industry, and the recreation of the people. Through this training and in addition to it the mission must first of all bring them the Gospel.

In order to accomplish that at all a system of village schools is necessary. At present there is little hope for the village schools, because of the lack of teachers and people to supervise them, but the mission must work toward this.

These schools should be day-schools. And with the exception of the teacher and equipment to be used they should be built and maintaine by the people. The teacher should be married. The curriculum should take in the

1 From "Lutheran Leaders of Christian Education in Conference", "The Lutheran", March 10, 1927.

first two grades including religion for both boys and girls. Simple and practical instruction should be given in health. The teacher should be able to supervise a little garden work for each child, but the children should not supply cheap labor for the teacher's garden. The teacher and his family should be able and anxious to relate the whole program of the school to village life. These schools must be open to all who can be made to attend. And after the first two grades the poorer pupils will drop out and the abler ones will go to the central schools.

In Nyasaland, where the well known Dr. Laws has done such a remarkable work, the field is divided into districts. It is the plan and aim to have a native minister or evangelist supported by the people for a district. Each district is again subdivided into smaller areas with five or six schools under the oversight of a catechist. Few of them have gone beyond eighth grade. "But they are men of sterling character, and are able to relate the school to the village life." The European missionary visits each school once or twice in the year.1,

B. Secondary Education.

The writer would like to see the establishment of a junior high school for both boys and girls with work

1 cf. Jones, T. J., "Education in East Africa"., N.Y., 1925, p.209,

similarly advanced in the trades for the boys and domestic science for the girls. The ninth grade course should consist of general mathematics or applied arithmetic, English, general history, general science, and religion. The last year should be devoted to normal work with practice teaching under supervision. No attempt should be made to go beyond the junior high school for yearsto come. If the students are not then efficient enough to teach their native brethren they never will be. And it is primarily the duty of the missionaries as well as the intention of the home church to give all an opportunity.

C. A Definite Program of Agriculture.

Any hope of prosperity on the part of Liberia must be in developing her agricultural resources. British census experts have deduced the principle, "that when a nationality declines to cultivate the earth, the first industry of life, that nationality has a tendency to decrease."1.

Dr. Jones gives the following valuable suggestions for an agricultural course:

1. "A man with sound ideals of education and business ability, who likes to work with his hands and believes that well-directed farm labor has educational value.

1 Jones, T.J., "A Study of West, South, and Central Africa", N.Y., 1922, p.98.

2."A farm, conveniently located and moderate in size, so that students may pass from work lessons on the farm to classroom lessons without undue loss of time.

3."Practical equipment similar to that required at students' farm home.

4."A firm conviction in the minds of teachers and students that doing is more important than talking, so that all will regard farm work as a more significant test of educational advancement than written papers or recitations.

5."Payment of students for farm work on the basis of value of product rather than time spent.

6."So far as possible, only agricultural students should be employed on the farm, and the work should be so planned and supervised that the educational advantages are realized.

7."So far as possible, only those crops should be produced for which there is a sure market at the dining hall, in nearby markets, or in general market for staple cash crops.

8."The buildings, like stock and equipment, should be maintained on an efficient basis."1.

The village school gardening has already been mentioned. The central schools should develop that further, and the most advanced school should have a definite,

1 Jones, T. J., "A Study of West, South and Central Africa," N.Y., 1922, p.73.

elementary technical and practical course in agriculture. The central stations should have individual garden plots and also a demonstration plot for the people of the community and strangers to see and to imitate. Only money crops such as coffee and vegetables should be raised at the central station. Some experimentation should be done in the course of agriculture. Animal husbandry and poultry should also receive attention.

D. A Community Program.

Such a program must be inclusive. Young and old, boys and girls, men and women must have a part in it. Leisure time must be utilized to the best advantage, and play must be furnished. For the Africans like to play, but they don't know how. Play not only exercises the muscles, but it often limbers emotions that are stiff from ill nature and bad humor. It makes for comradeship, sportsmanship and united action. These are all things that the African needs to learn.

The writer desires to emphasize two aspects of an educational community program. Others are important, but these two have especially attracted his attention through personal experience and reading.

(1) Nursery and Kindergarten.

Apart from knowing the meaning of these two words the writer is entirely ignorant about the subject.

Experiences in the interior have made these terms live to him. On trips through the country when he stopped in native villages over night, often the first thing he would hear at next daybreak would be the mournful death-wail of a mother, who, when she woke up, found the baby dead by her side. The infant mortality rate has already been referred to. At present there is a baby little more than one year old at the Emma V. Day Girls' School. The father carried the baby three days journey from the interior to the mission when the infant was only a few days old. The mother had died. Shortly after another father brought twins for the same reason. The mission was unable to take them and so they too died. Examples could be multiplied. They die in rapid succession one after the other.

A nursery is greatly needed for the lives of these little ones. This should be in connection with the Emma V. Day Girls' School; so that the girls could take turns of serving in the nursery. And what a splendid training that would be for these potential mothers.

From the nursery to the kindergarten is only one step. Mrs. James W. Miller, a former teacher of the kindergarten at the above mentioned school, writes, "The Christian kindergarten is a most valuable asset to an educational program for the Liberian people. The

children are so rooted in the fears and superstitions of their people through folklore and song, that it may take several generations to uproot it. In the kindergarten play and work, simple Christian hymns and Bible stories become a part of the little tots and counteract the other influences."

"It is in the kindergarten, too, that they learn to love the doing of work. They learn to stick to it, and to do it over until it is right, and they experience the joy and pride of a piece of work well done."

In the interior a combined day nursery and kindergarten can be arranged.

(2) The Women.

"The woman's cause is man's.
They rise or sink
Together, dwarfed or Godlike,
Bond or free."
--Tennyson.

The reading of reports on the subject have brought with renewed and increased force to the mind of the writer the necessity of doing something for the African women. It has been said that a people do not rise higher than their women. "Tragic results will follow if the education of the African woman does not develop on parallel lines and simultaneously with that of her husband."1, "The mothers of Africa are the predominant in-

1 Jones, T J., "Education in East Africa", N.Y., 1925, p.341.

fluence in development, and progress will be largely measured by the degree of speeding up female education. The effort of teaching a man hygiene will be largely wasted if his partner in her home has not the intelligence to appreciate its value."1.

In the interior the mission has not been able to do much for the girls as yet. Something could have been done for the women, but nothing has been done.

"The African woman needs a friend more than anything else.....One thing is certain: Africa will never be won for Christ until her women are won. Their sorrows, which are many, call for relief. Their influence, as wives and mothers, is paramount. A wise strategy would seek to enlist them for the Christian mission. Gain the women and you will gain the men - the reverse is not so certain."2.

Dr. C. T. Loram of South Africa has written so sympathetically and understandingly about the perplexing sex problem of the African girl: "The whole question of sex and the terrific part it plays in an African girl's life has to be faced fearlessly, reverently, and sanely..... One has to remember that the strong physical instincts of the African girl are as much a part of her humanity as the spiritual consciousness with which she has been endowed, and any sort of undue repression is harmful. Our

1 Jones, T. J., "Education in East Africa", N.Y., 1925, p. 341.
2 Ibid p.183.

task is to give spiritual life its true place; then the physical and sexual will assume their true places. To the African it is a normal thing to prepare even from childhood for marriage, which is to them the one aim and meaning of life. If we tell our girls that all the customs in which they have grown up are sinful and forbid them, they will soon get an artificial conscience and unless we give them greater and more absorbing interests they will probably go on practicing these customs with guilty consciences, or continue, even if giving them up, still obsessed by sexual instincts. We shall have done no real good. What we have to do, I believe, is just to go on giving them the offer of the life that is in Jesus Christ, teaching them that the Spirit of God is for them; that their bodies are His Temple. It is new thoughts, new ideas, new conceptions of life that matter. Thoughts and ideals are more powerful even than custom. It is the expulsive power of a new affection that they need. There must be a new Master. The girls must be taught the sacredness of the body as the vessel of the Divine Nature, and they must be given absorbing occupations and interests."[1]

At a conference of West African missionaries and educators from this country held at Hampton Institute, Virginia, last February, the following outline was prepared as suggestive for work among girls and women:

1 Jones, T. J., Quoting Loram, C. T., in "Education in East Africa", N.Y., 1925, p.345.

IT IS ESSENTIAL:

1. That such work be carried on in the vernacular.

2. That so far as possible religious equivalents be devised for the rites and observances which have been associated with seasons and events.

3. That the project for such work be adaptable.

4. That the local organization should appear to be spontaneous and should be cooperative.

IT IS AGREED:

That a work among women should envisage the woman as:

1. Wife - in relation to her husband.

2. Home maker - cleanliness, order, cooking, sanitation.

3. Mother - pre-natal care, child hygiene, reverence for parents, discipline.

4. Provider - planting, harvesting, storing of food, fishing, livestock.

5. Member of the community - her relation to the patriarchal group, her fellow-women, village sanitation, her needy neighbors.

6. Craftswomen - potter, weaver, basketmaker, netter.

The work among girls should envisage the girl as:

1. Daughter - in her relation to her parents, manners, reverence, service.

2. Member of the community - in her relation to the patriarchal group, of youth to youth, to needy neighbors.

3. Potential wife - in her relation to sex rites.

4. Potential home maker - crafts and domestic arts.

5. Potential mother - child hygiene.

Among the sources to be drawn upon in the invention of a program for work among women and girls in the village are:

1. Traditional recreations - games, songs, dances.

2. The traditional lore - folk tales, proverbs, riddles, etc. These to be studiously discovered and applied to such activities and habit-forming appreciations as the program would seek to foster.

What an organized work among women and girls might be:

1. Help the needy - sick, old, orphaned, bereaved.

2. Correct cruel customs.

3. Conserve the racial treasures and the best of the past by remembrance, appreciation, and practice.

4. Assimilate the new by intelligent selection - experiment, and adoption.

Suggested method of realizing this program:

1. Through organization along age lines.

2. Through experienced, mature leaders - teacher in the village, Jeanes teacher, matron of girls' school (in vacation), and leading Christian in the neighborhood.

3. In regular contacts with the group.

4. Through concrete methods derived from the local circumstances - games, plays, songs, slogans, and related to seasonal celebrations.

5. Projects: dramatics, pageants, dialogues, competitions, exhibits, pictures, (as stereopticon), a cooperative days work, and religious observances.

9. Summary and Conclusions.

The American Lutheran Mission work in Liberia has been expensive both in money and in lives. Comparatively few results can be pointed out. Yet the missionaries have never been willing to give up the task. There is a needy people, and the need seems to be the lure of Liberia. This need has been further impressed upon the writer through the preparation of this paper. He has sketched some of these needs and presented a few remedies. He agrees with the old veteran missionary who recently said, "The hope of Africa lies not in prosperous colonies, nor in sanitary homes, nor in better crops, nor knowledge of cattle breeding, nor in the political franchise, nor in systems of education - all good things and earnestly to be sought after - but in good men and women. Faith in Jesus Christ and obedience to him will transform Africa and make her fit to take her place at the great table of the world."[1]

1 Frazer, Donald, in his presidential address at Le Zoute Conference - Sept., 1926.

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It is almost impossible to distinguish between primary and secondary authorities in these references, because with perhaps one exception the writers have all first hand information on one or more aspects of the subjects on which they write. In regard to the particular tribe which the present writer describes, (the Kpele), none of them have any authoritative, first hand information, because at best, some of the authors have only traveled through the country, and others not even that, and to the knowledge of the writer, nothing has been written previously on that tribe. The following division is merely of the sources to which the writer has most frequently referred:

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