

THE AFRICA OF THE FUTURE.

DESTINY OF THE NEGRO RACE.

In the Prince of Wales theatre at the University of Adelaide on Friday Dr. Karl Kumm, F.R.G.S., the African explorer, delivered another of his delightful addresses on the problems of the dark continent. The gathering was held under the auspices of the University Christian Union. The audience, largely composed of students and graduates, filled the hall. The Chancellor of the University (Right Hon. Sir S. J. Way) presided, and was supported by the Vice-Chancellor (Dr. Barlow) and members of the professorial staff. In eloquent and forceful language Dr. Kumm dealt with "The destiny of the negro race."

In introducing the speaker, the Chairman said no other explorer had travelled so extensively in Central Africa as Dr. Kumm, who came to them both as a distinguished explorer and a great missionary.

Dr. Kumm spoke first of the evil influences of Mohammedanism in Northern and Central Africa. The Moslem had been unable to conquer the 200 pagan tribes to the south of the great ironstone plateau of Central Africa. There were still 250,000,000 negroes despite 500 years of war, disease, and witchcraft, but the grave danger was that these children of the human family would go over to Islam. Being children, as compared with the older races of the world, they quickly forgot their old enemies who came to them smiling. The Mohammedan religion, however, was anti-Christian and anti-European. According to the Koran the white people were all idolaters, and therefore it behoved the British race to take care that the Cross surmounted the Crescent in the great and rich continent of Africa. The negroes were a clean-living race, who multiplied more quickly than any other people on the face of the earth, but they were not "our dear black brethren," as many missionaries would have them called. Neither were they dogs. They were simply the children of the human family, who should be treated as such, and not expected to come up to the standards of modern civilisation. That was the solution of the problem of the colored races. The negroes should be given the restraining and elevating influences of the religion of Jesus Christ, and allowed to work out their own destiny side by side with the white man. It was to the restraining and elevating influences of Christianity that the British Empire owed its present proud position. Their religion had made them the greatest Empire the world had ever seen. Some people asserted that the religion of Islam was better for the negroes than Christianity, because it was simpler. The foundations of the Christian religion, however, were so simple that every child could understand it—it was the religion of love. It was in the early days, that Christianity was brought to their forefathers, and he believed that the pagan tribes of Africa, if given a chance, would accept the Gospel message, be grateful for it afterwards, and co-operate with the white man for the good of their great Empire of the future. (Applause.) The problems of Central Africa would have to be solved in the next ten years one way or the other. It looked at present as if the whole battle was going against Britain, and there was no hope of keeping the Mohammedans from the dark tribes of Africa. The Cross surmounting the Crescent must form their anchor of hope for that great continent of the future. (Applause.)

DR. KUMM MEETS BUSINESS MEN.

On Friday afternoon, at the invitation of Mr. C. H. Goode, a number of business men assembled at the Grand Central Hotel, and over a cup of tea discussed the question of missionary work among the native races in Northern and Central Africa. At the request of Mr. Goode, Dr. Kumm outlined the work that was necessary among the natives in order to prevent their becoming Mohammedans. If those races were allowed to drift into Mohammedanism, he said, it would not only be unfortunate from a Christian standpoint, but there would be a tendency to create an influence hostile to British power. At a meeting at the University earlier that day several students had volunteered for mission work in South Africa. In order to assist Dr. Kumm in his work, Sir Samuel Way moved, and Mr. W. Pope seconded, that a committee of business men be formed. On the motion of Mr. W. Herbert Phillipps, seconded by Mr. E. H. Bakewell, the following gentlemen were appointed to act on the committee:—Sir Samuel Way (chairman), Messrs. W. Pope, J. Gartrell, Stow Smith, E. H. Bakewell, C. H. Goode, W. Herbert Phillipps, Professor Rennie, Dr. J. C. Verco, with Mr. J. H. Reed as treasurer and Mr. J. Delehanty as secretary. The first cheque handed to the secretary in aid of the work of sending out missionaries was by Mr. Phillipps for £50.

DESTINY OF NEGRO RACE.

Opportunity for Christianity.

Dr. Karl Kumm, F.R.G.S., who has delivered several brilliant lectures in Adelaide during the last few days, addressed a gathering under the auspices of the University Christian Union on Friday afternoon. There was a large attendance. Dr. Kumm has come to Australia mainly in the interests of the Soudan missionary movement, the principal object of which is to spread a band of Christianity across the Continent of Africa in order to stem the advance of Mohammedanism among the 200 splendid pagan tribes of negroes—each from 10,000 to two or three million strong—in the centre of that great continent.

The Chairman (Sir Samuel Way) said that no other explorer had travelled over so much of Africa as had Dr. Kumm, who was distinguished in that respect, and also as a missionary.

Dr. Kumm spoke on "The destiny of the negro race." He referred to the troubles which Great Britain had had in Africa, and stated that there was another trouble brewing there which would be serious if it were not dealt with immediately and stamped out. The Anglo-Saxons had taken their civilization and their vices with them everywhere, and in Africa and India the younger people had followed the example of the newcomers, and were now resorting to controlling affairs by warfare. The white man look away from the heathen his religion and restraining influences, and gave him nothing good in their place. There was a danger that the controlling force of warfare would be turned by those people against the British in time to come. Mohammedanism had planned to overthrow the other great nations of the world, and the campaign in Central Africa was being actively waged by them. The people of the great cities in Tripoli and other northern parts of the continent had once been Christian, but warfare had wiped them out. Once there had been a scene of architectural grandeur, but now there were only ruins of the marble palaces, and the natives lived in caves in the mountains. Christianity and civilization had been driven out of the land, and fanatical Mohammedanism had taken their places. The natives there were magnificent fighters, and very strong, and while they had been unconquerable by the Moslems, they were favourable to the British, and the Union Jack waved over the land without opposition. The natives there had refused to accept Mohammedanism. They were a good, clean-living people, had strict moral laws, and were far superior in every way to the natives of Southern Africa. The women were free from slavery and highly honoured, but the Moslem law degraded womanhood. The god of the Pagans was acknowledged by them to be a fraud, but they stated they could not be without a god. There was a fine future before the negroes—they were brave, clean-living, and multiplied more rapidly than any other nation, and in view of the many fatal sicknesses and the great warfare which had been waged against them they had marvellous powers of resistance. They were 250,000,000 strong, and had the potentialities of a powerful force for good in the world. They had been entrusted to the keeping of Great Britain, but were being neglected and were going over to the Islam religion, which was anti-Christian, and anti-European. It had swept Christianity out of Central Africa, and had attempted to do likewise in Europe. If the negroes in Central Africa were won over to Christianity they would be a great force working side by side with the whites for the good of the world, but if not they would ultimately join forces with the Moslems and seek to overthrow all that was best and purest in civilization. A man of the stamp of Gordon was badly needed in Central Africa to-day to lead the Christian campaign, and win a nation which was destined to shape the future of the world. The negroes were children, and needed to be treated as such. They would have to be instructed and looked after carefully. It would not be wise to raise them to the level of the whites all at a jump, for that would be their ruin. They were in their infancy as a nation, and just as Christianity had been given to the British in their infancy and had brought them to be the leading nation in the world, so could it be with the negroes in Central Africa if the Bible were taken to them now. Ten University men from Sydney and half a dozen from Melbourne had, as a result of his visit, already volunteered for mission work in the Soudan. He made an appeal for volunteers here also. The battle must go against Christianity in the Soudan unless there were volunteers to carry it onward. Never yet had there been a retreat by Christianity, and he believed the finest tribes of Africa—the nation of the future—

would stretch out their hands to God if there were but men to lead them to the Light. Part of the British coat of arms was an anchor—a cross surmounting a crescent. That, too, must form their anchor of hope for the future of the negro races, and he trusted Australia would take its proper part in winning them to Christianity.

A large number of leading business men responded to the invitation of Mr. C. H. Goode (President of the Y.M.C.A.) to meet Dr. Kumm at the Grand Central Hotel on Friday. Afternoon tea was served in the lounge.

Dr. Kumm remarked that the white man would never dispossess the African of that continent. If Mohammedanism were allowed to increase, there would be very serious political troubles. When the natives were converted to Christianity, they became exceedingly religious; but converted to Mohammedanism they became fanatical. The British colonies were endangered by the advance of Mohammedanism. The people wanted to be Christianized, not Europeanized, or civilized. The 200 tribes constituted the most dangerous mission field in the world. Three men—mostly University men—were wanted for every tribe. What was Australia going to do? Some Sydney and Melbourne University men had decided to go, and he was pleased that a number of the Adelaide students also said they were going to the Soudan as missionaries.

Mr. Goode—You, gentlemen, have to find the money.

Sir Samuel Way said he looked upon Dr. Kumm as one of the noblest personalities

they had ever had in Australia. He was glad the University men were not taking the cause, and he was proud the graduates of Adelaide would not be found wanting. He moved that a committee be formed to co-operate with the movement. Mr. W. Pope seconded.

The following gentlemen were selected, with power to add to their number, to form the committee:—Sir Samuel Way (Chairman), Messrs. C. H. Goode, W. Herbert Phillipps, Stow Smith, J. Gartrell, W. Pope, and E. H. Bakewell, and Dr. Verco. Mr. J. Delehanty was appointed secretary.

At the close of the meeting Mr. W. Herbert Phillipps handed to the secretary a cheque for £50. This was the first contribution.

Daily Herald, Oct. 16/11

UNIVERSITY DEGREES.

To the Editor.

Sir—May I express the hope that our energetic Premier will see how desirable it is to equip our men students in this State by seeking to arrange for the granting of engineering degrees in the University. A large number of smart young fellows are taking, or have already completed, the course in engineering that in Sydney and elsewhere would entitle them to the degree of B.C.E., or if electrical, B.E.E. Those who have already qualified have gained the B.Sc. in the science course and have passed all the examinations necessary for an engineering degree, and yet all they receive is the fellowship of the School of Mines and the diploma of the University. The awards are, of course, valued locally at their proper worth, but outside the State are practically little understood and not fairly appreciated. I trust Cabinet will in its wisdom at an early date authorise the granting of such degrees as I have indicated, and this course, if I remember rightly, was strongly urged by Professor Chapman in his evidence before the Education Royal Commission. Why should our capable young men be handicapped when all that is needed is the legal authority to confer the degrees.—I am, Sir, &c.,

WATTLE.

Advertiser, Oct. 18/11

ADELAIDE UNIVERSITY BILL.

The COMMISSIONER of PUBLIC WORKS, for the Minister of Education, moved that he have leave to introduce a Bill for an Act to further amend the Adelaide University Act. Carried.