

WOMAN OFFER FOR MODERN WORLD

Chicago Professor Classes Them With Negroes as Inferior.

THIS WHITE MAN'S WORLD

Thomas Renews Condemnation of Female Sex, Calling Women Amateurs in Modern Intellectual Life of Mankind.

CHICAGO, Jan. 19. (Special.)—Modern woman and the black race are classed together as mentally unfit to enter the "white man's world" by Professor William I. Thomas, of the University of Chicago, in an article on "The Journal of Sociology," to be issued Monday from the University press. The Midway professor's statement is published as the announcement of a new theory of "sex" in which the development of woman is shown in parallelism with that of uncivilized man.

Woman in Shell of Habit. Physical characteristics and historical incidents, according to the professor, have "inclosed woman in habits which she cannot and will not fracture," and which reduce her to the condition of a "woman in a shell." Examples of able women are explained as sporadic and unusual cases. Like the blacks, she "got into the game late," and in consequence stands in the relative position of an amateur to a professional, he declares. The modern system of marriage also is included in the causes for the inferiority of women.

The article will be included as a chapter in a book on "Sex," soon to be published from the university by Professor Thomas, in which it is declared, a number of startling features will be contained.

Professor Thomas recently aroused a storm of discussion by an article of "The adventures of a woman," in which a psychological defense of the "social evil," the statement that women of loose habits make "uncommonly good wives," and that American women are "house cats" were the chief points.

Aside from the "sex" theory, Professor Thomas advances the idea that the weight of the brain is no test of intelligence. Difference in the mental capacity of women and uncivilized races as compared with white men, he declares, is due to differences in historical habit and opportunity. He says:

Modern Life White Man's World.

"The world of modern intellectual life is really a white man's world. Few women and perhaps no blacks have entered this world in the fullest sense. To enter it in the fullest sense would be to be in it at every moment from the time of birth to the time of death, and to absorb the culture of the world, as the child absorbs language."

"When something like this happens we will be in a position to judge of the mental efficiency of women and the lower races. At present we are in the position of inferring that the differences in mental expression are greater than they should be, in view of the existing differences in opportunity."

NO VERDICT IN SHEA CASE

COSTLY TRIAL MAY RESULT IN DISAGREEMENT.

Chicago's Expenditure of \$70,000 and Months of Time May Be in Vain.

CHICAGO, Jan. 19. (Special.)—The celebrated case of the teamsters' strike, which has been on trial for 150 days, went to the jury this forenoon, and late tonight there are indications of a disagreement. There are union labor men on the jury and it is now feared there will be no verdict.

This trial has cost the state \$70,000. It grew out of the teamsters' strike, which lasted five months, cost the city thousands of dollars to maintain order, a semblance of order, and resulted in the loss of millions of business. For five months the streets were the scene of rioting, bloodshed and disorder. Nineteen persons lost their lives through violence, and 452 were badly crippled as a result of surgical and hospital attention.

Business men expressed the fact that the teamsters had violated their contracts in order to take up the defeated strike of 17 garment workers, all of whom had secured work elsewhere, determined to make a final stand and they broke the strike. The city administration was new and an honest effort was made to enforce the laws. The city fathers, however, furnished the money for extra police and deputy sheriffs and paid for their board and lodging. With the city enforcing the laws the failure of the strike was inevitable.

Shea, international president of the teamsters, was first indicted for conspiracy in accepting money for calling the strike June 25, and was reindicted with his associates July 25, 1906. The trial began September 18, 1906, and the first jury was selected September 19. The last jury was chosen November 29, after 5000 talesmen had been summoned and 4176 examined.

Late tonight there are indications that the jury will disagree. Judge Hall has camped out in an adjacent hotel and says a verdict must be reached, no matter how long it requires.

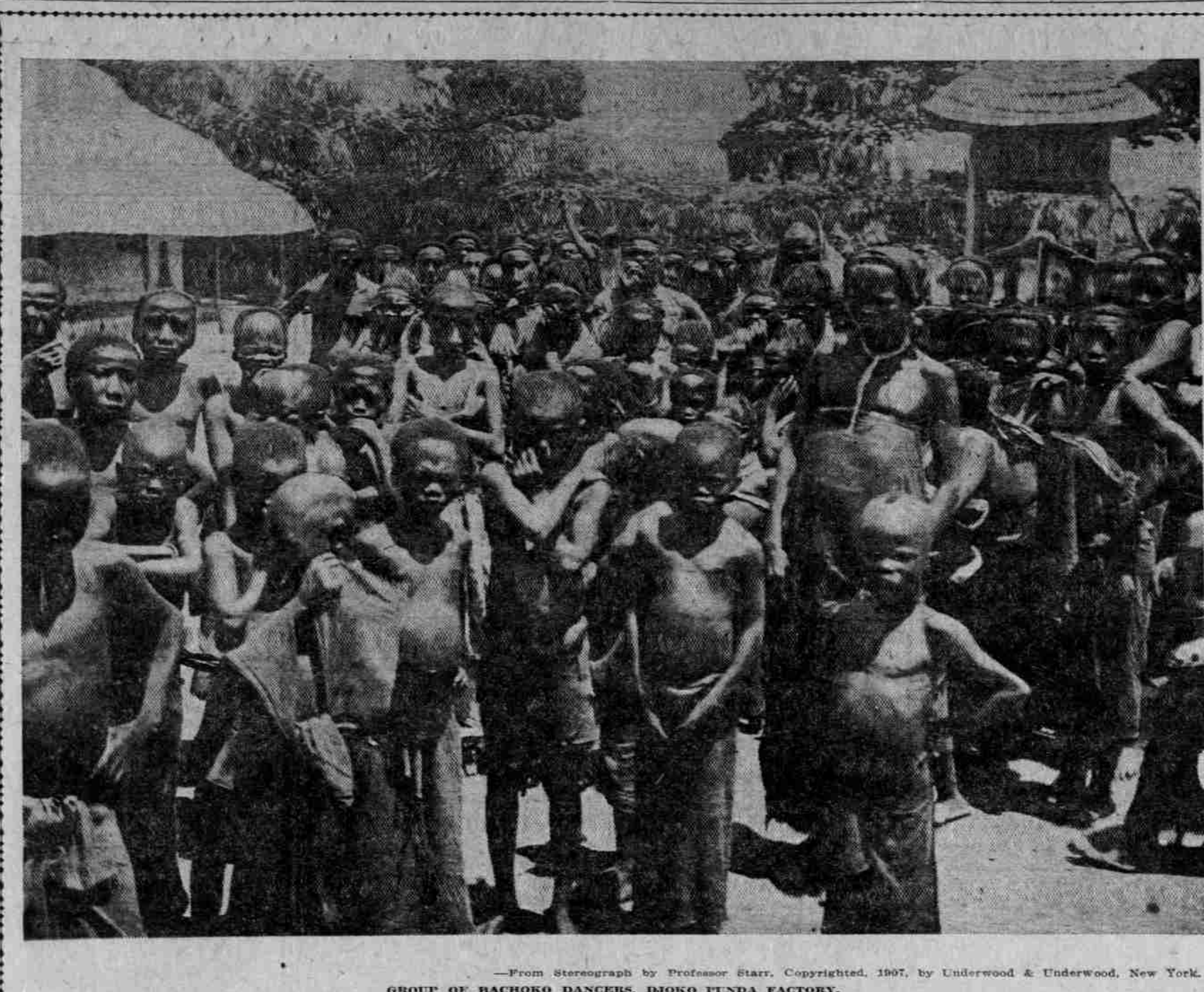
A. M. The jury in the Shea trial is still out. There are no indications that a verdict has been reached.

Mitchell Report Is Indorsed.

INDIANAPOLIS, Ind., Jan. 19.—The convention of the United Mine Workers of America adopted the report of President Mitchell and refused to concur in the report of Vice-President Lewis. President Mitchell indorsed the action of the last National convention in allowing miners to sign agreements by districts. Vice-President Lewis had taken the opposite position.

He Is Confident of Peace.

CHICAGO, Jan. 19.—Barnes de Kockuchin, formerly a Cabinet officer in the Japanese government, arrived here last night. He is on his way to New York, where he is to sail for England on Tuesday. He expressed himself as satisfied with the friendship existing between his country and the United States.



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CONGO COUNTRY AS IT REALLY IS

(Continued from First Page.)

missionaries, state officials and traders I paid board and lodging at every stopping-point—with the single exception of Brussels, and it was understood by them that the whole question of colonization and relations with it of such a kind as to interfere with free observations or free expression. I made this entirely clear on my first visit to the state authorities at Brussels, and it was understood by them that I should speak freely and frankly of everything which I should see. On their part the state authorities expressed the liveliest satisfaction that an independent American traveler should visit the Congo Free State, and said that they did not wish anything concealed or exaggerated, as they felt sure that such a visit as mine could only do them good.

Opposed to Elevating Savages.

I have said that my position was doubly peculiar. I was not only independent and untrammelled in observation and expression, but my personal attitude to the whole question of colonization and administration by a foreign power, of natives, is radical. Personally I dislike the effort to elevate, civilize, remake a people. I should prefer to leave the African as he was before white contact. It is my belief that there is no people so weak or so degraded as to be incapable of self-government. I believe that every people is happier and better with self-government, no matter how unlike our own form that government may be, I feel that no nation is good enough, or wise enough, or sufficiently advanced, to undertake the elevation and civilization of a "lower" people. Still less do I approve the exploitation of a native population by outsiders for their own benefit. Nor do I feel that even the development of British trade warrants interference with native life, customs, laws and lands. I know, however, that these views are unpopular and heretical.

In the series of articles, then, which I have been asked to prepare, I shall try to take the standpoint of the practical man, the business man, the man of affairs, the philanthropist, the missionary. All these agree that civilized folk have a perfect right to interfere with any native tribe too weak to resist their encroachment. They agree that it is perfectly proper to trade with them, to establish missions, institutions, ideas to change and modify, to introduce innovations, either to develop trade, to exploit a country, to elevate a race, or to save souls. I am forced, then, to look at Congo matters from the point of view of these eminently practical men.

Plugging, but Few Mutations.

Of course, I saw much to criticize. It is true that there are flagging and chain-gangs, and prisons. I have seen them all repeatedly. But there are flagging, chain-gangs and prisons in the United States. Mutations are so rare that one must seek for them; and I had too much else to do. There is taxation—yes, heavy taxation—a matter which I shall discuss quite fully further on. And in connection with taxation there is forced labor, a matter which, of course, I disapprove, but it appears as just to all the groups of emigrants practical men to whom I have referred. There are, no doubt, hostages in numbers, but I saw less than a dozen. And the whole matter of hostages is one which merits careful and candid discussion. And I know that in many a large district the population is much smaller than in former times. The causes of this diminution in numbers are many and various, and to them I shall return.

Flagging, chain-gangs, prison, mutilation,

heavy taxation, hostages, depopulation—all these I saw, but at no time and at no place were they so flagrant as to force themselves upon attention. And of flagrant outrages, such as I had expected to meet everywhere, I may almost say there was nothing. It is, of course, but fair to state that I was not in the district of A. B. I. R. I cannot believe, however,

that conditions in that district are so appalling as the newspaper reports would indicate.

Negro Happier Than He Dreamed.

On the contrary, I found at many places a condition of the negro population far happier than I had dreamed it possible. The negro of the Congo—or Bantu, if you please—is a born trader. He is imitative to a degree. He is acquisitive, and charmed with novelty. He is bright and quick, remarkably intelligent. He readily acquires new languages, and it is no uncommon thing to find a Congo Bantu who can speak six or seven languages besides his own. In disposition variable and emotional, he quickly forgets his sorrow. I saw hundreds of natives who were working happily, living in good houses, dressing in good clothes of European stuff and pattern, and saving property. That this number will rapidly increase I have no doubt.

And now on my return, after having many of my preconceived ideas completely shattered and feeling on the whole that things in Congo-land are not so bad, and that improvement is the order of the day, I am startled to find the greatest excitement. Pages of newspapers are filled with stories of atrocities, many of which never happened, some of which are ancient, and a part of which, recent in date, are true.

I find a fierce excitement about the Belgian lobby; vigorous resolutions presented in the Senate, and the President of the United States outrunning his most urgent supporters and advisers, ready to take some drastic action to ameliorate the conditions of the suffering millions in the Congo Free State. The surprise is so much the greater as my latest information regarding the American official attitude had been gained from the letters written by Secretary Root some months ago.

What Is Motive of Agitation?

What can be the reason of such prodigious and sudden change? What has happened in the Congo since April, when I was there? Is there a new mind? What is the motive underlying the bitter attacks upon Leopold and the Free State which he established? Is it truly humanitarian? Or are the laudable impulses and praiseworthy sympathies of two great people being used for hidden and sinister ends of politics? I do claim that I do not commit infidelity. I do claim that my having spent a year in the Congo Free State, independently, should qualify me to express opinions on the conditions. I have heard both sides. I have traveled thousands of miles in the Congo territory. I have visited natives of 25 different tribes. No interference has been placed in my way. I have gone where I pleased, and when and how I pleased. No preparations have been made with reference to my visit. I believe that the Congo is being distinguished by their mode of dress, and that the Congo is being distinguished by their mode of dress.

In the series of articles before us it is my intention to present in detail what I saw, and much of which I have heard, in the Congo independent state.

I may make errors, but I shall tell no intentional falsehoods. I shall criticize what deserves criticism. I shall praise what is praiseworthy. I trust that those who are interested in forming a true idea of Congo conditions may find something useful in my observations.

Three Types of Negroes.

At this point it is necessary for us to know something of the Congo native himself. In Dark Africa—for Northern Africa is and always has been a white man's country—there are three negro or negroid masses. There is "little" doubt that the original inhabitants of the continent were dwarf people, ancestors of the pigmies of the high forest, and the Bantu of the Upper Kasai.

Today the pigmies are mere fragments, scattered and separated, but retaining with tenacity their ancient life. They are the same today as they were 500 years ago, when they were objects of interest to the old Egyptians. Little in stature, cunning and sly, the pigmy is a hunter. With his bows and poisoned arrows he kills the game of the forests and makes no pretense of doing anything in agriculture. He is universally feared by the large blacks in the neighborhood of whose towns he settles. He trades his game for agricultural products with his large neighbors.

In the Sudan and neighboring parts

of Western Africa live the true negroes, notable for their thick lips, projecting lower faces and dark skin.

Throughout Southern Africa we find a group of population much lighter in color and on the whole more attractive in appearance than the true negro. These tribes, plainly related in language, are no doubt of one blood and are called Bantu. The name is unfortunate, as the word Bantu simply means "men" in that group of languages. Practically the whole of the Congo population are Bantu—there being almost no true negro and but few pygmies in the area.

Where Textbooks Are Wrong.

It would seem as if the Congo native should be as well known by this time that the current descriptions of him in the textbooks would be accurate, yet at least in the Congo Bantu are not long-headed, and it is not true that they differ from the real negro in the absence of characteristic and disagreeable odor. There are scores of Bantu tribes, each with its own language and minor peculiarities. They are as scrupulous as the white man, and as intelligent. They are not to be said that all small badly, but I have often wished the writers of the books could be shut up awhile in the Congo, where they would be subjected to the real Bantu, and they would be better than our own tooth brushes.

Not Good Burden-Bearers.

According to his tribe the Bantu may be short, medium or tall. King Ndombe is a tall, slender, well-proportioned man, six feet high, with a well-built, though not heavy, among the Bakuba, Baluba, Batetela and Bakete tall statures are common. It is rarely, however, that the Bantu are tall. They are not good burden-bearers; their shoulders are not well thrown back, and the musculature of their legs, their chest, arms and legs is poor. Of course, there are exceptions, and one sometimes sees magnificent developed specimens. In the Lower Congo, where the whole of the men are shorter, they make excellent porters. In the caravan days the standard burden was 50 or 70 pounds, and a man would carry it without difficulty all the working day. The Kasai tribes are poor carriers and inefficient workers. The Chokwe of the Kasai are better, but they are not good burden-bearers.

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wives and female slaves, which count for much in the estimation of the natives of great chieftains. There is, of course, always one favorite or principal wife. When Ndombe used to come, as he frequently did, to my house to see the stereoscopic pictures, he frequently brought his favorite wife with him. She was a pretty creature—youthful and plump, graceful and modest. She wore good cloth and many ornaments of beads and brass arm and leg rings.

In every case the women of a chief or rich man live in separate houses, each having her own. Until a man is married he is but a little thing, however, the number of his wives, the more important he becomes. As each one cultivates a field and does other productive labor, it will be seen that the man with the most wives is the richest man.

The man has his own house, but visits and lives in the houses of his wives in the same way. He usually has a large family, and the number of his wives, the more important he becomes. As each one cultivates a field and does other productive labor, it will be seen that the man with the most wives is the richest man.

Slavery still flourishes. The state, of course, has done much to end the actual slave trade for supplying white men and slaves, but it is, however, difficult to deal with the matter of domestic slavery, and in fact is scarcely worth the candle.

Every chief or man of any consequence has slaves. Calamba, my interpreter, at Ndombe, though a young fellow, probably not more than 25, had two. It is rare that the lot of the domestic slave is happy. It is usually women or children who are bought and they are treated in all respects as if members of the family. Little is required of them in the way of work, and they are usually well clothed and well fed. They are usually provided for by the master, who is also frequently responsible before the public for their misdeeds. Formerly, of course, there was the possibility of being killed upon a feast occasion, the accession of the chief to increased power, or to grace his funeral. Within those districts where the state has a firm hold and strong influence, however, this is done away with, and the most serious disadvantage in being a slave is thus removed. Slaves may become rich men and not infrequently themselves hold slaves.

Very Fond of Music.

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In the shade in front of the door one of the houses was a true Bantu lord of the place. By rare good luck he spoke a little English, so that we might carry on a conversation. When he recovered who was his wife, he replied that they were his wives. I think there were three of them, and it was my first introduction to African polygamy. Each of these women occupied a separate house. Each of them had a garden patch in which she worked. All of them contributed to the importance and support of their husband.

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his own household, including, of course, his slaves, he has the power of life and death. In large affairs, interesting a considerable number of people, he usually acted on the advice and opinions of his fellows as expressed in a village or tribal palaver. The chief was, and still is, distinguished from the common people by his dress and ornaments. He is usually a man of wealth and has considerable numbers of people actually dependent upon him, subject to his orders, and a force upon which he can depend in case of war or trouble.

When I first entered the Congo my heart sank, for it seemed as if the native life was gone. In fact, in letters written from Mowidi I doubted whether I had not come too late for aught or interest. My spirit began to revive, however, with the railroad journey from Mowidi to Leopoldville. Groups of natives, with scanty dress and barbaric ornaments, replaced those who at Mowidi and its neighborhood gathered at the station to see the train pass.

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Measure Wealth by Wives.

Polygamy, of course, prevails throughout Dark Africa. But do not be misled by the fact that the Bantu are not good burden-bearers. It is a "settled institution which seems to work quite well. Later on I saw 12 or 15 frequently ready for marriage, and I saw a man with 20 or 25 wives. It is a really important chief, but compared with some whom we met or of whom we heard in the Upper Congo he was but scantily equipped. Sixty, seventy, a hundred, or hundreds of

wives and female slaves, which count for much in the estimation of the natives of great chieftains. There is, of course, always one favorite or principal wife. When Ndombe used to come, as he frequently did, to my house to see the stereoscopic pictures, he frequently brought his favorite wife with him. She was a pretty creature—youthful and plump, graceful and modest. She wore good cloth and many ornaments of beads and brass arm and leg rings.

In every case the women of a chief or rich man live in separate houses, each having her own. Until a man is married he is but a little thing, however, the number of his wives, the more important he becomes. As each one cultivates a field and does other productive labor, it will be seen that the man with the most wives is the richest man.

The man has his own house, but visits and lives in the houses of his wives in the same way. He usually has a large family, and the number of his wives, the more important he becomes. As each one cultivates a field and does other productive labor, it will be seen that the man with the most wives is the richest man.

Slavery still flourishes. The state, of course, has done much to end the actual slave trade for supplying white men and slaves, but it is, however,