MORALITY IN SCHOOLS

NOT THE PLACE FOR IT, SAYS DR. CHAPMAN.

In His View, the Church and the Family Must Not Abdicate Their Rightful Functions.

WOODLAND, Wash., June 13.—(To the Editor.)—The Oregonian of June 7 contained an extract from the Brooklyn Eagle, headed "Morality Must Be Taught," which I read with so much interest that I will, if I may, make a few comments upon it.

The extract begins by admitting (1) the old affirmation of the Church of Rome that our public schools are deficient ethically. "The whole system as it now exists is morally a negation," it says. It then gives (2) some "sinister symptoms of moral obtuseness," which "show themselves on every hand"; makes the point (3) that "righteousness does not come by nature," but must be taught like reading and writing; asserts (4) that a school which does not teach "essential morality" and "what it practically means" to each of its pupils within six months shows "its unfitness to be a place of training for future citizens"; admits that the state may rightly "compel the child of every citizen to be sent to school," and deduces (5) that if a child does not know the difference between right and wrong at the end of its schooling, "the fault lies at the state's door"; and concludes (6) that if ethics cannot be taught in the public schools without dogma, then ethics will be taught with dogma.

For easy reference I have numbered those points of this extraordinary article upon which I wish to comment.

1. That the public schools do not teach morality.

This, it seems to me, might be true without just cause for blaming the schools. It might well be replied that to teach morality is not their function, but rather to teach the elements of positive knowledge. We support the vast machinery of the church to teach morality; or, if not, what do we support it for? Let a man hint that the church is a parasite upon civilization, and will not a host of ministers shriek in reply that the church alone keeps the world from moral rottenness? If dogma helps teach morality, the church has dogma, plenty of it; the church, too, has enormous wealth, and it has a great army of educated men who call themselves "teachers" after the example of Jesus. If they are not teachers, what are they? And if they do not teach morality, what do they teach?

Morality is stern; virtue, as Dr. Johnson said, is surly; the feminized modern church shuns what is stern and surly, preferring one sort or another of delectable hysteria; it finds an easy substitute for virtue in "sociology," in "missions," in "charity"; but the church cannot abdicate its one and unique function of holding mankind to righteousness and throw the duty upon the schools. Poor schools! When, to meet all demands, they have assumed to teach all the arts, all the fads, all the trades, and all the creeds, they will be marvels indeed!

We also claim, ministers, editors, teachers and all of us when we have a pious spasm over divorce; for example, that the family is the great teacher of morality. We deplore what harms the family because the family is the moral basis of society. This is the one strong argument for our system of monogamic marriage and parental control of children; but we are now told that morality must be taught, not in the family, but in school. Very well, what then is the family for? It is true that the modern family in which the woman dominates, has ceased much of its moral function; and, like an organ which has ceased to function, it is decaying; but that is not a good reason for throwing the duty of the family upon the public school.

Our modern immoral church and decaying family are results of the dominance of woman, who is a hysterical creature, and these two fundamental institutions of civilization, when men reassume their rule, will attend to teaching righteousness without calling on the public schools.

As things are, it would be much more lamentable for the public schools to try to teach morality than to let it alone. These schools are part of the political machine; the men who control them prescribe courses of study and select textbooks are, for the most part, expert politicians, with the ideals and morals of their class. The morality taught in the public schools would be the morality of politicians; and it would be taught by women. Let us humbly give thanks that, so far, the Nation has been spared this calamity. As a Nation without morals we seem to get along fairly well; but heaven help us when we come to follow the ethics of politicians expounded by women.

2. The Oregonian's quotation recites instances of degenerate morals, malicious injuries, indifference to civic corruption, gross conduct of young men and women; and the inference is made that we are going from bad to worse, which is probably a sound inference. It may be remarked, however, that the world has passed through periods of worse morals than ours, and in ages when there were no public schools. Our present degeneracy is not likely, therefore, to be the fault of the schools, but its causes are the same as those which have produced similar effects in former centuries. Students of history know that a cowardly, mercenary church, decayed family authority and public and private immorality are generally simultaneous. Our schools partake of the moral condition of these times; they do not cause it, and they cannot better it.

3. That righteousness must be taught, like reading and writing, out of a text-book.

This is the famous postulate of Socrates, which Christianity has discarded in part only; but it sounds queer from a paper evidently quite orthodox and pious like the Brooklyn Eagle. We Christians hold that the principles of morality may be learned, but the practice of them is not possible for us, at any rate not for long, without divine aid. The Eagle, therefore, and, I suppose, The Oregonian, too, since it makes no protest, are reprehensibly pagan at this point. They ask the public schools to do what can be done by the Holy Spirit alone; namely, as we say at prayer meeting, to keep us in the paths of righteousness. Without divine aid continually granted in answer to our prayers, we should wander, we should stray.

4. That the principles and practice of morality must be taught at school in six months' time.

This is a good sample of a certain kind of talk about education, the kind which generates heat, but not light. Ordinary good morals are good habits, nothing more and nothing less, depending somewhat upon precept, more upon example, and most upon practice for a long time under vigilant compulsion. The infant human in the state of nature is a filthy, perverse, wicked creature, cunning and cruel. The grace of God, aided by a hickory withe well laid on, sometimes makes him decent in the course of 15 or 20 years; but to talk of finishing the job in six months shows either amazing faith in our women pedagogues or amazing ignorance of human nature. Even the French Jesuits asked seven years for it, and their system of morality was not remarkably severe, though it was complete.

5. That the state is to blame if a child does not know the difference between right and wrong at the end of its schooling.

Who is to blame, or what is to blame, if a church does not know the difference between right and wrong at the beginning of the 20th century? The Holy Spirit, we fervently trust, has been laboring with the church for nearly 2000 years; but for all that the Baptist church gaily decks herself with the spoils of a plundered nation, robing for the bridegroom in the gold and silken fabrics she hath taken from Rockefeller, her Babylonian lover—as the price of what? The Episcopalian church has its Pierpont Morgan, the Presbyterian church has its Platt; all the Protestant denominations, however much they may disagree in their creeds, unite zealously in a common ritual to worship ill-gotten wealth and unrighteous power. The smoke of the incense burning on their altars rises not to God, but crawls low along the ground to the nose of the millionaire and the boss. The Presbyterian church in its new creed "humbly acknowledges the mystery" in the contradictions that God is the author of all events, but at the same time is not the author of sin; that all things are foreordained, while the will of man is free, and that in repudiating fatalism it holds to "the granitic element of Calvinism." Such phrases either mean nothing or they are immoral. It is a graceful confession of unworthiness on the part of the churches to ask the public schools to teach morality for them; and to blame the state if it is not taught; but the office of the church is not a sinecure, and the common sense of mankind will not permit her to enjoy her emoluments in perpetuity while she shirks her duties.

The morality of the state cannot be other than the morality of the people. To blame the state for not teaching morals is to blame the people for not teaching themselves what they do not know and what they can learn from the church alone.

6. That the public schools must teach dogmas if they cannot teach morals without dogmas.

I suppose this means that they must teach false or doubtful dogmas; for in the case of a dogma undisputedly true there could be no controversy about teaching it in the public schools if it had any utility. What system, then, of false or doubtful dogmas shall our politicians select for their women pedagogues to base their moral teaching on? Or must they teach all systems and make children moral by asking them to believe contradictions and impossibilities, as the churches try to make men moral? The modern world meets the insincerity of the church with a cynical smile; is it hoped that the child in school might be more effectively imposed upon?

The world has had its experience of the kind of morality which teaching dogmas produced in the times when dogmas were believed. Superstition, the lust of cruelty, wholesale murder, wars for the glory of God, insane statutes, Judges taking testimony from witnesses whose bones were breaking on the rack, the persecution of science, the burning of witches, St. Bartholomew, Sicilian Vespers—we know all about it, thank you; and once is enough.

C. H. CHAPMAN.

MISS BULLEN RECOVERED

Was Weak and Went Home Without Resistance.

PUEBLO, Colo., June 14.—Miss Katherine Bullen, who mysteriously disappeared from the home of her brothers, proprietors of the Bullen Bridge Company, and two days after her return from Vassar College, N. Y., was found late this afternoon near the headgates of the Bessemer irrigating canal, eight miles west of Pueblo. All day scores of mounted men, stimulated by the offer of a liberal reward, were riding over the country all the way to the mountains. Miss Bullen must have been carefully concealed among the cliffs and ravines about the quarry district at Upper Goodnight Station. The weather was very warm, and she went to the ditch to get a drink, but was so weak that she fell into the water. A young man ran up and helped her out. A neighboring ranchman telephoned to the city, and an ambulance was sent out at 10:30 tonight. The man says that the lady made no resistance, and seemed glad that she was to be taken back to friends.

Four Burned to Death.

KANSAS CITY, Mo., June 14.—Four persons were burned, two perhaps fatally, here today in an explosion that followed an attempt of Mrs. Julia Hawkes to light the kitchen fire with kerosene. The injured: Mrs. Julia Hawkes, aged 30, will die; Thomas Hawkes, aged 7, Mrs. Hawkes' nephew, burns, probably fatal; William Weggles, Mrs. Hawkes' father, severely; Mrs. Martha Weggles, burns on hands, face and arms, severe.

King Albert Growing Weaker.

BERLIN, June 14.—The condition of King Albert of Saxony continues to be uncertain, but His Majesty is steadily growing weaker. The members of the Saxon Cabinet have no hope for the King's recovery.

Fair Site Committee.

A special meeting of the Lewis and Clark Fair site committee of the East Side Improvement Association has been called for Monday evening at 8 o'clock at 25 Grand avenue north. Everybody interested in the matter is invited to attend.

In Great Britain in 1901, 1277 persons were killed on the railroads.

AMERICANS LEAD IN JAPAN

UNITED STATES CAPITALISTS DEVELOPING NEW INDUSTRIES.

Standard Oil Company, American Tobacco Company, Messrs. Gould, Brady and Others in the Field.

KOBE, Jana, May 23.—(Special Correspondence of New York Journal of Commerce.)—American capital is taking the lead of that of other countries in the recognition of Japan as a field for investment and in the recognition of its resources and industries as worth exploitation and development by foreign money backed by foreign assistance and advice.

The Standard Oil Company and the American Tobacco Company were the first big corporations from abroad to bring money into the country for the development of purely native industries, under Japanese law and in co-operation with Japanese proprietors. Within the past few weeks representatives of big American capitalists have arrived in Japan to inquire into offers of similar opportunities for the profitable employment of large blocks of capital under conditions similar, or nearly similar, to those secured by the Standard Oil Company and the American Tobacco Company. An American millionaire, whose name is given here as Mr. Brady, has two representatives on the spot discussing terms with the Gas Works Company of Osaka, the second city in the Japanese empire and its largest manufacturing center. This concern, like many others in Japan, with a promising field of operations around or before them, is crippled by sheer lack of the staff of enterprise and the means of development. With the co-operation of American money it proposes to increase its capital from $175,000 to $2,000,000, 50 or 70 per cent of the additional money to be furnished from the United States. Negotiations are in progress at the present time, and it seems probable that the company will secure the money it needs from America. Terms and conditions have not yet been adjusted, but it may be said that they will take the form either of a loan at high interest—9 or 10 per cent is common in Japan, and with good security—or a partnership in the company, possibly with American representation in its management.

Furthermore, it is announced that the formation of a match trust, to cover the whole of Japan, is projected, with the aid of funds to be supplied by Mr. Gould, son of Mr. Jay Gould, and it is stated here on what appears to be good authority that a provision agreement has already been signed between Mr. Gould's representatives and the owners of the Japanese factories who propose to organize the trust. The capital mentioned is $6,000,000, but what proportion of this amount is to be provided from America, and under what conditions have not so far been disclosed. It is stated, however, that the trust will be in working order by October next.

Whether or not these tentative proposals finally materialize, undoubtedly they have much significance. Capital is the great need of Japan at the present time; the pulse of the financial and industrial system of the country beats low for want of it. No cry has been louder, none has been kept up more consistently for years past, than the cry for the introduction of foreign money to enable the industries of the country—some of them to keep on their feet, others to go in for a legitimate policy of expansion; while much of the country's mineral and other resources are lying fallow for mere want of the means of cultivating them.

That there are golden opportunities for foreign capital in this country is certain. But the conditions under which it must operate have to a large extent repelled it hitherto, and the Japanese, much as they desire and much as they need capital from abroad, manifest a jealous conservatism when any change in those conditions is mooted. That jealousy is the real secret of the comparative failure of the country to induce foreign capitalists to unloosen their purse strings for the benefit of Japanese industries and for the exploitation of the natural resources of Japan.

No foreigner can own land in Japan in his own name and in his own individual right. The only contrivance by which they may acquire right of possession in land is the creation of what is called a "juridical person." A "juridical person" is a group of individuals constituted as a company or copartnery under Japanese law. A "juridical person" may own land, but foreigners are so distrustful of the guarantees of this legal contrivance that it never seriously enters into the calculations or transactions even of those foreigners who are resident in the country. In fact, it is never thought of as a substitute for the clear right which is desiderated—the right of owning land as it is owned by any person who can pay for it, and cares to pay for it, say in America or Great Britain. Moreover, no foreigner or group of foreigners can operate a railway in Japan. The bearing of this feature of the law of the country on the negotiation of loans from abroad is evident. The foreign capitalist who might be willing to let out his money to Japanese railways—and most of them are badly in need of it—foresees the possibility that his ultimate security may disappear through the wide meshes of the statute law of the land. If he loans his money the management of the railway must continue in Japanese hands whatever the magnitude of the loan. If the railway is badly managed, and ultimately is compelled to give up business, the company, as a going concern, cannot be taken over by foreigners in lieu of repayment of loans made. It must be sold to Japanese for what it will bring, and there are certain features of Japanese commercial practices which in such cases would render it practically certain that the foreign lender would not recover the full amount of his loan by the sale. It is there and other similar obstructions that have hitherto freightened foreign capital away from Japan.

Operations of American Capitalists.

It seems possible, nevertheless, that a large amount of American capital is to accept the risk of these conditions. The most efficient mode of securing reliable and profitable employment for foreign capital in Japan is that which has been adopted by the American Tobacco Company and the Standard Oil Company. The former is now, so far as can be known, reaping large returns on a sum of $2,500,000 put into the tobacco industry in Japan. Two and a half years ago the company negotiated a half interest in the business of the biggest native tobacco concern. The joint corporation was capitalized at $5,000,000, of which the American Tobacco Company provided one-half. Since then the joint corporation, vitalized by American methods introduced by American representatives who joined the management, has made a big effort to capture the entire cigarette trade of the country. It has not yet succeeded, but its success has been good enough to satisfy the American Tobacco Company of the wisdom of the venture—the venture which is the leading example, as it was the first on a large scale, of the successful application of foreign capital to the development of a purely native Japanese industry. The joint company is constituted under Japanese law, and was registered at the time of its formation in Kyoto, the former capital of Japan. Its chief offices were there for some time, but have lately been removed to Tokio, the present capital. It has factories in Tokio, Kyoto and Osaka. Mr. B. J. Parish is the principal representative of the American Tobacco Company on the board of management.

The Standard Oil Company some months ago furnished the larger part of the capital of the International Oil Company, formed for the development of Japanese oil fields, chiefly in the Province of Echigo, on the north coast of Japan. Like the American Tobacco Company, the Standard Oil is not registered in Japan as an American company under its own name. But it has provided a sufficiency of foreign capital and foreign experience to a company constituted under Japanese law. The company is a Japanese legal unit, not American; and the Standard Oil Company, as a company, has neither art nor part in the concern. It is Standard Oil capital, however, that is at the back of it, and the Standard Oil agents in Japan and throughout the Orient will sell its oil. It has fair prospects, although the development of its oil field holdings is little more than begun. Japan has many promising oil districts, and the International Oil Company, in which Standard Oil money has been largely staked, is within the radius of the most likely field which has yet been tapped in the country.

In other directions, as has been indicated, there are excellent prospects in front of American or other foreign capital in Japan if it be laid out on somewhat the same principles as have been provided for by the American Tobacco Company and the Standard Oil Company.

Mr. Gould's investment of some millions of dollars in the Japanese match industry should be an excellent risk, for the match trade is one in which Japan has every chance of maintaining and improving the position she has acquired in the last few years. Not only does she fully supply her own needs, but she has now a large export trade. China, Hong Kong, Korea, Australia, the Philippines and even the United States accept part of her output. The total export in 1900 was nearly $3,000,000 worth. In 1890 it was no more than $700,000. The number of factories in 1899 was 278, employing 19,225 persons, being 5203 males and 14,026 females. The Japanese match is driving out the European—especially the Swedish—all over the Orient. Its cheapness is its chief success, of course, but the manufacturers are very facile in imitation of European brands, and considerable quantities are sent to China and elsewhere bearing the labels of Swedish and other European makes. Match-making labor is cheap, and some—probably the majority—of the factories work under rather primitive conditions. American capital and American assistance in the management of a match trust in Japan might do a lot to improve these conditions, besides extending the trade and expanding the profits.

As to importation of American capital for such Japanese enterprises as the Gas Works Company of Osaka—which is negotiating with representatives of American money—prospects of remunerative employment are good, provided the matter is gone about in the right way. Osaka and all Japanese cities are still mainly lighted by oil, although it surprises a newcomer to find electricity installed as a partial, or more or less ornamental, illuminant, in many out-of-the-way places. Osaka is a city of nearly 1,000,000 inhabitants, and there is field enough there for many kinds of enterprises if they had the capital and the steadying influence of foreign co-operation in their management. The history of many Japanese industrial undertakings which have gone to the wall in recent years is a history of Japanese shortsightedness in method and Japanese eagerness to grasp present advantage and present profits irrespective of the future and its possible dangers and relapses.

Foreign capital, to reap the lucrative harvest which undoubtedly waits upon its skillful employment even under existing conditions in Japan, should carry its proportionate foreign representation wherever and in whatever sphere it may be employed in the country. This, as the American Tobacco Company and in a less degree the Standard Oil Company have shown, can be satisfactorily arranged. On other conditions there cannot be complete assurance that it will be either well or judiciously employed.

Holders of American capital are not alone in seeking an outlet for the employment of their money in Japan. Sir William Bisset, formerly director-general of Indian railways, one of the leading British railway experts, and at present largely interested in important railway interests in England, has been in Japan for the past month, under commission from large capital owners of London to examine the roads, prospects and systems of several of the largest railway corporations in Japan, which seek to negotiate loans in London. Sir William Bisset has made it quite clear to the Japanese that, so far as their railways are concerned, the legal barrier which prevents foreigners from owning or operating railways is a most serious obstruction in the way of an inflow of foreign money for aid of the railways. Whether or not Sir William Bisset will recommend his principals to make loans to the Japanese railways he has seen, notwithstanding the menace to security which the legal difficulty offers, remains to be seen, but it is rather unlikely. Certainly his failure to recommend loans would materially help to convince the Japanese that they must make large and more generous concessions to foreigners if they wish to secure foreigners' money for the development of the industries and the natural resources of their beautiful country.

Fire Engine Wrecked.

NEW YORK, June 14.—In making what was expected to be a record run to a fire in lower First avenue, a fire engine was overturned at Great Jones street and the Bowery, and Edward D. Murphy, the driver, who was strapped to his seat, was probably fatally injured. Captain John Walker and Gerhardt Webber, engineer, who were riding on the step at the back, were hurled 10 or 15 feet and painfully hurt.

It was slippery when the engine made a short turn out of Great Jones street, where the department is situated. When the off horse of the three drawing the apparatus reached the tracks of the Fourth-avenue car line, he slipped and fell, carrying the others with him. The engine careened and then tumbled over on its side. Murphy had no chance to escape. One of the straps which held him to the seat broke, but as he was carried over by the falling engine he became partially pinned under one of the front wheels. It was with much difficulty that the wheel was jacked up and the driver released.

New Telegraph Division.

NEW YORK, June 14.—It was stated today at the general offices of the Western Union that the new Pacific division of the company's service will embrace the territory of the old fourth division and large trade centers in the State of Washington which were formerly in the eighth division, with headquarters at Minneapolis. The old fourth division comprises the States of California, Nevada and Oregon.

SAN FRANCISCO, June 14.—The creation of a new division by the Western Union Telegraph Company and the promotion of Frank Jaynes to general superintendent of the Western division has brought about several changes. Superintendent Jaynes' jurisdiction will extend over all the Western Union lines west of Albuquerque, El Paso, Ogden and Spokane. There will be two districts under the control of Superintendent Jaynes. The first, covering the lines south of the Oregon and Idaho state lines, will be in charge of F. H. Lamb, of San Francisco, whose headquarters will be in this city; the second or northern district will come under the superintendency of T. W. Goulding, former manager at Vancouver, B. C., with headquarters at Seattle.

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