

# THE READER.

SATURDAY, JUNE 17, 1865.

## HOW TO CIVILIZE SAVAGES.

DO our missionaries really produce on savages an effect proportionate to the time, money, and energy expended? Are the dogmas of our Church adapted to people in every degree of barbarism, and in all stages of mental development? Does the fact of a particular form of religion taking root, and maintaining itself among a people, depend in any way upon race—upon those deep-seated mental and moral peculiarities which distinguish the European or Aryan races from the negro or the Australian savage? Can the savage be mentally, morally, and physically improved, without the inculcation of the tenets of a dogmatic theology? These are a few of the interesting questions that were discussed, however imperfectly, at the last meeting of the Anthropological Society, when the Bishop of Natal read his paper "On the Efforts of Missionaries among Savages;" and on some of these questions we propose to make a few observations.

If the history of mankind teaches us one thing more clearly than another, it is this—that true civilization and a true religion are alike the slow growth of ages, and both are inextricably connected with the struggles and development of the human mind. They have ever in their infancy been watered with tears and blood—they have had to suffer the rude prunings of wars and persecutions—they have withstood the wintry blasts of anarchy, of despotism, and of neglect—they have been able to survive all the vicissitudes of human affairs; and have proved their suitability to their age and country by successfully resisting every attack, and by flourishing under the most unfavourable conditions.

A form of religion which is to maintain itself and to be useful to a people, must be especially adapted to their mental constitution, and must respond in an intelligible manner to the better sentiments and the higher capacities of their nature. It would, therefore, almost appear self-evident that those special forms of faith and doctrine which have been slowly elaborated by eighteen centuries of struggle and of mental growth, and by the action and reaction of the varied nationalities of Europe on each other, cannot be exactly adapted to the wants and capacities of every savage race alike. Our form of Christianity, wherever it has maintained itself, has done so by being in harmony with the spirit of the age, and by its adaptability to the mental and moral wants of the people among whom it has taken root. As Macaulay justly observed in the first chapter of his History, "It is a most significant circumstance that no large society of which the tongue is not Teutonic has ever turned Protestant," and that, wherever a language derived from that of ancient Rome is spoken, "the religion of modern Rome to this day prevails."

In the early Christian Church, the many uncanonical gospels that were written, and the countless heresies that arose, were but the necessary results of the process of adaptation of the Christian religion to the wants and capacities of many and various peoples. This was an essential feature in the growth of Christianity. This shows that it took

root in the hearts and feelings of men, and became a part of their very nature. Thenceforth it grew with their growth, and became the expression of their deepest feelings and of their highest aspirations; and required no external aid from a superior race to keep it from dying out. It was remarked by one of the speakers at the Anthropological Society's meeting, that the absence of this modifying and assimilating power among modern converts—of this absorption of the new religion into their own nature—of this colouring given by the national mind—is a bad sign for the ultimate success of our form of Christianity among savages. When once a mission has been established, a fair number of converts made, and the first generation of children educated, the missionary's work should properly have ceased. A native church, with native teachers, should by that time have been established, and should be left to work out its own national form of Christianity. In many places we have now had missions for more than the period of one generation. Have any self-supporting, free, and national Christian churches arisen among savages? If not—if the new religion can only be kept alive by fresh relays of priests sent from a far distant land—priests educated and paid by foreigners, and who are, and ever must be, widely separated from their flocks in mind and character—is it not the strongest proof of the failure of the missionary scheme? Are these new Christians to be for ever kept in tutelage, and to be for ever taught the peculiar doctrines which have, perhaps, just become fashionable among us? Are they never to become men, and to form their own opinions, and develop their own minds, under national and local influences? If, as we hold, Christianity is good for all races and for all nations alike, it is thus alone that its goodness can be tested; and they who fear the results of such a test can have but small confidence in the doctrines they preach.

But we are told to look at the results of missions. We are told that the converted savages are wiser, better, and happier than they were before—that they have improved in morality and advanced in civilization—and that such results can only be shown where missionaries have been at work. No doubt, a great deal of this is true; but certain laymen and philosophers believe that a considerable portion of this effect is due to the example and precept of civilized and educated men—the example of decency, cleanliness, and comfort set by them—their teaching of the arts and customs of civilization, and the natural influence of superiority of race. And it may fairly be doubted whether some of these advantages might not be given to savages without the accompanying inculcation of particular religious tenets. True, the experiment has not been fairly tried, and the missionaries have almost all the facts to appeal to on their own side; for it is undoubtedly the case that the wide sympathy and self-denying charity which gives up so much to benefit the savage, is almost always accompanied and often strengthened by strong religious convictions. Yet there are not wanting facts to show that something may be done without the influence of religion. It cannot be doubted, for example, that the Roman occupation laid the foundation of civilization in Britain, and produced a considerable amelioration in the condi-

tion and habits of the people, which was not in any way due to religious teaching. The Turkish and Egyptian Governments have been, in modern times, much improved, and the condition of their people ameliorated, by the influence of Western civilization, unaccompanied by any change in the national religion. In Java, where the natives are Mohammedans, and scarcely a Christian convert exists, the good order established by the Dutch Government and their pure administration of justice, together with the example of civilized Europeans widely scattered over the country, have greatly improved the physical and moral condition of the people. In all these cases, however, the personal influence of kindly, moral, and intelligent men, devoted wholly to the work of civilization, has been wanting; and this form of influence in the case of missionaries is very great. A missionary who is really earnest, and has the art (and the heart) to gain the affections of his flock, may do much in eradicating barbarous customs, and in raising the standard of morality and happiness. But he may do all this quite independently of any form of sectarian theological teaching, and it is a mistake too often made to impute all to the particular doctrines inculcated, and little or nothing to the other influences we have mentioned. We believe that the purest morality, the most perfect justice, the highest civilization, and the qualities that tend to render men good, and wise, and happy, may be inculcated quite independently of fixed forms or dogmas, and perhaps even better for the want of them. The savage may be certainly made amenable to the influence of the affections, and will probably submit the more readily to the teaching of one who does not, at the very outset, attack his rude superstitions. These will assuredly die out of themselves, when knowledge and morality and civilization have gained some influence over him; and he will then be in a condition to receive and assimilate whatever there is of goodness and truth in the religion of his teacher.

Unfortunately, the practices of European settlers are too often so diametrically opposed to the precepts of Christianity, and so deficient in humanity, justice, and charity, that the poor savage must be sorely puzzled to understand why this new faith, which is to do him so much good, should have had so little effect on his teacher's own countrymen. The white men in our colonies are too frequently the true savages, and require to be taught and Christianized quite as much as the natives. We have heard, on good authority, that in Australia a man has been known to prove the goodness of a rifle he wanted to sell, by shooting a child from the back of a native woman who was passing at some distance; while another, when the policy of shooting all natives who came near a station was discussed, advocated his own plan of putting poisoned food in their way, as much less troublesome and more effectual. Incredible though such things seem, we can believe that they not unfrequently occur wherever the European comes in contact with the savage man, for human nature changes little with times and places; and we have ourselves heard a Brazilian friar boast, with much complacency, of having saved the Government the expense of a war with a hostile tribe of Indians, by the simple expedient of placing in their way clothing

infected with the smallpox, which disease soon nearly exterminated them. Facts, perhaps less horrible, but equally indicative of lawlessness and inhumanity, may be heard of in all our colonies; and recent events in Japan and in New Zealand show a determination to pursue our own ends, with very little regard for the rights, or desire for the improvement, of the natives. The savage may well wonder at our inconsistency in pressing upon him a religion which has so signally failed to improve our own moral character, as he too acutely feels in the treatment he receives from Christians. It seems desirable, therefore, that our Missionary Societies should endeavour to exhibit to their proposed converts some more favourable specimens of the effect of their teaching. It might be well to devote a portion of the funds of such societies to the establishment of model communities, adapted to show the benefits of the civilization we wish to introduce, and to serve as a visible illustration of the effects of Christianity on its professors. The general practice of Christian virtues by the Europeans around them would, we feel assured, be a most powerful instrument for the general improvement of savage races, and is, perhaps, the only mode of teaching that would produce a real and lasting effect. W.

## CURRENT LITERATURE.

## THE TEMPLE OF JERUSALEM.

*Le Temple de Jérusalem, Monographie du Haram-ech-Chérif, suivie d'un Essai sur la Topographie de la Ville-Sainte.* Par le Comte Melchior de Vogüé, Membre de la Société Impériale des Antiquaires de France, &c. (Paris: Noblet et Baudry; Londres: Williams & Norgate; Liège: Noblet et Baudry. 1864.)

THE authors who of late years have written on the topography of Jerusalem may be divided into two classes—those who maintain that the Temple of Herod, with its courts and porticoes, occupied the whole of the present Haram area; and those who, placing their faith in the measurements of Josephus, restrict the sacred enclosure to a square of about 600 feet each way in the south-western angle. The advocates of the former theory hold that the Holy House itself stood in the immediate neighbourhood of the Sakharah, and place the tower Antonia and its defences in the northern portion of the Haram; those of the latter, while differing considerably about the exact position of this fortification, agree in refusing to it any connexion with the wall that now overhangs the valley of the Kedron. One of the most strenuous upholders of this latter theory has added to it, by way of a corollary, that the cave in the sacred rock es-Sakharah is none other than that in which our Lord's body was laid, and that the Kubbet es-Sakharah (commonly called in the West the Mosque of Omar) is the church which, according to his translation of Eusebius, was erected over it by orders of Constantine the Great. The magnificent work of Count Melchior de Vogüé, now lying before us, the firstfruits of the labours of himself and his companions in Syria, has the most important bearing upon this controversy, and, coming as it does from one whose talents and learning are indisputable, and whose position is above suspicion, is a most welcome addition to our knowledge of Jewish archaeology.

On his first visit to the Holy Land, in 1854, the result of which was the well-known "Les Eglises de la Terre Sainte," Count de Vogüé was not allowed to enter the Haram, and was obliged to content himself with examining its exterior, and with such views of the interior as could be gained from commanding positions. On his next arrival at Jerusalem, in 1862, he found the barrier of

Mohammedan exclusiveness no longer impregnable, and with his companions, Messrs. Waddington and Duthoit, aided by M. Sauvaire, he was allowed to draw, photograph, copy, and measure at will from six in the morning until midday. He and M. Duthoit were chiefly employed upon the topography and architecture, the others devoted themselves mainly to the inscriptions. The result of their labours now lies before us in a handsome folio volume of 138 pages, enriched with thirty-seven plates engraved on steel, plain and coloured, and a large number of woodcuts. The execution of these illustrations is admirable, some of the coloured plates of the stained-glass windows, and of the decorations in mosaic and enamelled-tiles in the Kubbet es-Sakharah, surpass anything of the kind that we have as yet seen. On these parts of the work we do not, however, purpose to dwell; but rather to direct attention to its bearing upon recent controversies.

After elaborately discussing the whole question, Count de Vogüé comes to the conclusion that the measurements of Josephus must be set aside, as at any rate inexact so far as concerns their absolute magnitude, and that the ancient Temple area, with the Antonia, must, in the days of Herod the Great, have been co-extensive with the present Haram. He finds masonry of that epoch at various points along the line of the wall, especially at the south-eastern angle. In confirmation of his views, he gives a description and drawings of the palace and rock-cut chambers of Hyrcanus (cic. B.C. 180) at Arak el-Emir, in the Wady es-Syr, where masonry still exists closely resembling that in the Haram wall. The buried doorway near the wailing-place of the Jews, in the western wall, beneath the present Bab el-Maghreby, and the "double" and "triple" gates in the southern wall, he considers to mark the site of entrances into Herod's Temple-court, as well as the so-called Golden Gate in the east wall. His examination seems to place it beyond all doubt, that portions of the ancient work at all these points still remain incorporated with, and in some cases masked by, later additions and restorations. He considers that at the double, or Huldah Gate, as it is sometimes called, under the el-Aksa, the monolith in the vaults, with parts of the gateway and walls, are remains of Herodian work, but that the exterior ornamentation, the cupola vaulting, and most of the masonry now visible, are of later date. These, certain restorations excepted, he assigns to the sixth century after Christ, the age of Justinian, who, as it is well known, greatly adorned Jerusalem. We cannot do more than refer the reader to the elaborate discussion in which, after comparing the ornamentation of the Huldah and Golden Gates with each other, and with certain ruins in Syria, he decides that they are of the same age, that of Justinian. His arguments, when completed by his forthcoming work, "L'Architecture Civile et Religieuse en Syrie," will, we think, be found unanswerable by those who have hitherto assigned the former of these to Julian and the latter to Constantine. The Aksa itself has been for some time identified by many authors with the Mary Church of Justinian described by Procopius, and Count de Vogüé confirms this theory by showing that, although the greater part of the building is Saracenic work, the general plan is that of a Christian church, and some fragments of the original structure may yet be detected. Not one of the least interesting of his discoveries is the remains of an apse of the period of the Crusades in the east wall of a small chapel on the same side of the building, which was probably added by the Crusaders, because the principal axis of the church lay north and south instead of in the usual position.

The most valuable part of the work, however, is the description of the interior of the Kubbet es-Sakharah. Though, unfortunately, it has been found impossible to reproduce in

colours M. Duthoit's beautiful view, yet the numerous and admirably-executed detail drawings, which accompany the text, make us familiar with a building so long jealously barred against unbelievers, and enable us, in some degree at least, to appreciate the glowing language in which it has been described by those who have had the good fortune to see it. Its columns are costly marbles, its walls glitter with gold and mosaics, its windows are jewelled with stained glass, most tastefully arranged in complicated yet graceful arabesques. Fortunately, nearly every part of the building is dated, so that the discussions upon its age will now be set at rest. The columns which support the dome and divide the aisles surrounding it are pronounced by the author to be undoubtedly more ancient than any other part of the building, probably about the age of Constantine; the capital of one of the latter still retains a small cross on the abacus, and at first sight seems to be a strong argument in favour of the supporters of the Constantinian hypothesis. The hopes thus raised are, however, blighted by Count de Vogüé, in the following words:—

Between which (the corner-piers) are columns supporting round-headed arches: their shafts, monoliths of valuable marbles, are all different in height and modulus. They are the spoils of some more ancient monuments, and so are the capitals, which form a curious series of very various types. (P. 83.)

Again he says, with regard to the general character of the building:—

But though Byzantine in style, it is in no respect a Christian edifice—the absence of the apse is the chief peculiarity which distinguishes it from the churches which have been its model. . . . The apse is, then, the characteristic feature of the early churches, and its absence in this case proves that the architects of the Kubbet es-Sakharah, though erecting a building in the Byzantine style, knew how to impart to it a Mohammedan character. (P. 82.)

The mosaics in the building belong to two periods: those filling the intervals between the abovenamed round arches (separating the aisles) are the most ancient; above these is a band of blue, bearing an inscription in letters of gold, running completely round the building, in one part of which occurs a sentence translated as follows:—

The Servant of God, Abd-[Allah-el-Imam-al-Mamoun], Prince of Believers, erected this dome in the year 72. (P. 85.)

With regard to this, the author observes:—

The name which we have placed between brackets is that which is now to be read on the monument; but it is very obvious that it is an alteration of a later date: the blue (grounding) is of a different tint, the letters are smaller, and squeezed together; the Caliph Al-Mamoun, who reigned from 198 to 218 of the Hejira (A.D. 813-833), has substituted his name for that of Abd-el-Malik, with a view of appropriating the glory of his predecessor.

A remarkably pompous inscription in another part of the building, commemorating certain repairs made by this prince, strongly corroborates this supposition.

The second series of mosaics consists of two stages in the drum of the dome, the upper of which is pierced with windows. They bear the date 418 (A.D. 1033), and were consequently erected during the restorations rendered necessary by the fall of the dome, which was the effect of an earthquake in the year 407.

The interior of the dome is ornamented with paintings on stucco, an inscription on which states that the gilding was renewed by Saladin. Count de Vogüé, however, is inclined to think, from various considerations, that the whole decoration is the work of his reign. Other inscriptions commemorate restorations at later dates.

The beautiful stained-glass windows, three of which are reproduced in colours, were inserted by Solyman, in the year 1528 A.D. We commend them to the students of that art, especially to those who are seeking for designs to fill the windows of St. Paul's Cathedral, and other buildings of the Renais-