

CHAPTER X

KNOWING OUR NEIGHBORS

WHATEVER the cause or results, the fact stands that we are not well acquainted with our nearest national neighbors. Like the modern city-dweller, we know least about those who live nearest. The North American knows more about the other side of the world than he does about those who live on the same continent with him. Neither the North American nor his southern neighbor has treated the other fairly.

Many of us have not yet discovered that there be any Latin-American. Some one lives south of the line, of course, but that fact has made little impression on our minds. In our mental geography the American world shades off into a hazy and troubled region southward about which we have known little and cared less. Our geographical studies have helped us but little. It is possible to know every physical fact about a country without knowing the hearts of the people.

It is an anomaly that we know less about our Latin neighbors than we do of Europe or Asia. By historical ties and constant reminders of commerce and immigration we are aware of our transatlantic cousins. We have discovered the Far

East and have some interest therein, even though it be the interest pertaining to a museum or a menagerie. But until very recently neither immigration, commerce, nor curiosity has stirred us to acquaintance with our continental neighbors.

This ignorance is part of our general antebellum attitude toward all the world lying south and east. In fact, we never bothered much with anybody outside of the United States. Over a century we lived on, secure in the idea that we were immune from European militaristic contagion and all-sufficient unto ourselves. The rest of the world might perchance sink into the sea, but we would go on blissfully without it. Our "free institutions" were self-sufficient and all-inclusive. And because we were able to compose our own troubles and keep out of other peoples' quarrels, more or less, we assumed that we were automatically superior to the rest of the world, "of course."

We of the United States have been likened



INDIAN BOY GOES TO SCHOOL

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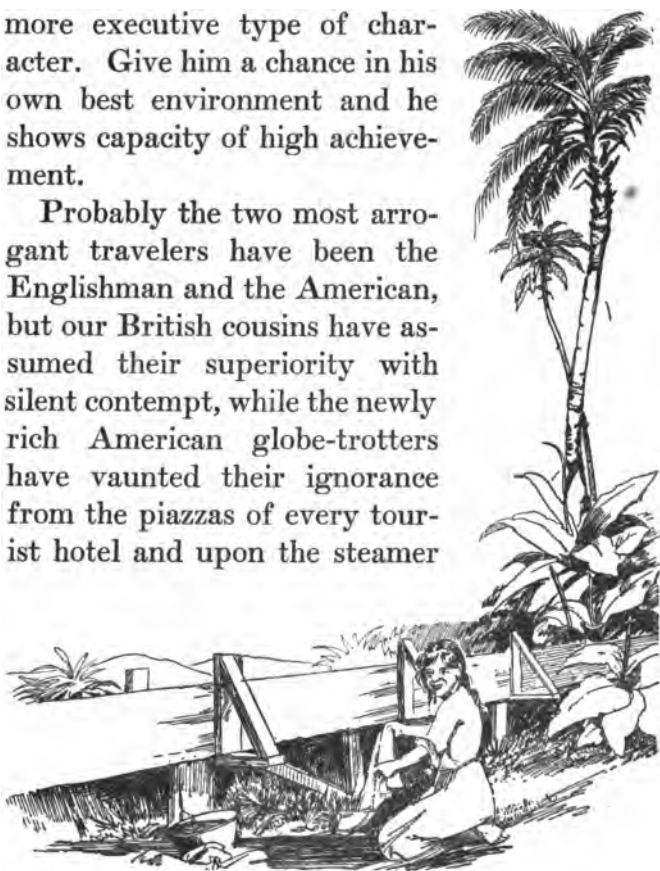
unto a householder living on a plot of ground rich enough to support his family. Resolving not to become entangled in neighborhood alliances, he constructed a hundred-foot wall about his property and lived securely within. The right-hand neighbor might be an anarchist and the man on the left a cannibal. If the man in the rear were a polygamist and the dweller across the street had a habit of using firearms indiscriminately it mattered nothing to the householder—so long as the wall held. But it came to pass that an earthquake destroyed that wall, and the said exclusive citizen suddenly found himself out on the street with his neighbors. And behold, it mattered much what sort of neighbors they were. There was nothing to do but get acquainted and help make the neighborhood a decent place in which to live.

Since the world war has battered down the wall with which we sought to separate ourselves from other nations, we have nothing left but to recognize and accept our place in the national neighborhood and do our share to make it decent.

The Latin-American has been at a disadvantage in the character of the continent in which he lives. South America is a land for promoters, organizers of industry, hardy pioneers of production, engineers, planters, and rugged explorers of commercial frontiers. The poetic and artistic temperament of the Latin has suffered an unfair

criticism because of the ill adaptation of his temperament to his environment. Sunny Italy and picturesque France and vine-clad Spain were more to his tastes and abilities. That he has done as well as he has speaks much for his adaptability to a situation better suited to a more executive type of character. Give him a chance in his own best environment and he shows capacity of high achievement.

Probably the two most arrogant travelers have been the Englishman and the American, but our British cousins have assumed their superiority with silent contempt, while the newly rich American globe-trotters have vaunted their ignorance from the piazzas of every tourist hotel and upon the steamer



WASHDAY IN COSTA RICA

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decks of every sea. It is really not strange that we failed to notice the very considerable and important populations of countries lying at our doors.

The North Americans are not travelers. Few of us do go anywhere, and fewer still know how to travel successfully. The poorest traveler in the world is the society tourist who goes about trying to reproduce home conditions in a foreign land. So far as possible he escapes the life and message of the country in which he sojourns and returns with little else but tales of social functions, a la American, and comparative accounts of expenses at tourist hotels. From the first day out he isolates and fortifies himself against the very things that travel alone can give. He brings home a few trinkets made to sell, some cocksure criticisms of customs, people, and missionaries, and a swelled head. But he has been abroad—save the mark!

Travel is a specific for provincialism, but it must be real travel and not imitation homeswagger. Intelligent and sympathetic travel breaks up the hardening strata of thought, pushes back the narrowing horizon, loosens the set fibers of the soul, and is the surest cure yet known for mental arterial sclerosis. The right kind of travel shifts the viewpoint, readjusts life forces, and shakes up the provincialism of the man with the "township horizon." And when the disturbed

atoms of character reassemble it is in a different mode and with a new cycle.

It is to be said that the South American has not taken much interest in us. Since he has made out to get along without us, he cannot be very important. The Oriental has shown some desire to move into our basement, or at least the woodshed or the washhouse, and we have discovered him. The European has shown his good taste by coming over and moving right in with us, and in time we cannot distinguish him from ourselves. But the South American has gone his way, and in the main has minded his own affairs, and therefore cannot amount to much. If he were a social problem, we would know him better. If he had a penchant for the police force or an itch for office among us, we would cultivate his acquaintance, and perhaps invite him to call.

During the past two decades the once despised Chinese have become popular among us. Their utter difference from ourselves, their solid human qualities, their marvelous vitality, their commercial solidarity, their response to the stimuli of the modern world, their astonishing versatility, their wonderful national history—these and a hundred other things stir our imagination, and we have rather suddenly discovered that we like the Chinese—especially at a distance.

We are well aware of Japan, not so much through any perceptions of our own as through

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Japan's insistence upon attention. We can on short notice make out a rather comprehensive list of Japanese characteristics, and, in truth, we find Japan interesting. The marvelous energy of her people, her high ambitions, her Oriental viewpoint, her great commercial and military successes, her artistic setting, her marvelous skill of hand, and, not least, her abundant interest in our own affairs—these and other items make it quite the thing to be interested in Japan. But who cares anything about a lot of dirty peons? They are not in good form.

But this interest in the Orient is more curiosity than it is race sympathy. There is a great gulf fixed between the yellow man and the white, and racially that gulf can never be bridged. The occasional marriages between the East and West need no comment; they tell their own story. Neither China nor Japan can ever become American in any racial sense. When Chinese and Japanese come to America for any but educational and temporary purposes, they set up Chinatown and little Japan wherever they go. American character is a most complicated composite of many races, but from Tokyo to Bombay there is no Oriental factor that will blend with the mixture of races that makes up America.

Our Oriental interest is confined to the races that have impressed themselves upon our imagination. The Philippines, in spite of our national

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relation to the islands, do not seem to us very real nor very important. They will soon be keeping house for themselves, and then we shall forget them except as an interesting historical incident. And as for India, that is British, and about all we know is that the Hindu wears a turban, maintains a very undemocratic caste, exists in unaccountable numbers, is subject to annoying and



RIVERSIDE PLANTATION

frequent famines, and on the whole is a rather helpless lot, except as some bearded fakir entertains companies of badly balanced American society women with hyperbolated essence of sublimated nonsense.

But the Latin-American is blood of our blood, kin of our kind, and lives on the same continental street, which is why we are so little interested in him. He is neither quaint, curious, nor crazy. He is not good for first-page headlines except

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when he breaks out in revolution or forgets our Monroe Doctrine. There is no fixed gulf of difference between him and us, and in the final fusing of American character he must contribute a large part.

To ignore the Latin-American is to be convicted of historical ignorance. From Dante to the great South American leaders and scholars of to-day the Latin races have been neither sleeping nor idle. During the last five hundred years more than one half of Western history has been made by Latin races. It was a Latin who discovered America. Another first sailed around the globe. Latin peoples explored, conquered, and settled both Western continents, and gave a language which has become the permanent speech of two thirds of the Western world. To call the roll of artists, painters, sculptors, poets, dramatists, novelists, musicians, explorers, missionaries, and scientists for the past five centuries is to prove that a majority of the names mentioned in the world's illustrious hall of fame are from Latin races. To mention Curé, Pasteur, and Marconi is to remind us of the scientific progress of modern Latin minds, and to speak of France and Italy as pioneers in democracy is to keep within the facts. It was in Italy that Browning and Tennyson and George Eliot and a host of other writers found inspiration and material to feed the fires of genius.

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Whatever may be said of the modern degeneracy of the dominant religious system of Latin-American countries, it is true that the sixteenth century saw in Spain one of the most virile and comprehensive missionary movements of all history. Never before nor since have missionary efforts been projected on so vast a scale or by so powerful procedure. Monks and priests went out and established the cross and the confessional through the Western world and in the islands of the sea, and, whatever else we may say, there can be no disparagement of the permanency of the results of these conquests. The Latin world is still dominantly Roman in its religious life, and shows very positive preferences for the religion of the conquistadores. To give a language and a religion to two thirds of the American continents is not the work of weaklings nor of degenerates.

This Latin neighbor of ours not only lives on the same street but he lives in a bigger and better house than ours. To the "lick-all-creation" type of Fourth-of-July American this is rank heresy, but facts have little regard for fireworks. With twenty-eight per cent of the population of the Americas, the Latin holds sixty-five per cent of the territory and fully the same proportion of natural resources. His soil, his rivers, his mountains, his harbors, his mines are as good as ours, and he has more of them. In the western hemi-

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sphere he controls the longest rivers, the highest mountains, the largest area of habitable land, the longest sea-coast, and the entire inexhaustible fertility of the tropics. His untouched and uncharted natural resources are beyond computation. His estate is second to none in the entire world, and he could spare enough for the crowded millions of India or the swarming islands of Japan and never miss it. All of this we would have discovered sooner but for the world war, which focused all attention on the main issue and postponed



JUNGLE PRODUCTS

the direct results of the successful completion of the Panama Canal. With a normal supply of shipping, the west coast alone of South America would keep the Canal busy much of the time and affect American markets profoundly.

In material achievements our neighbor has not been idle, though some of his attempts have resulted in failure or

fiasco. He has built great and beautiful cities, he has constructed long and difficult railroads over tortuous mountain systems, he has developed huge industries and organized big commercial enterprises. He has produced a civilization in keeping with his character, artistic, homogeneous, progressive, and on a high intellectual plane. His libraries, theaters, and public buildings are a credit to his taste and skill, and his churches are massive and stately as the rock-ribbed mountains that tie together the whole system from El Paso to Patagonia.

We have heard more or less of a Pan-Americanism, but we have never taken it seriously. As subject for diplomatic papers, magazine articles, and after-dinner oratory the all-America idea has been a refuge of word-venders. But so long as the bulk of South American trade was with Europe our brand of fraternal talk was harmless—also helpless; and the reason for our failure to do business with South America has not been entirely the neglect of our shippers. The larger exports of South America have all been to Europe, and with ships loaded both ways the American exporter was hopelessly handicapped in his effort to secure favorable freight rates. When American salesmen tried to compete with German and French and Spanish exporters they always failed to secure freight rates that gave them an even chance.

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For years American manufacturers ignored the Orient and lagged far behind European dealers in the same class of goods, to their own large loss. The same neglect has produced the same result in South America. Germany pursued a very different policy. Without trumpet or flag Germany sent her agents to practically every Latin-American center and seaport, and there the unostentatious German proceeded to control as much business as possible, and generally get hold of the situation. Often he took unto himself a wife of the country, but never for one day did he forget that he was a representative of the Vaterland. His house, his furniture, his methods, his ideas were one hundred per cent German. An American ship doctor went ashore from a German liner in a small South American seaport and stumbled upon the inevitable German man of business. He was invited home to dinner and shown through the house with much pride by the half-German children. One after the other, furniture, books, pictures, clothing even were exhibited and with every article was repeated the formula, "Es war in Deutschland gemacht." It was a great game, and it was working along smoothly until things slipped in Europe, and now the end no man can see. But there is going to be a great chance for American capital and enterprise and business energy in the years when German energy will be needed at home.

In one of the Central American republics an American, while present at a social function, remarked casually to a friend that in his opinion the cure for the political upheavals of that country would be in the polite but firm intervention of the United States. A German business man, overhearing the remark, hastily interposed, "Not at all, sir; that is what Germany is in this country for." With a concerted and well-considered policy of business extension in South American countries Germany deserved the commercial advantages that she had gained in the twenty-five years preceding the war period.

When questioned as to the remarkable success of the German commercial propaganda, South American leaders rarely fail to mention the fact that the German business man in Latin lands invariably speak the language of the country. Catalogues are issued in Spanish or Portuguese, as local conditions require. Measures, technical terms, and methods of handling goods are all adapted to local usage, and the South American merchant is considered and consulted in all the mechanism of exchange and handling of goods. Contrasted with North American ignorance of conditions and ignoring of language and custom, it is not strange that Europe has controlled the trade of Latin-America.

In view of all that is involved of national development, international entanglements, commer-

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cial expansion, and racial affinity, it would seem to be about time that we become acquainted with our neighbors, or, rather, in our neighborhood. If we are going to live on this great American highway, it may be well to be on good terms with the rest of the folks.

Aside from commercial and linguistic considerations, there are four reasons for our ignorance of the lands and people south of the United States.

1. The American people are not well acquainted with any other people on earth. Geographical isolation has had much to do with this, and racial self-sufficiency has had still more effect upon our lack-of-thinking about our neighbors. Had South and Central American countries been pouring millions of immigrants into our cities, we would know something about them, but the Latin has had no need to immigrate, since he has more room in his own house than he could find in ours.

2. American travel abroad has been practically all to Europe, with an increasing number who have seen something of the Far East. And it is impossible to be anything but densely ignorant of any people whose faces we have never seen, whose country we have never visited, whose history we have ignored, and whose language we cannot understand. No real interest is possible without knowledge, and the main trouble between the American and his neighbors is plain ignorance.

3. The war with Spain in 1898 resulted in much indifferent prejudice on our part against everything Spanish. Spain was not prepared for the blow that fell upon her, and perhaps her colonial system deserved the destruction that was administered, but we came out of the war with a more or less good-natured contempt for anything and everything that savored of Spain. We escaped with little or no spirit of hatred or lust of conquest, but we marked down the Latin world at bargain prices—and then let Europe walk away with the bargain. As a matter of fact, Spain has little to do with the American situation. Spain herself in the past fifteen years has made rapid strides forward, but in the average American mind anything Spanish cannot be very efficient.

4. Our Monroe Doctrine has begotten a certain arrogance of attitude toward all our southern neighbors. Our attention has been called southward only when revolution or anarchy or European interference has compelled us to take a hand for our own ultimate self-protection. It is only when our neighbors have failed to keep the peace and have threatened to carry their quarrels into our yard, or have been in danger of being beaten up by European military police, that we have taken the trouble to notice them. From this situation it was inevitable that an attitude of patronage should arise, and patronage is not a basis of national cooperation or mutual understanding.

CHAPTER XI

THE FAMILY TREE

WHEN came this Latin-American? Is he a mystery, a complex, or a racial conundrum defying analysis and baffling understanding? So many people have said. Others have reported a something impossible to name or describe about this man from the southlands—all of which is nonsense. There are few human mysteries when once we have the key. Any people may be understood if we know their racial origin, social history, and reaction-power. Such knowledge usually explains these so-called race peculiarities.

As North Americans we are ourselves the present product of social forces that have driven us for centuries past. With a northern European race origin we have been mixed in many molds and infused with many tinctures till we emerge a new blend of blood. This new and vigorous stock shows a reaction-power that has made much of educational, scientific, and material opportunities, but, after all, these traits themselves are largely the result of the social stimuli of the past five hundred years. Had our ancestors in the sixteenth century removed to Spain, we should all now be Spanish dons.

If we could know the social, religious, intellectual, domestic, industrial, and political environment of a people, we could account for ninety per cent of race characteristics. And this social history measures, not only potent forces and compelling sanctions, but itself in turn registers reactive power and character values.

The Latin-American has no cause to apologize nor explain when we inquire into his racial antecedents. Out of the remote ages of antiquity a branch of the human family moved westward, and on the Italian peninsula developed a civilization and founded a city that in time dominated the world. The lust of conquest and the intoxication of power debauched the rulers of Rome, but the rising Christian Church took over the scepter, and for fifteen hundred years Rome dominated the civilization of the world. Fundamentally, there was no difference between the blood of southern and western Europe, and but for the corrupt and demoralizing influence of the papacy and its trailing blight upon the human spirit Rome might still have been the dominant power of European civilization. The abuses that compelled the Reformation



SAN BLAS INDIAN CHIEF

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also vitiated the Latin spirit. The wakening life of the sixteenth century shifted the center westward but the blight of papal despotism kept the Latin races from their full share in the developments and democracy of the modern age. And now that the Teutonic peoples of the north have become the victims of the most deadly despotism that the world has yet produced, it is possible that the center and motive of progressive thought in continental Europe may again swing to the southern peoples.



NO RACE SUICIDE HERE

No one can trace the splendid march of the Latin races through the conquests and explorations and discoveries of the later fifteenth and sixteenth centuries and then read the record of achievements down to the present time and still maintain that there is anything decadent about the Latin races. Had the Roman yoke been broken from the Latin neck as it was from the Teuton, we should have had a very dif-

ferent tale to tell, and the dominant civilization of the twentieth century might have been Latin instead of Saxon.

A closer examination of the social factors that have dominated the Latin-American world and produced the present composite result on the western hemisphere reveals three decisive factors that have in combination produced our neighbors.

All Latin-America reflects a European background. Nearly all relations of life are defined in European terms. Out of the more or less subconscious inheritance and ideals of European origin arise the sanctions of social relations. Ideals of politics, business, education, home life, social customs, and religion all come from this fountain of associations. The church in South America is the church in southern Europe. The collegio is not the North American college, but the European school which grants a Bachelor of Arts degree at what corresponds to the end of the freshman year in an American college. South American "republics" have their "prime ministers," and the electorate is on the European basis. The presidents of some of these republics exercise more arbitrary power than the king of England or the entire executive of the United States. They are European "presidents." Revolution is not the incurable habit of the "people" but the profession of a few adventurers who oppress and afflict the long-suffering and usually silent

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populace. This is not saying that revolution is a characteristic of European political procedure, but that the forms of reresentative government imposed upon the ideals of dictatorship and monarchy produced the curious mixture of revolutionary political progress known as a South or Central American "republic." South Amer-



JUNGLE GUIDE

ican democracy is a hybrid product of European ideals and American forms of government. Naturally enough, it is neither one thing nor the other, and will not be anything very different until new forces are brought to bear upon the political life of the Latin people.

A second factor in the making of the Latin-American is his isolation for three hundred years from the currents of Western economic and political life. Practically all our North American stock of ideas and social sanctions has been developed since the Pilgrims landed in New England. The great basic impulse that sent men and women westward in search of religious liberty has persisted and widened and developed a homogeneous system of political ideal that has become the unquestioned

background of our whole political system. From free consciences have come free institutions, free schools, free votes, and as long as it lasted, free land, unrestricted economic opportunity, and a welcome to the world. Upon this foundation have been reared American independence, modern democracy, higher education, the feminist movement, scientific advance, and American Protestantism.

Certain influences from this stream have affected Latin-American life. The nomenclature of South American politics is that of the United States, and many constitutions contain provision for every modern practice. But these model constitutions are like a beautiful and costly piano imported into a home where no one knows how to use it. It takes a democratic spirit to get democracy out of a democratic constitution. The best piano yields only discord, and the most advanced constitution does not prevent revolution if there be no musicians or statesmen to play and administer. Peo-

ONE USE FOR A HEAD

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ple living beside the stream of democratic progress have caught the names and forms drifting on the current, but only those people have advanced with the current who have not been tied to the shore by moral and intellectual despotism.

The influence of geographical nearness is slight beside that of historical background and social relations. Mexico is much closer to Spain than to the United States. After twenty years of successful administration of the Philippines on the most colossal scale of national benevolence that the world has ever seen, nearly all the Filipinos who had reached maturity in 1898 are still Spanish at heart and out of sympathy with American ideals and administration. If the United States can hold the islands until every person who was ten years old or over in 1898 is thoroughly dead and safely buried, there will be a chance for some form of democracy, but the old-time leaders will retain so long as they live the ideals derived from three hundred years of Spanish administration.

If there are in the mountains of the South isolated neighborhoods that have been passed by in the current of modern American progress, and are to-day practically ignorant of all that makes up American life, even though surrounded on all sides by the march of a virile and restless race, what must be the results of the isolation from this stream of North American development, of the whole Latin-American race, while maintaining

close and vital connections with European standards and ideals?

But Latin Americanism can never be explained merely by its European background and its isolation from the progress of North America. The keynote to the present product in Latin lands is to be found in that system of religious despotism that has checked the free growth of every people whose life it has dominated.

Jesuitism is what is the matter with the civilization southward. We have had Romanism and Jesuitism in the United States, but people who have never seen any form of these forces except that which has developed in the free air of North America have much to learn. Romanism checked and balanced by a virile Protestantism and a democratic political life is an altogether differ-



BEGGARS AND CATHEDRALS

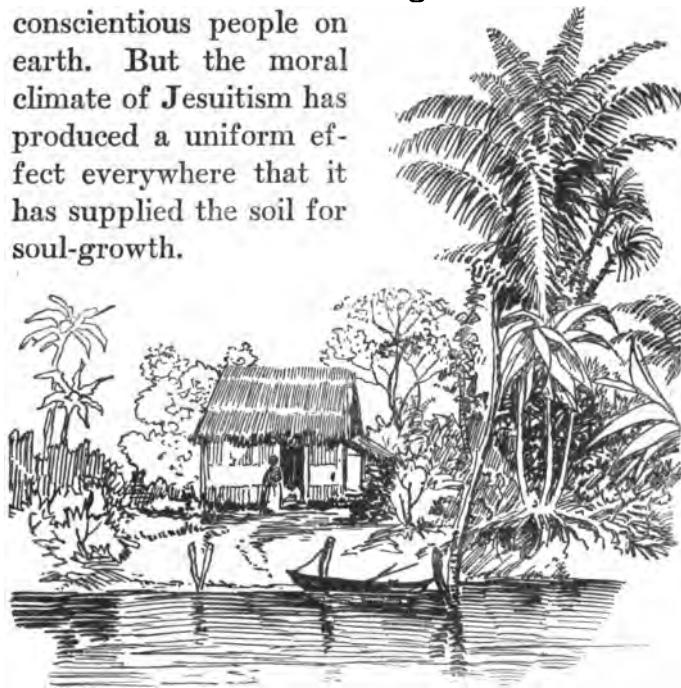
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ent institution from Romanism dominant, degenerate, and intolerant. The latter becomes the religion of the bound Bible, the chained spirit, and the crippled conscience. It is the center of spiritual infection and the microbe of moral weakness. No land has ever advanced under its leadership. Like a blight on the human spirit, it has cast its spell of ignorance and superstition over the millions of men and women who have had no other ethical code or spiritual leadership.

It has been claimed that the rigors of New England winters had something to do with the sturdy New England conscience. But the Pilgrims brought their consciences with them, and the climate came near exterminating the colony. If the Pilgrims had landed in Cuba and the Spanish in Boston, civilization might be very different to-day. If rigorous climates produce vigorous men, how is it that some of the most terrible of men sailed the Caribbean sea and devastated the whole mid-American world, while the northern coasts of the Atlantic never saw a pirate's sail? The tropical zephyrs of the Bay of Panama never softened the tempers or dispositions of the bloodthirsty men who came near exterminating whole populations and left a trail of blood and terror behind them. And these same unconscionable scoundrels' used to attend mass and plant wooden crosses wherever they went.

The effort to account for South American civ-

ilization by climate falls to pieces before the splendid and bracing altitudes of the Andes, the ideal conditions of Argentine, Uruguay, and Chile, and the delightful regions of the higher elevations of Central America. There is nothing inherently demoralizing in the climate of lands inhabited by the Latin peoples in America, but there is something distinctly vitiating in the moral miasma breathed by these peoples for three hundred years. If cold climates produced inflexible consciences, the Eskimos ought to be the most conscientious people on earth. But the moral climate of Jesuitism has produced a uniform effect everywhere that it has supplied the soil for soul-growth.



FAR FROM THE MADDING CROWD

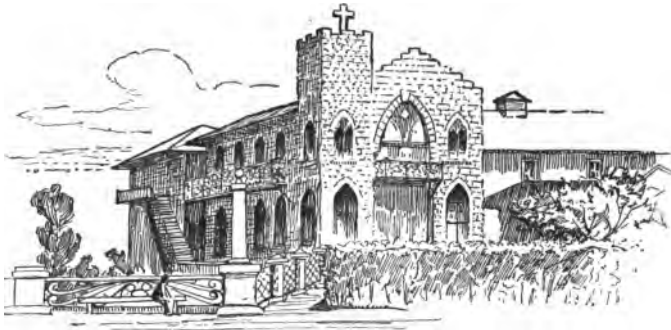
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It is impossible to grow liberty of life, apart from its natural soil and necessary nourishment. If we are to have free institutions, we must first have free men. We cannot have a stream of water without a flowing fountain, nor ripe fruit without a living tree. Political liberty is impossible without moral freedom, and it is idle to expect independence of political action without the established right to think for oneself. When consciences are forced into fixed and prescribed molds it is useless to ask that men turn about and practice the principles of a free democracy. Majority rule is meaningless where the confessional dominates the consciences of men. If we apply these factors in the social history and life of the Latin-American to the traits of his development most subject to criticism, we find much illumination. Out of all the discussion three items emerge, each significant and each closely related to the factors just mentioned.

The Latin mind is given to an idealism that reaches out for large things but often stops short of large actual realization. Out of this tendency grow weak initiative and superficial standards. As evidence of this characteristic may be cited the tendency in education to stress the superficial and showy features of the curriculum, leaving in the background the foundations and essentials of the intellectual life. Anything that makes a good

appearance is given place over the less spectacular realities. In architecture, a florid ornamentation is achieved, even at the expense of good plaster and proper surface stone, later with the resultant unsightliness.

Deductive processes of thought are much in evidence. In outlining a plan of provincial government, or a system of national education, the



SEAWALL CHURCH AND SCHOOL, PANAMA

paper plans will include every needed feature of a complete and theoretical system, without much regard for the local needs and actual conditions under which the full scheme is to be realized, which in all probability it will never be. To have projected and announced a grand undertaking in any department of human life is as important as to have accomplished something. It is the grand-piano constitution and the one-finger administration. It is not hard to find automobile undertakings and wheelbarrow accomplishments.

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Now, all this is not cause for railing accusation but for thoughtful analysis. And the dominant cause is not far to seek. Where effort to translate ideals into realities is met by a barrier of official indifference, it is not strange if men give their time to dreaming rather than actualizing their visions. Where belief and conduct are prescribed and commercialism dominates the moral lives of men, it is easy to see that initiative is crippled at its source. Where a people is divested of responsibility for the final outcome and taught to pay the price and "believe or be damned," it is a rash spirit that will try to do more than dream dreams and write books and project utopias. Without the incentive of encouragement to produce practical results, no real efficiency has ever appeared among any people. There are accusations of moral duplicity among Latin-American peoples. More serious and fundamental than impotent idealism, this defect registers itself in perversion of public trust, in the degradation of public office to the uses of private gain, in deception, graft, and greed. Promises are easy, but performances are delayed until the would-be enterprising citizen gives up in despair.

In regard to this two things are to be said. In the first place, our own records as a people will not bear any too close inspection. Aside from race riots and labor disturbances, our Civil War furnishes our only revolution, except the one

that produced the original United States. But when it comes to political prostitution of public office and the invention of grafting schemes, large and small, our own history does not give us much ground for boasting. And many a "revolution" has caused less bloodshed than a North American labor row.

Further, so far as there is a difference between the conduct of the North and South, the explanation is not far to seek. Once admit the validity of the principle that it is right to do wrong for a good end, and a whole stream of moral duplicity is turned loose in public and private life. Jesuitism will account for almost any moral lapse in a land where all thinking has come under the spell of a creed in which the end justifies the means.

Let this principle be ever so carefully guarded and proscribed, so long as human nature remains what it is, where personal interests are at stake the individual is going to be his own final judge of the value of the end for which the means are devised. And on the basis of every man adapting means to his own ends we have moral chaos.

Much has been said of the personal immorality



MANDY DID HER
SHARE



THE CANAL DIGGER

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of many people of these southern lands. That the Latin-American is in any whit behind his northern neighbor in the integrity of his personal and domestic life remains to be proven. That his deflections from the straight and narrow path are much less concealed and by him are regarded as of small account is to be conceded. Here, again, the cause is not far to seek. With a sacerdotal example loose and irresponsible, it would be strange indeed if the men of South America showed a higher personal chastity than their spiritual leaders and moral guides.

The third accusation brought against our neighbors is that of political undemocracy. Government by revolution is said to be the rule, and an election in which the "outs" win a victory over the "ins" is practically unknown. Victorious majorities are governed in size only by the discretion of the dominant power, and the Latin mind seems a stranger to the fundamental principle of accepting a majority decision as binding until the next election.

To accept gracefully a majority decision against himself or his party is an art slowly acquired by any politician. On the playgrounds we see this trait; in amateur clubs and literary societies we find it; in the arena of political strife it does its worst and results in a state of affairs in which revolution becomes the general substitute for elections.

I stood one day on the campus of a Christian college in a Latin republic. The young men were playing baseball, and they were playing it well. I discovered that baseball was a regular part of their curriculum, that they were required to play so many games per week, and that they received credit for the games, provided they were played according to rules. When I inquired as to the reason for this I was informed by the efficient director of the school that baseball was in his opinion one of the most important subjects in the course. "There are two things that we can teach through baseball better than any other way. One is team work—a fellow can't play the game alone; and the other is the art of accepting defeat gracefully. Half of the boys must be defeated every day, which is an invaluable drill for them."

Even as we discussed the matter, a tall fellow got into a dispute with the umpire, and after a dramatic flourish swung his arms in the air and shouted, "No juego mas" ("I will play no more").



THE TOWN PUMP, IN-
TERIOR VILLAGE

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“There—do you hear that?” remarked the director. “That is what we are trying to cure.”

As far as my observation has gone, nobody except the educational missionary is trying very hard to cure this most unfortunate trait in an otherwise very fine character.

Here, again, it is not difficult to trace this stream to its sources. We understand much



WAYSIDE CEMETERY IN THE JUNGLE

better since 1914 whence came this political peculiarity. The ideals of European politics have been transferred across the Atlantic and their fruits on foreign soil have not been tempered by the vigor of free institutions grown strong in the processes of centuries. If Central-American republics are only constitutional monarchies in which the monarch governs the constitution, there is very good reason for the anomaly. If it is true that there is not a single republic on American

soil south of "the line," then it is to be said that there never can be such a republic until Latin-America ceases to think in terms of European history and Jesuitism is broken from its hold on the moral consciousness of the men who make and unmake republics in the Latin world. Successful republics have been developed in that turbulent but onmoving stream of Western and modern ideals that has found its most complete expression in the United States, but which has also tintured the thinking and influenced the political processes of practically every country on earth except Prussia. We ourselves are not perfect yet, and it behooves us to withhold the stones from our neighbors until we can show a clean record. We will have some distance to go before democracy is a finished product, and it will be a good plan to take the neighbors along with us.

CHAPTER XII

LATIN-AMERICAN HEART

MUCH misunderstanding has been due to faulty methods of approach to our southern neighbor. Political diplomacy, commercial competition, and military displays will never get to the core of this international apple. The Latin-American is a man of heart, and until we recognize this fact we shall fail to understand him. Sympathy and courtesy will avail more than battleships and boycotts. This man is a born diplomat and has high intellectual development, but the deep and dominant motives of his life are his friendships and affections.

If we know the ruling motives of men and races, we may avoid nearly all the misunderstandings and incriminating accusations that arise when we occupy different points of view, but matters look very different when we get at them from the viewpoint of the other man.

Seeming contradictions dissolve and weaknesses appear as unsuccessful aspirations. Our complaints of low initiative become more reserved when we remember that spiritual slavery is a certain antidote for the pioneering spirit. The presence of a high though fruitless idealism amid

insurmountable difficulties attests a virile and buoyant spirit, captive and caged. Where toil has been treated with contempt for ages nothing short of economic helplessness can follow.

As for financial faithlessness, who shall throw the first stone? If once we begin to justify the means by the end, commercial life is going to suffer. If we begin to complain about the insecurity of political institutions, we need to remember that democracy is one of the first and finest fruits of a free mind and heart. And we have not yet ourselves arrived sufficiently to do any boasting.

To know our Latin-Americans as personal friends is to attain a new viewpoint on the whole Pan-American problem. We may not blind our eyes to their defects more than to our own—there are plenty of both; but understanding brings explanation of many things, and if we know all and understand fully, we may come to a different verdict. The southern man far surpasses us in certain traits of which we have taken small account and in which we are racially deficient. When given free opportunity, satisfactory response appears to the stimuli of democracy and initiative.

To know personally the Spanish-American is to become aware of his keen intuitions, his high personal charm, his strong sympathies, his constructive imagination, and his hearty idealism; and whatever else he may be, he is loyal to his

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friends and their interests. He may not be so intent on doing something, but he has time for social graces and arts, and possesses an innate refinement and grace of character that we take pride in having neglected.

The Latin at his best is the racial goal of South America. Who cares to be judged by the social leavings of his own country? The South American best is intelligent, refined, and faithful to trusts. His mental processes are touched with a constructive imagination that finds high expression in his abundant art and literature. With a nervous, artistic, and sensitive temperament, he responds quickly to friendly ap-

COCONUTS—SO GOOD AND SO HIGH

proaches and stands ready to do his full share in social obligations.

That peons and ignorantes are not thus described is only to say that the tramps and social unacceptables of any country are not to be classed with the intellectuals and social leaders.

The personal equation is apt to be decisive in South America. Commercial travelers learn this to their profit or loss, as they adopt or disdain the ruling motives of the men with whom they deal. It may do very well in some cities of the United States for the breezy commercial traveler to display his samples, deliver his oration, and give the merchant three minutes to take or leave the best goods on earth. Such methods in Spanish countries means no business at all. Selling goods in South America is a social function in which are involved members of the family and, incidentally, some very pleasant hours. Any sort of make-believe is useless. Unless a man really likes the people he had better abandon any plans to do business with them. He may get on in Chicago, but in Bogota he will be very lonesome.

When a man sells goods on talk he may dispose of inferior qualities occasionally, and trust that he can talk enough faster next time to make up for his loss of standing; but when goods are sold on friendship a single mistake in quality means ruptured relations and the end of commercial confidence. And where friendship furnishes the

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basis of business the buyer will protect the seller in return for uniform good treatment on his part. Like all other racial customs, when once it is understood the system is not so unreasonable as at first appears.

An Englishman traveling in South America told me that on one occasion he sold a large bill of goods on credit to a man who proved to be a rascal. As the time for the return of the salesman and the payment for the goods drew near the buyer tried to sell out his entire stock at half price, with the intention of leaving the country with the money. But all the other merchants were friends of the salesman and refused to take advantage of the situation, to the loss of their friend. They preferred to lose their own profits.

Business in Latin-America is a personal matter. If a deal goes wrong, somebody is responsible. North American business has a large impersonal element, and the man who makes a bad bargain usually feels that he had himself largely to blame. The joke is on him, and he will exercise more shrewdness next time. But the southern merchant views the case differently, and it behooves the salesman to handle only goods that will move to the profit of the buyer.

When once this basis of friendly confidence is well set up it is easy to consummate large transactions with very little preliminary investigation. The capitalist is more interested in knowing what

his trusted friend thinks than in getting data upon which to base his own conclusions.

National ambassadors and Christian missionaries soon learn what the business man found out long ago: that there is only one road to successful relations with these people and that is the way of the heart. Neither minister nor missionary nor



BOILING "DULCE"—CRUDE SUGAR

merchant can succeed unless he genuinely likes the people with whom he is dealing. Any missionary who is afflicted with a sense of superiority had better look up the sailing dates of any steamer line connecting with the United States.

In meeting strangers the right kind of a letter of introduction has high value. Let the letter be from a personal friend, and the homes and hearts are opened in a way that surprises the more coldly

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formal man from the north. It is a cheering and heartening experience to present a good letter to a fine family and be received with a cordiality and genuine hospitality that leaves no doubt as to the honest motives of the hosts.

But how are we to find the road to the heart of any people unless we can speak to them in their own tongue in which they were born? The interpreter does very well for trivial and formal matters, but who wants to use an interpreter in his own family? Here is where the "United Stateser" gets into trouble. As a linguist he does not shine; in fact, he is barely visible in a good light. He considers it beneath him to take the trouble to learn anyone's language. Why should he? He can speak English already. If anyone has anything to say to him, let him say it in English; and if he cannot speak English, then surely he can have nothing worth saying. It is a ready formula, but it fails to reach the hearts of men who do not happen to have been born in the United States.

The Latin is a better linguist than his neighbor to the north. Nearly all the better class people speak some English, though they are very modest about the matter. Practically all of them speak two or more languages. But even if they do surpass us in speech and can use some English, we are not excused from acquiring a working knowledge of the language of the people with

whom we are to deal. The increasing development of Spanish teaching in North American schools is one of the most helpful signs of the times.

Nowhere does the innate courtesy of the Latin-American shine more than in his bearing toward the novice who tries to learn his language. We of the United States are wont to laugh at the linguistic struggles of the stranger within our gates, but not so with the South American. He is a gentleman, and will take immense pains to assist anyone who makes an effort to talk to him. He seems to regard it as a compliment that anyone should try to use his language. Any faltering effort will receive immediate encouragement.

A volume could be written about the comical blunders of North American tyros in language learning. A hundred or two garbled words, vigorous guessing and violent arm action make up the linguistic equipment of some would-be "interpreters." Mixed English, Spanish, jerks, and profanity will do wonders where there is nothing else, but as substitutes for language they are far from ideal. Classic is the story of one of these interpreters who struggled in vain to deliver the meaning of his friend to a native, and at last gave up in disgust, regretting that he "ever learned the blamed language anyway."

Spanish is possibly as easy to learn as any language other than that of one's native land. Aside

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from its complicated verb and annoying gender, it has few difficulties that need cause acute distress. But the score of "easy methods" without teachers are to be avoided. There is no easy way to learn a language. It takes work, hard work, and a lot of it to learn a second language. But it can be done, and to acquire a new medium of expression, even in middle life, is an experience not to be taken lightly. It is above all things interesting. It comes at last to this: the only way to speak, write, or read Spanish effectively is to learn it. Short cuts bring short results.

And the only road to a worthwhile understanding of the Latin-American is that of a sympathetic personal acquaintance and genuine friendship. It is a matter of heart more than of head, and unless the North American has a heart himself he had better acquire one or abandon his efforts to deal with the Latin-American.

To the traveler from the Orient Latin-America is easy to know. There is much in Spanish ceremonial, love of life and color and rhythm, the innate chivalry and politeness, so often absent from the direct processes of the North American, to suggest the peculiar charm of the Orient at its best. The ornateness of architecture appears in the East and West in nearly equal measure. When it comes to elaborate speeches and flattering expressions, not even the honorifics of ceremonial Japan have much advantage over the gra-

cious and complimentary extravagances of the Spanish-American.

It was at a school entertainment that the director, who spoke excellent Spanish, was unavoidably absent, and the writer was pressed into service at the last moment to explain some stereopticon views and make a few announcements. The language was that of a tyro and must have afforded material for much amusement to the cultured parents of the school children. But no one laughed, and as a reporter for a Spanish paper chanced to be on hand, the morning edition stated that the entertainment was a high success and that the views were described in the choicest of classic Spanish while the announcements were delivered with a diction of the purest and highest type. It was the conventional manner of describing any public event.

This temperament leads to oratory as rivers run to the sea. Given a few ideas for a start, and any educated Latin will deliver an extempore oration that suggests weeks of careful preparation. Rounded periods and classic expression mark every polished phrase.

Probably the most perplexing and annoying thing about the North American in the eyes of his southern neighbor is our incessant hurry and rush. We may be millionaires in money but we are hopelessly bankrupt in time. And the South American is both millionaire and philanthropist

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in time. He always has a surplus and is willing to use it—and his friend's too. Some of our hurrying about is regarded as a great joke. Clayton Sedgwick Cooper quotes a Bengalese of Calcutta as regarding a certain Englishman as "one of the uncomfortable works of God." Such are we of the United States in the eyes of our southern friends.

The formalities of social life are of vast importance to the Panamanian, and they are also important to the North American who wishes to transact any sort of business with officials and educated men of any class. Dress suits and high hats are not to be despised if one is to get on in the capital city. Neither are business and politics to be separated if any business is to be done.

During 1918 the death of President Valdez within a month of the constitutional date of the national election created a situation in which the election board was controlled by one political party and the police department by the other, spelling inevitable trouble. Military authorities on the Canal Zone took a hand and sent over a troop of cavalry to police the city during the election week. At sight of the soldiers panic possessed many women and children, who had been told that the Americans, if they came, would shoot down all persons on the street without warning. A few hours convinced the populace of the error of this widely circulated report, and the

election passed peacefully, the party in office winning.

Panamanian officials are uniformly courteous, kindly, and will go to any reasonable length to grant any proper request, especially if it comes from a friend. I have called on various men in high authority many times on diverse matters and have never failed to be received cordially and given the best of personal treatment. It has occasionally happened, however, that after leaving the official I tried to recall just what he had stated or agreed to do, and had difficulty in finding anything definite.

Perhaps Latin character reaches its highest level in family life. The women of the Latin race are noted for natural grace and comeliness, and in their own homes they give themselves to their husbands and children with a devotion to which some of the club women of northern lands are strangers, as well



WASHING BY THE RIVER

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as their families. Motherhood is a high calling before which all else must give way. The open life of the northern family, with its easy conventions and free hospitality, is largely unknown, but a close and intimate family life is built up essentially stronger in some features than anything found further north. The Spanish home is a very select and secluded affair, into the charmed circle of which only the most intimate friends may enter.

This wife and mother usually knows nothing of her husband's affairs, and has little freedom of the streets or public places. There is none of that comradeship in business interests often found in the States between husband and wife.

The señoritas, or young women, of these homes are decidedly feminine. They make much of cosmetics, but they do at least spare us the assorted colors of the hair dyer's art. And they do not make a holy show of themselves on the street, with loud manners and conspicuous costumes, as if to attract attention of all passers-by. It must be said that some of the better class young women of these countries are "stunning lookers," and are always attractive and well bred, but with limited educational advantages they are apt to be shallow conversationalists. Many of the men prefer them that way. For a woman to know too much about business and politics detracts from her distinctly feminine charm in the eyes of these

Spanish men. What religious devotion exists in these countries is found among the women, who usually go regularly to mass and confession.

Strictest chaperonage is maintained over young women, no girl being permitted for a moment to be alone with a young man, a system that would make slow headway in North America. And the women are long suffering with their husbands, from whom they endure conduct that would break up almost any North American home.

The Panamanian woman has none of the boldness of the new woman of Argentine, nor the ultra-timidity of Peruvian seclusion. She knows the value of balconies and lace shawls and effective coiffures, and it must be said that in spite of rigorous supervision and never-failing modesty of demeanor, she has a charm and a "come-hither" in her eye that has won the heart of many a North American.

The possibilities of the Latin race are perhaps best measured by the occasional rare characters that break through the bonds of convention and precedent and attain an altitude of gracious nobility unsurpassed anywhere on earth. Occasional products of missionary schools show results in character and efficiency that indicate clearly the latent capacity for a something in which the brusque Saxon is too often deficient.

The "Christ of the Andes" was set up on the

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boundary line between Argentine and Chile as a suggestion of the only basis of permanent peace in the life and teachings of the Prince of Peace. This famous statue was the result of the work of a woman, the Señora de Costa, president of the Christian Mothers' League of Buenos Ayres. Cast of old Spanish cannon, and installed in its lofty elevation of thirteen thousand feet in the Andes, the monument was dedicated March 13, 1914, as much a memorial to the work of a Latin-American woman as a testimonial to the peaceful intentions of the two nations.

There is a Spanish word, not exactly translatable into English, which may be taken as the key to Latin character at its best. It is the word "simpático," which means something more than "sympathetic." A man is *simpático* when he is gracious and open-hearted and likable and considerate of other folks' feelings. There ought to be a course in *simpático* for every prospective missionary and business man in the United States who has any intention of dealing with the Latin-American.

CHAPTER XIII

THE CARIBBEAN WORLD

READERS of Robinson Crusoe associate the Caribbean Sea with piracy and rum, but usually have few other ideas on the subject. Most people of the United States have scarcely so much as heard that there be any Caribbean world except that it is somewhere in the tropics.

To be sure, the Caribbean Sea has a way of impressing itself upon those who sail its troubled tides. Perhaps the shades of the villains who used to cross these waters on their murderous expeditions still linger to raise the adverse winds and toss the seasick passenger in his misery. Certain it is that very few travelers have any affection for the seven hundred miles of salt water between the Mosquito Coast and the islands so notorious in the sixteenth century.

It is with something of surprise, then, that the prowler about Panama learns of a homogeneous population living on the chain of islands that begins below Porto Rico and swings downward in a graceful curve to the tip of the South American coast. These Lesser Antilles mark the eastern boundaries of the famous, or *infamous*, Caribbean Sea. Though small in size, their con-

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siderable numbers and large populations make them important. If they are not so well known now, at least they have the distinction of having been discovered by Columbus when he set out to find a way to the East Indies and discovered the West Indies instead.

The political complexion of these islands varies greatly. Government is shared by Spain, France, England, and the United States, and the languages spoken conform to the governing



COSTA RICA FARM HOME

power. The purchase of the Danish West Indies has given the United States a permanent and prominent influence in the group.

No account of matters Panamanian could omit reference to the people of this West Indian world. From the beginning of Panama's history Caribbean adventurers have crossed the sea in any craft that would float, and have played a large part in the restless events of the Isthmus. West Indian influence and blood were mingled with the history of the Isthmus for four hundred

years, and in these last days it has been the West Indian who furnished the labor that dug the Panama Canal, and who still contributes the brawn and perspiration for the work of the Canal Zone. Twenty-five thousand of these people live on or near the Zone and are employed by its government, and probably as many more live near by and mingle with the native life of Panama. All through the interior there are always some West Indians.

Without the West Indian the digging of the Canal would not have been impossible, but would have been much more difficult. Chinese coolies would have cost more to import and could hardly have worked for less money. Considering the cost of living on the Canal Zone, the West Indian has furnished some of the cheapest labor in the world. In construction days the nine or ten cents an hour wage was more than the black man had received at home, but his living expenses on the Zone were very much higher than on the Caribbean Islands. The wage scale of the West Indian on the Canal Zone has been revised and increased several times by the American government in an effort to keep pace with the rising cost of living; but it must be said that the laborer's wage of about thirty dollars a month, with from three dollars to six dollars deducted for the rent of two rooms, does not afford a very sumptuous living for a man and his family. The "silver"

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man on the Zone pays the same price for his food and clothes as does the "gold" white man who receives twenty-five per cent higher wages than is paid for the same work in the States, and in addition has a furnished apartment or cottage free of rent cost. The men on the "gold" rate complain of the high cost of living. What they would do if reduced to one sixth of their present wages they do not stop to consider. It is not a pleasant subject to face, but it is hoped that the wages of the West Indian may be lifted to the point where he can at least buy food enough to keep him in good physical condition.

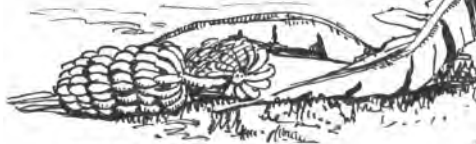
The West Indies furnishes the plantation labor of Panama and Costa Rica, without which there would be little plantation work done. In the hot and humid banana groves he endures the temperature and handles the huge banana bunches as though born for the job, as perhaps he is. Out from Almirante and Puerto Limon range the tracks of the plantation railroads through hundreds of miles of banana forests, where the black man supplies the labor for the largest farms in the world. Forty or fifty thousand of these people live on and about the plantations of the Atlantic coast and without them the largest agricultural enterprise ever carried on under one management would collapse.

The West Indian on the Isthmus is not the West Indian at home. He may live and die on

the mainland, but he thinks in terms of the islands from which he came. Like the American Negro, he is of African descent, but his African origin is so remote that no trace of it remains in his consciousness, though it is evident in his psychology. Most of the West Indians about the Canal Zone dream of returning to the islands again.

These people of the Caribbean world have a decided race consciousness, and in their thinking and living are a world unto themselves. Separate and distinct from the Greater Antilles and the mainland, they know very little of the continental life and customs, and any attempt to classify them with American Negroes or Europeans raises a set of social problems difficult to solve.

To the North American



BANANAS THIRTY FEET HIGH

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the mental processes of the West Indian are a psychological jungle in which the explorer is soon lost. Perhaps no one has yet essayed to really understand this man, and those who have tried to analyze him maintain that he does not understand himself. Certain it is that he does not trouble



SAN BLAS INDIANS HAVE
"POKER FACES"

himself with any self-analysis. He has enough other things to occupy his attention. With the psychological background of his remote African ancestors, his race characteristics have changed very little since the days when his forefathers were forcibly torn from their native land and deported into savage slavery.

The social sanctions of the West Indian are rigid and well established. The list of forbidden things is long and complex, and of signs, and dreams and portents, strange and powerful, there seems no end. Numerous negatives appear in his social and personal creed, and he who violates these prohibitions must be a courageous soul. To introduce any original, new idea into this scheme of things is a difficult task, and is apt to arouse a whole chain of reactions, complex and mysterious. This man will follow literally any able

leadership, but the leader must go in the direction of the established currents of opinion or he will have a hard time of it.

The West Indian has a religious capacity that impresses the visitor as a remarkable aptitude for things sacred. Such, indeed, it is. And the religious life of the earnest and conscientious members of this race exhibits a fine type of devotion and sacrifice. As might be expected, there is free expression of emotional experience, but on the whole those who are truly religious match their songs by their deeds and their testimonies by their lives. Practically nothing is known on the Isthmus of anything bordering on hysteria. When it comes to familiarity with the English Bible the average church member will put to shame his white friend, and in interpretation of scripture some very unique and interesting efforts are produced.

In matters of doctrine most of these people are rigid immersionists. The women invariably wear their hats in church, on the ground that Saint Paul commanded such observance, but they ignore the exhortation of the same apostle that the women keep silence in the churches. All special occasions possess thrilling interest, and almost any West Indian will go hungry to get good clothes. How they manage to dress as well as they do on the incomes they receive is a mystery that has not yet been solved.

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An experienced missionary among these people says that practically every West Indian at some time in his life is a member of some church. If this is true, many of the West Indians in Panama are backsliders, as a majority are not at present showing any interest in Christian observances or moral living. Possibly many of those who are genuinely devout and consistently Christian establish a membership in several different churches, one after the other. Tiring of one church, discontented with the pastor, or encountering personal difficulties with other members, it is easy and convenient to join some other congregation, and of split-ups and break-offs there seems no end. Nearly every church on the Isthmus has had its deflections and divisions, and anything like the modern movement toward unity and cooperation of the Christian program is a *terra incognita* to this enthusiastic individualist.

A surprising thing is the capacity for financial self-sacrifice of the West Indian. Out of the pennies that he receives as wages he contributes liberally to the support of his church and for the education of his children. Nearly all West Indian churches on and near the Canal Zone are self-supporting, and nearly all West Indian schools are maintained from tuition fees. If these people were to receive good wages, they would not only wear good clothes but would contribute to community enterprises and keep their

children in school as long as possible. That the more dissolute members of the community would spend their money for rum is no reason for depriving the laborer of his hire.

Living without adequate means of recreation or possibilities of culture or wide information, life is nevertheless saved from deadly monotony by the exercise of the high gifts of controversy. When it comes to a straight, head-on wrangle the West Indian shines in a glory all his own. Not even a loquacious Oriental can surpass his powers of abuse and lordly contempt for his adversary. If words were bullets, the whole population would perish in twenty-four hours, innocent and guilty together. To the uninitiated bystander it seems that an empire is being lost, but the old-timers cease to heed the quarreling and go their way indifferent to the social safety valve of these



WHERE STYLES MOLEST
NO MORE

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greatest natural controversialists of the tropic world. A young woman on the train in Costa Rica left her seat to speak to a friend and another girl slipped in next to the window. When the visitor returned the program began. Back and forth flew claims, charges and counter-charges as to the ownership of the seat. With indescribable scorn the usurper said, "Do you want a seat in my lap?" which provoked "Ah, now I see how you was raised."

"Indeed, and you have no manners at all, it is plain to be seen."

Back and forth the duel rages until the first claimant sought another seat, saying, "I certainly does respect myself too highly to sit by the likes of you."

The combat closed thus: "When I look upon you I know what you is, for I can read your face."

All of which falls flat without the wholly inimitable accent of the Jamaican dialect.

This accent of the British subject in the West Indies is a dialect so peculiar that it defies the most skillful impersonators. Somehow only those to the manner born seem able to acquire or imitate the strong combination of London cockney and African rhythm. The more intelligent and better-educated people speak intelligibly, but it is common to hear alleged English that is almost impossible to understand. There is not the slightest resemblance to the traditional dialect of

the Southern Negro, and as for expressing it in cold type there is no alphabet on earth that can represent the sounds and inflections produced.

The West Indian in Panama has a certain economic efficiency on the level to which he has been trained, otherwise he would not have been brought to the Zone by tens of thousands and retained there through the years of Canal construction on into the present period of operation and maintenance. Under a boss this man is faithful and efficient, provided the task assigned him is within the scope of his training and ability. And however slow or inaccurate he may be, he can hardly help earning the wages that he receives. And if he did not work at all, the patience with which he endures the frequent abuse and cursings of the impatient gang bosses ought to be worth something. Certainly, the reader of this would not take what is handed out to the West Indian for ten times his wages. It is true that he is not strong on independent judgment, and that when left to his own counsel he may do some strange things and perhaps very little of anything. But how is a man to develop judgment who has never borne responsibility?

Deep down in the heart of this man is slowly rising a resentment against the economic conditions he finds on the Zone, and in many cases silent and dangerous hate is gradually filling the hearts of the unorganized and helpless "silver"

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men. Unless conditions are improved the time may come when this resentment may flare up in a useless and hopeless protest. But it is more likely that the wage scale will be readjusted from time to time and the explosion forestalled. Occasionally some of these people get away to the United States, but none of them ever return. For them the patriarchal Canal Zone offers no attractions compared with the free competition of the States. It is maintained by officials of the Zone that the wage scale is as high as available funds will warrant; that if the West Indian had any more money, it would do him no good, and that the increases in wages already granted have fully kept pace with the rise in the cost of living.

In matters of personal morals the West Indian is accused of loose matrimonial practices. A priest said to me one day that if two commandments—the seventh and eighth—could be omitted from the Ten, the West Indian would get along all right. This slander is not deserved; but investigation into facts reveals that the morals of the West Indians are but little better than those of Panama. Concubinage is widely practiced, with a system of financial support; but no more so than everywhere else in the tropics except on the Canal Zone, where moral conditions are exceptionally good. The remark of the priest may have been due to the fact that most of the West Indians are Protestants.

Some characteristics of rare merit and interest occasionally arise among these people. They do not sing as well as their northern cousins, but they produce orators of no mean ability. Earnest, consistent, faithful, affectionate, and original in expression, the best of these people afford promise of what may be expected when better conditions bring large opportunity.

Like other races not long exposed to civilization, the children of these people show surprising precocity. They give excellent account of themselves in primary schools, and in performances at public entertainments they are letter-perfect. Fifty numbers on a program and never a slip or a failure throughout, and not a complaint or criticism except that it was a little short. One large church established a record by producing a Christmas program containing one hundred and eight numbers. Through the primary years these youngsters sometimes surpass their white



CHINESE ALWAYS START
A SCHOOL



"SCHOOLDAYS"

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friends, but the economic pressure of living conditions crowds them nearly all out of school at the end of the fourth or fifth grade. Once they get a groundwork in the three "Rs" they are considered well educated for life.

As may be expected, the birth rate is high, but large families are rare because of the distressing and unnecessary high rate of infant mortality. How could it be otherwise when a whole family lives in one room on twenty-five dollars a month with food at New York prices?

That the Jamaicans are a gregarious folk is to be expected. The social instinct is always strong in any people of African descent. Canal Zone bosses complain that their employees prefer to leave the clean and sanitary quarters of the Zone and live in the Guachapali and San Miguel districts of Panama and in Colon, where they are crowded together in a way that would prove fatal to a white man. The constant company and crowded conditions do not trouble the West Indians, whereas the rigid restrictions of the silver quarters of the Zone he often finds objectionable.

What the West Indian most needs is a fair chance. He is cursed and disparaged on every hand. He is to blame for being ragged and unwashed, but when he goes hungry and dresses up, then he is a hopeless spendthrift and a fraudulent dude. It is useless to pay him fair wages because he would spend the money. Unscrupulous land-

lords are allowed to extort enormous rents for wretched quarters in Panama and Colon, because, if the Jamaican did not spend his money that way, he would pay it out for something else. He is looked down upon as not being highly educated, and it is claimed that the more he knows the worse off he is. No matter what happens he is to blame. If the cholera should appear in Panama, or the Gold Hill should slide into the Canal, the West Indian would be the guilty party. Surely, he is worth his wages merely as a target for the verbal explosions of his boss. Some men would have difficulty in holding their jobs were it not for the timely assistance of this "goat" of the Zone. Living conditions in Caledonia and Guachapali would give the New York East Side something to think about. Rooms ten or twelve feet square are rented out to families who usually stretch a curtain across the middle, sleep huddled together in the rear at night, and live in the front of the "flat" the rest of the time. From some primitive prejudice comes a violent dislike of fresh air, especially at night, when every room is as nearly as possible hermetically sealed. In a tropical temperature no one has yet explained how the inmates live till morning.

Naked children swarm in the streets. At first the visitor is properly shocked, but soon ceases to notice these ebony cherubs. In time, however, one does get tired of it. Along the sidewalks and

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in the doorsteps the evening hours are turned into neighborhood debating societies and wrangling clubs, and between the arguments and disputes, and the always nearby street meeting, there is never a dull moment. That is why they prefer living there to the quiet and monotonous life in the silver town on the Zone.

Religious gatherings on the street are a marked feature of the night life of this part of the city. Torchlights and crowds, vigorous singing and enthusiastic exhortations mark the visible features of the efforts of these earnest persuaders of their neighbors to flee from the wrath to come. If street demonstrations were confined to religious meetings, all might be well. While ever-present canteenas dispense cheap and deadly rum there will always be people who will go hungry and ragged to buy "firewater," and with one or two drinks aboard the West Indian becomes a very talkative and quarrelsome person. Often have I seen sidewalks spattered with blood, and a common sight is that of a couple of policemen leading away a gory victim or culprit.

So scanty is the food ration of these people that the general custom prevails of eating very little during the day and then making a feast at night of whatever food can be secured. The Methodist missionary school in this district established a soup line at noon for the feeding of hungry babies who came to the school without their break-

fast and had nothing at home to eat at noon. Any sort of "learning" under such circumstances was impossible.

Three or four things must be supplied if the West Indian is to rise above his present level. He needs living wages, he needs intelligent and responsible leadership; he needs a better education, and he needs a broader social basis and a wider horizon for his circle of life.

There are a few lawyers and doctors and teachers of this race, and there are a number of preachers, who consider themselves to be the intellectuals, but there is no concert of purpose or plan for progress among these people. Each man is intent upon exalting his own personal prominence, or furthering the interests of the little group to which he belongs. West Indian life at present is segregated into little cliques and rings, represented by churches, lodges, dancing clubs, and other organizations. So far no common cause has united any of these factors in any program of progress. So intent are they upon individual emphasis that any thought of the social whole seems almost impossible. Several efforts have been made to unite in a common program of service the different churches in a given community, but so far small success has attended these worthy plans.

Perhaps more than almost anything else the West Indian needs racial self-respect. He is

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humble enough before his boss, and if well treated is loyal and faithful; but for his own kind he has little appreciation. "I will never work for my own color," boasted a proud cook one day. And one of the most difficult problems of the missionary grows out of the fact that the West Indians generally despise each other. To arouse leadership and stimulate ambition among a people who look down upon themselves is a big task. The individual man will have to get his mind on something besides his effort to exalt himself above all his fellows before any great progress can be made. The fundamental trouble with the West Indian is that he looks up to those whom he considers his superiors and looks down upon everybody else. It seems difficult for him to look across or on a level, and recognize other people as being on the same plane with himself.

The educational equipment of these people needs to be extended beyond the present mere elements of reading, writing, and arithmetic. Some intellectual window into the great world out beyond the Caribbean Sea must be provided if there is to be deliverance from the superstition and iron-bound customs that have held them fast for ten thousand years.

What the West Indian needs is not more vigorous swaying of congregations nor more loudly shouting enthusiasts, but a program of Christian living that will enlarge the boundaries

of life and push back the horizons of interest. Debating societies, reading courses, study clubs, extension lectures, night schools, vocational training, good moving picture programs—all of these will do much to break the spell of the past and introduce new ideas where they will take root and bear harvest. Here is a fertile field for a Christian settlement, but the settlement worker should be a resident of the community. One difficulty with the mission work now conducted is that it is done from the top down, and from the outside in. Any attempt toward higher education will need some endowment. It is a tragedy that these people, out of their wretched poverty, are compelled to pay tuition fees for the meager education that their children receive. Some of the plans now being formulated for a broader work in these communities deserve every encouragement and support.

It is greatly to the credit of the West Indian that he nearly always manages in some way to send his children to school, cost what it may. Considering his opportunities, he does well. If the American people were suddenly asked to pay one or two dollars a month for each child sent to school, there would be educational revolution.

It is the intention of the Canal Zone government to house its employees on the Zone as soon as quarters can be provided, but this will require some time. As all "silver" employees are charged

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a monthly rent for these quarters, the project is a business matter for the Zone. Twelve families are usually quartered in one two-story house, two



THREE IN A ROW



MOTHER, HOME, AND—
THE SIMPLE LIFE

rooms and a porch section to the family, with two wash rooms and sanitary quarters for the whole house. At five dollars per month rent for each family, the house yields an income of eight hundred and forty dollars per year. In a building of about the same size four white families would be quartered rent free.

There is abundant opportunity in the Republic of Panama for the organization of agricultural colonization schemes. Good land is plentiful. Families could be placed on the land without much housing expense, and if food could be supplied them for a few months, self-support would soon be established. Some philanthropist might render valuable service and open up new opportunities for a large number of these people by placing them out on the land where each family could

have its own house and where better conditions prevail. A colony of one thousand souls grouped about a central church and school and store would afford new hope and better living to these dwellers in the crowded tenements.

What may be the future of the West Indian on the Isthmus is not yet clearly established, and the Canal Zone authorities have heretofore regarded the "silver" men as more of a temporary necessity than permanent residents. As industrial conditions on the Zone become more stable, however, it appears that there always will be needed a large labor force with a minimum of about twenty thousand people; and unless some new factor appears or is imported, the West Indian is going to supply this labor demand for years to come. This being the case, the laborer is worthy of his hire and should be paid a fair wage for what he does. And the missionaries and social workers who are interested in the welfare of these people need a coordinated and unified program of religious and educational advance. So long as the present disjointed and unconnected methods are followed, scattering and sometimes inharmonious results will appear.

So long as there is work for a laborer in Panama, so long the Caribbean man will be found here in such numbers as may be needed, and so long as he is here he at least deserves good treatment.

CHAPTER XIV

THE PANAMA CANAL

PROBABLY most pilgrims to Panama think of the Canal as the outstanding feature of the American tropics, and in one way such it is. The traveler will probably want to see the Canal first, and he will find it well worthy of preferential position.

The story of construction days and engineering problems has been ably told elsewhere and does not belong here. Every intelligent traveler will secure some good account of the work and read it as something that every man should know. It is the romance de luxe of engineering achievement. The author of the Arabian Nights Tales would have dug the Canal by the sweep of a wand, or the rubbing of an old lamp, but the American method is vastly more interesting and is much more likely to remain in working order. Aladdin's engineering feats had a way of failing to stay put, if the wrong man got hold of the lamp, but the present Canal shows no signs of disappearing overnight.

Before war conditions put a wall around everything, seeing the Canal was one of the pleasantest and easiest of touring tasks. All was in

plain view, or could readily be found by asking, and most of the men on duty thought it a pleasure to answer questions. Of camera fiends and sketchers and notebook makers there were aplenty. But the war stopped all that for a time. Anybody could look at the Canal from almost any point along its survey, but the locks and docks were strictly private affairs. There are statistics in abundance to be had for the asking concerning the Big Ditch. Experts take pleasure in supplying us with entertainment by compiling and translating figures into interesting statements. For instance, enough excavating was done on the Canal to dig a tunnel fourteen feet in diameter through the center of the earth, eight thousand miles of boring. It takes a little time to comprehend the meaning of a tunnel from Valparaiso, Chile, to Peking, China, or straight through from the north pole to the southern tip of the world.

Enough concrete was used to build a wall four feet thick and twenty-five feet high clear around the State of Delaware. Probably by walking the two hundred and sixty-six miles represented by this wall, one might understand the amount of concrete involved in the Canal construction.

The enormous size of the locks can only be understood by walking their length through the underground tunnels and passageways in which

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is located the marvelous machinery of their operation. To stand on the floor of a dry lock and look up at a lock gate eighty feet high, seven feet thick and sixty-five feet wide is an impressive experience, but to see a pair of such gates swing open and shut at the touch of the finger is something to be remembered. The emergency dams look like a steel girder bridge, which, indeed, they are, and provide against accidents by as ingenious a piece of mechanism as the entire system affords. Enormous iron chains with hydraulic springs are stretched across the entrance to the locks to stop any reckless ship which might otherwise strike the gates. The Gatun Dam alone may be classed as one of the world's greatest achievements.

The builders of the Canal may be pardoned for taking pride in the fact that the entire construction cost, down to the present day—three years after the opening of the Canal—is still within the original estimate of \$375,000,000, which figure included the \$40,000,000 paid to the French for the work of the earlier construction. This means that the cost of the Canal was a little less than four dollars apiece for every inhabitant of the United States. The national prestige alone gained by the successful completion of the work has repaid this four-dollar investment many times over. Before the European war \$400,000,000 seemed like a good deal of money. To-day we think of it as a very small sum.

It is easy to find numerous compilations of figures which astonish and perplex us, even though they do help us to understand the magnitude of the work. And nothing is more disappointing than to try to understand the Canal by looking at it from any point along the bank. You can't see the Canal for the water! It is no different from a great Western irrigating ditch and



CONSTRUCTION DAYS IN CULEBRA-GAILLARD CUT

looks like any quiet river. There are no marks of effort or strain anywhere, and when one looks about on the verdant and peaceful landscape he half believes that the tales of the stirring times back in construction days must have been dreams.

Culebra Cut looks like the Hudson palisades, and Gatun Lake is like any other beautiful inland sea in a rolling country. The famous Gatun Dam is merely a dyke at the end of the lake and

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the marvelous spillway is only a picturesque waterfall in the middle of a dam. As for the locks, they are big concrete chambers looking very much like a paved street on top and revealing nothing of the complicated mechanism below; and the germ-proof towns are like any other spotlessly clean villages with screened houses, and show nothing to cause us astonishment.

Any superficial view of the Canal is disappointing. It is like trying to understand a deep mine by looking at the mouth of the shaft. The channel is full of water, the machinery is out of sight, the great achievements of sanitation have been largely removals of materials, microbes, and conditions that have left no trace behind to tell their tale. In one way it is a negative result.

The idea of the Canal across the Isthmus is nearly as old as the discovery of the Isthmus by white men, but it remained for the intrepid builder of the Suez Canal to really undertake in earnest the project of a waterway between the two oceans. DeLesseps was both engineer and promoter and never really understood the size of his project. He had succeeded at Suez, but that was a farmer's ditch beside the Culebra Cut and the Gatun Dam, and the famous engineer was a very old man when he began on the Panama project. The high prestige of his name brought him money on a stock investment basis, and when unprincipled schemers got control of the com-

pany the crash and scandal were immense. De-Lesseps himself became insane as the result of the worry and disgrace and died in a hospital.

The French attempt began on January 1, 1880, with a great deal of oratory and champagne, also the official blessing of the Bishop of Panama, which seems to have been something of a Jonah on the enterprise.

In striking contrast was the beginning of the American work when a few men climbed out of a boat into water waist-deep and began cutting down jungle brush.

The actual construction and excavation work begun on the Isthmus by the French was of a very high order, and much of it was used by the Americans. The two causes which defeated the French were reckless financing at home and tropical diseases on the Isthmus. So bad did the disease conditions become that in the fall months of 1884 fifty-five thousand people died, and in the single month of September, 1885, the total rate reached the high-water mark of one hundred and seventy-seven per thousand of population. The total of lives lost on the enterprise will never be known, but is far greater than that of many wars which have received a conspicuous notice on the historical page. The collapse of the De-Lesseps undertaking was followed by the organization of the New Canal Company, upon which followed a chapter of bargainings and treaties

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and negotiations and bickerings with the object of selling out the rights and holdings of the company to the highest bidder. In all of these the Panama Railroad figured very largely, and the Republic of Colombia kept a watchful eye on the main chance for herself.

The story of President Roosevelt's large part in the American undertaking of the independence of Panama and the organization of the American effort is one of the romances of American history. On November 18, 1903, Washington recognized the new Republic of Panama, and later paid \$10,000,000 for the Canal Zone and entered into a treaty guaranteeing the peace and perpetuity of the Isthmian Republic. Thus ended a half-century of riot and revolution and rebellion which was stated to have included fifty-three revolutions in fifty-seven years. Relations between the early officials on the Canal Zone and the rulers of Panama were not ideal; some of the Americans seemed to have had a real genius for offending the finer sensibilities of the natives.

The beginning of the American attempt is not a chapter of which anybody is very proud. The effort to dig the Canal from Washington under a mass of red tape which tied the hands of the men on the Isthmus proved an impossible undertaking. The President succeeded in effecting a reorganization which helped some, but not until all red tape was cut and Army engineers were put

in charge, was anything like real efficiency obtained. Three great engineers were connected with the work—Wallace, Stevens, and Goethals—and to each of these belongs credit for the very high order of work done. While the man who finished the job bears the outstanding name in connection with the Canal, without exception the engineers who worked under the first two men speak in the highest terms of the work that they accomplished.

No snapshot résumé of the building days, nor tourist instantaneous exposure of visits can reveal, nor appreciate, the big problems that confronted the engineers. It all looks easy enough now, but it was very different then.

Good health on the Canal Zone seems a very simple matter now, and such it is; but when the doctors and sanitary engineers began work it was an exceedingly serious situation that they undertook to cure, and without their work there could be no Canal to-day. The complete elimination of the last case of yellow fever has made entirely harmless the mosquito carriers where they occasionally appear on the Isthmus. The best test of the work of the Sanitary Department is the fact that the Zone and terminal cities have remained clean and that there is no indication of relapse. Before work could begin, a whole system of transportation had to be organized, a steamer line put into operation, and an immense purchasing de-

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partment gotten into working order. Before men could be brought to the Isthmus to do the work some provision had to be made for housing and feeding, and the question of materials, supplies, food, fuel, recreation, and education was no small matter.

To dig the Canal required not only engineers and officials, but an army of common laborers, and the labor question was not easy. The Panamanian might have dug the Canal, but he did not do it; he did not want to do it, and the probability is that he never could have done it. Employers on the Zone refused to hire Panamanians for Canal work.

Chinese coolies might have been imported from Canton or Amoy, but Panama is a long way from southern China and still further from India, and no intelligent man ever seriously proposed importing Hindus. If enough Panamanian Indians could have been found, they might have done the work, but the native Indian is a very uncertain and fragmentary factor of life on the Isthmus.

At this juncture the West Indian filled the breach and supplied the labor for the job. Up to forty-five thousand of them were employed at one time, and with the ebb and flow of the human tide between the Isthmus and the Caribbean Islands several times that number came to the Isthmus. Somebody else *might* have supplied

the labor, but the fact is West Indian *did* do the work, and at least deserves proper recognition therefor.

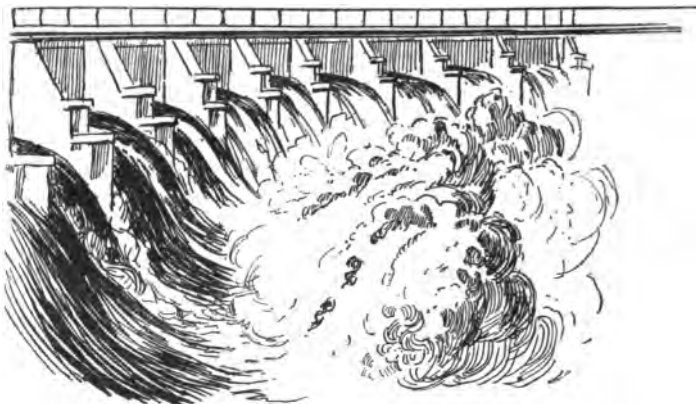
The problems of suitable construction machinery were in a way simple. Given a definite task, it remained to devise mechanical means to meet the conditions. In practice, however, the case was not so simple as this sounds, and some very difficult knots were untangled before the work was well under way. Some of the old French machinery was used clear through the construction period, but the jungle was sown with scrap iron of the old French equipment that has only recently been removed.

The electrical and mechanical equipment for the operation of the locks is a marvel of adaptation and invention and nothing short of a technical description can do the subject justice. To see the locks in operation is to wonder at the mechanical contrivances which seem almost intelligent, and some of the design work is the result of real genius.

Of engineering problems, proper, it is better to let the engineer speak with intelligence, but any layman can stand on Gold Hill and by vigorous use of the imagination see something of the tremendous work that has been done since the first shovelful of earth was turned on that New Year's Day in 1880. Whether the French engineers anticipated landslides at Culebra is not

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clear, but the American engineers knew from the start that the porous soil would cave in more or less at that point. What it actually did do surpassed the expectations of those who surveyed the work. When the banks began to cave north of Gold Hill the surrounding country got the idea and followed suit so fast that it looked as though the ten-mile strip would all be needed.



GATUN SPILLWAY, KEY TO THE CANAL

I spent a day in the big cut in January, 1917, and noted the rapid crumble of the historic bank at this troubled point. The following night the channel filled up for a length of eight hundred feet and shipping was suspended. Then the dredgers went at it hammer and tongs, and in three days and nights they had cleared a channel through that enormous mass of material and on the fourth day ships were again passing in safety.

It was a fine illustration of the way dirt was made to fly in the old days.

Some otherwise intelligent people have utterly failed to comprehend the size of the task involved in the mere digging of the Canal. One high official advocated the cure of slides by digging back a mile on each side of the bank. Verily, he knew not what he said, and a member of Congress on visiting the Canal reported that he was still in favor of a sea-level route. Competent engineers assured him that to construct a sea-level canal from ocean to ocean would require at least fifty years of continuous labor. The wisdom of Theodore Roosevelt's ideas has been forever vindicated by experience. Some practical man has said that no man can know how great is the task of making the earth until he tries to move a little of it. The congressman needed a little pick-and-shovel experience.

Administrative problems are not especially acute on the Zone, but the completed task gives room for a world of appreciation of the general efficiency with which the whole work was carried out, and the smooth-running machinery of the executive to-day attests the thoroughness with which the departmental system was organized and initiated by the men whose names will always be associated with the work. The task of operating the Canal to-day would not be very great, nor would it require a very large army of em-

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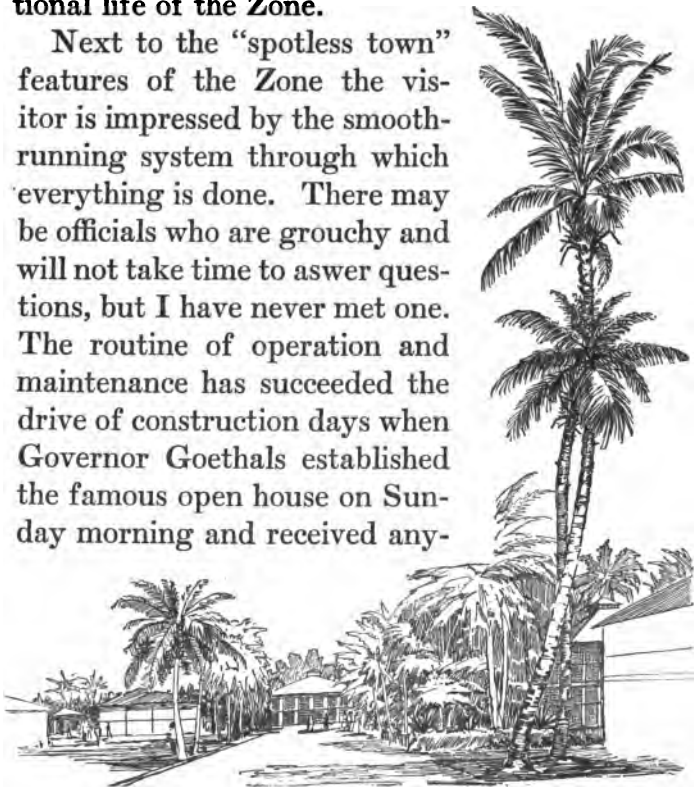
ployees, but without any preconceived plan various related industries to the number of six or seven have grown up about the Canal administration and operation, and the Canal Zone government to-day is doing a number of things never contemplated in the original plans. The routing of ships is directly connected with the coal supply, and a great coaling plant stands at Cristobal. A large cold storage plant makes possible the supplying of refrigerated goods to shipping countries. While the trans-shipping business at Colon is yet in its infancy, the docks there are already a very considerable factor in Canal activities. Sanitation and public health, of course, require a trained force of specialists. The Canal employees must eat, and the commissary hotel and restaurant are a very important branch of the service. The quartermaster looks after the housing problem, and where there are five thousand Americans, most of them living with families, the educational problem necessitates a department by itself. The Balboa Docks employ hundreds of men at high wages.

In connection with the food problem come the large farming operations conducted on the Canal Zone. An army of laborers is employed, and the proceeds of the plantations and poultry yards is sold through the commissary's stores.

From the beginning much attention has been paid to the social life and recreation needs of these

exiles from home. A chain of government club-houses runs across the Isthmus, one in each town, where reading rooms, games, gymnasiums, refreshment counters, discussion clubs, concerts, dances, cigar stores, and motion-picture programs are provided for young and old. During the dry season baseball is widely indulged in and plays an important part in the social and recreational life of the Zone.

Next to the "spotless town" features of the Zone the visitor is impressed by the smooth-running system through which everything is done. There may be officials who are grouchy and will not take time to answer questions, but I have never met one. The routine of operation and maintenance has succeeded the drive of construction days when Governor Goethals established the famous open house on Sunday morning and received any-



CRISTOBAL STREETS

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body who had anything to say to him. The last black laborer could see the governor if he wished, and many of them did so. The public-be-hanged attitude of occasional small executives in the States is delightfully absent. The machinery of administration outwardly works as smoothly as do the great gates of the locks. On the inner circle there are, of course, problems and sometimes personalities, but they rarely escape from the closets where ghosts are supposed to remain.



FAT CATTLE OF COCLÉ

When the visitor begins to look about and beyond the Canal he becomes aware of the conquered wilderness. Where once was dense and impassable jungle now sweep smooth and verdant hills. One-time fever swamps are now drained meadows, and the never-failing drip from the sanitary oil barrel induces a very high mortality among the mosquitoes. Broad acres of rich

jungle lands have been cleared and are now model farms. Over the grassgrown hills wander thousands of fat cattle, increasing in number every year. The jungle of the Canal Zone is a very tame and conquered jungle. The real article lies beyond the line where there is plenty.

It was once thought that the best thing to do with the jungle was to let it run wild after its kind, as a barrier to invasion. A little experimenting proved that an army could cut its way through the jungle so fast that the brush was nothing more than a screen for the advance of the enemy.

If the visitor stays long enough and gets close enough, he will learn of things which might have been done differently on a second trial, but regulation and adjustment have pretty well cleared up the points in question, and, taking it all through, the Canal is as satisfactory and complete a job as the world has ever seen.

The Americans who live on the Zone are an interesting social experiment without knowing it. They form one of the unique communities of the world. Somebody has said that the Zone situation is described by the word "suburban," but that does not express it. Every man lives in a government-furnished house, rent free. Free also is his electric light and a ration of fuel for cooking. Ice is so cheap that it is practically free. He buys everything that he eats and wears in the

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commissary's stores, where goods are sold to him at cost. So they are—at what they cost *him*. Prices now do not differ materially from retail figures in the States on the same goods. If housekeeping tires, there are the commissary restaurants, clean and wholesome, always available for good meals at reasonable prices. Good schools are furnished free, of course, for the children. There is a free dispensary where all minor ailments are treated and medicine furnished free. The government hospitals are among the best in the world, and employees' rates are less than the cost of living at home. The Zone man is under Civil Service rules, receives a generous vacation, with a steamer rate to New York so low that it covers little more than his meals en route. The scale of his wages is based on an increase of twenty per cent over the pay for the same class of service in the United States. Cheap household service abounds and is about as satisfactory as household service is anywhere. If he is lonesome, the government clubhouse, with its community life, good recreation, and well-stocked reading room, is always open to him practically without cost; and if he gets tired of the Zone, there is always Panama and the interior country with its never-failing places of interest and exploration.

Here are all the advantages of the socialized state and no workingmen or clerks in all the world are so well paid, or taken care of, as these

Americans on the Zone. It is a fine, efficient piece of provision for the men who do the work. Therefore the Zone dweller should be a satisfied and happy man, dreading nothing but the day when he must return to the States.

In practice, however, the American on the Canal Zone is not so contented as the external features of his lot would lead one to suppose. There is an undercurrent of petty complaint, directed at everything in general, and indicative of a state of mind as much as of actual evils exist-



ENCHANTED ISLANDS IN GATUN LAKE

ent. These complaints are the results of too much community life without room for individual ownership or initiative. The followers of Belamy should come to the Zone and stay long enough to get a few pointers.

The trouble is that there is necessarily much of uniformity of housing, commissary, social, and living conditions. The American people are, after all, strong individualists, and every man

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likes to have something that is distinctively his own.

When people work all day together, play ball together till meal time, all eat the same things at the same price from the same store, on exactly similar tables, with identical dishes; when they go to the movies together and walk home down the same street together and sleep in houses and beds all alike, they sometimes develop cases of nerves.

On the testimony of one of the efficient medical men of the Zone a lot of nervousness disappeared when war work absorbed the attention and energies of the patriotic Americans, who enthusiastically devoted their spare time to various forms of win-the-war industry.

The problem of raising children on the Zone is admittedly beset with difficulties. Health conditions are good enough, but many people are prone to regard life on the Zone as a general vacation from the standards and disciplines of the homeland, and children are often allowed to do very much as they please. Many families employ a servant, and there is no economic need for children doing any useful act of work. An unusual degree of irresponsibility results. "It will be time enough to correct them when we get back to the States," is a common remark.

Of course there are many families where the highest ideals are earnestly maintained, and no more faithful fathers and mothers may be found

anywhere than here in this colony of voluntary exiles. But American life on the Canal Zone is at present apt to be regarded more as a vacation experience than as a serious attempt to face the whole problem of living.

Moral and religious safeguards are not absent. The early plan of providing government-paid chaplains ended with construction days, and under the leadership of a group of farsighted laymen the Union Church of the Canal Zone was organized in February, 1914. All Protestant denominations except two now cooperate with this piece of ecclesiastical statesmanship. A centralized organization maintains work in all the civilian "gold" towns along the Canal, employing four pastors, who must be ordained men of evangelical churches. This Union Church does not regard itself as a denomination but as a federation for Christian service. No attempt is made to establish a doctrinal position, and members are not asked to sever their relations with their home churches. The excellent results attained under this management speak volumes for the wisdom of the plan and the earnestness and ability of the men who have fostered the enterprise from the start. The Union Church has devoted its benevolent moneys to opening a mission station at David in Western Panama, in cooperation with the Panama Mission of the Methodist Episcopal Church.

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Morally, the Canal Zone is as clean as any place on earth. The improvement of moral conditions in Colon and Panama has done much to make the lives of Americans wholesome and to decrease the dangers to childhood that have existed in the past. There will always be Americans on the Canal Zone, and a few of them will exercise the great American prerogative of speaking their minds, but most of them will be better off here than at any other time in their lives.

CHAPTER XV

PROWLING INTO THE FUTURE

MANY prophets have taken in hand to tell us what the Panama Canal is to bring forth in its commercial, social, political, geographical, and educational results for the world. Probably no world-event has ever had so much advance advertising as this much written-up achievement. Great as is the Canal, it came near being outshone in brilliancy by the publicity material sent out by journalists who found the subject to be profitable copy.

In the main, the prophets were right. The world war postponed the arrival of some of the promised results, but it also enlarged the importance of the Canal and assured more extensive and far-reaching effects than could have been prophesied before the war began. It is now certain that we are to have a new and more closely united America than was formerly possible, and that the drawing together of the two Americas has been greatly accelerated by the world vindication of democracy. In this closer brotherhood of all Americans the Canal will play a large and important part.

Just how far the stream of influences will flow

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cannot be told, but it is within the moderate possibilities to say that every country in the world will be affected by the changes due to the new waterway. The French originators of the first project saw an opportunity for commercial investment and hoped to make good dividends from the venture. They did not much concern themselves with by-products. The Americans who planned and pushed and persevered until the work was again begun were thinking of commercial and naval results, evident enough, but they could not have foreseen the far consequences to follow, nor could they have known that on the Canal Zone five or six related industries were to spring up under management of the Canal Commission. It is now about as difficult to predict the world-wide effects of the Canal factor as it would have been in 1903 to foresee the related industries of the present situation.

Shortening of trade routes is the first and obvious consideration. Everything else grows out of the elimination of distances by the Canal cut-off. It requires no prophetic gift to take the figures from any good map and ascertain that from New York to San Francisco via Magellan is 13,135 miles, whereas via Panama it is 5,262—a saving of 7,873 miles, or a month of steady steaming. Between New York and Honolulu there is a saving of 6,610 miles; and Yokohama is 2,768 miles nearer New York via Panama than by the Suez

route. The list of distances saved may be indefinitely extended.

If there were no results other than the saving of a week or a month of steamer time, the Canal would be cheap at several times its price. But these changes in steamer schedules and prices introduce an entirely new set of reactions into the commercial and social world, and this is where the interesting problems arise. Left to herself, nature tends to establish a balance of flora or fauna in any locality. Introduce a new plant or animal or microbe and all sorts of readjustments begin at once, and before a new balance is established almost anything may happen. Commerce finds its level in much the same way and by the same law. Introduce a radical disturbance, like the Panama short-cut, and everything begins to happen. Add the direct and indirect results of the war with its weakening of German influence and strengthening of



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inter-American interests, and we may have practically a new world before a new balance is established.

Commercial interests naturally forge to the front in any discussion of canal results. So ably have these matters been discussed by experts that any repetition of figures and industries here would be beyond the scope of this work.

It must be understood that the world war rendered obsolete our former ideas regarding trade between the United States and Spanish-America. Whether the extensive German political-commercial machine that covered all Latin-America can regain its prestige in fifty years to come remains to be seen, but it is certain that for a generation following the defeat of Germany by the free nations of the world North America will have a magnificent opportunity to enter South American trade on very advantageous terms. And the great bulk of the west-coast trade will pass through the Canal on its way to Gulf and Atlantic ports, as well as to Europe.

The completion of the Panama Canal may be set down as the date of the discovery of Latin-America by the people of the United States. Previous to that date the North Americans were aware enough of the Monroe Doctrine, but almost unaware of the lives and interests of the nations living south of the Rio Grande River. With the opening of the Canal the North Amer-

icans began thinking south, and so far as the process has gone it has been very informing. Once the war is out of the way, the process will be greatly accelerated. With uninterrupted commercial conditions, five years of the expanded life due to the Canal will be about equal to sending the whole people back to school for a year. The cultural and geographical values of this new zone of thinking have hardly been felt as yet, but now that the attention of the world is released from the battlefields of Europe and the enormous social and financial problems arising from the expense of making the world decent once for all, the tide of interest is again turning southward along the shores of our own great oceans to the mighty events that await us there.

Spanish-America has twelve republics and eight thousand miles of coast line on the Pacific ocean. The United States has a Pacific Coast of about fifteen hundred miles. The eight thousand miles marks the western boundaries of lands enormously rich in things that the world needs, but exceedingly poor in finished products or adequate growth. Probably no country on earth shows a wider margin to-day between present raw resources and possible high developments than these same twelve Spanish-speaking countries. The only analogy that bears on the case is that of the rapid and extensive advancement of the Pacific States after the completion of the

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transcontinental railroads. There is reason to believe that a similar record of progress awaits the west coast of South America.

The combined foreign trade of the west-coast republics before the war reached the very respectable total of nearly one billion of gold dollars in a single year. There are commercial prophets who believe that within ten years from the completion of demobilization this volume of trade may be doubled. This means new markets, new industries, new development of mines, markets, manufactures, and agriculture, new colonization projects and a score of other unpredictable results. No less an authority than Mr. John L. Barrett says, "I believe that the Panama Canal will initiate in all South American countries a genuine movement which will have a most important bearing on the commerce and civilization of the world."

An immense amount of iron lies buried in the mountains of the west coast. Not much has ever been done about it. But enormous quantities of ore have been destroyed by the processes of war, and South American iron may come to high values sooner than its owners have supposed.

It is only recently that consideration has been given to the idea of establishing in connection with the Canal a great commercial trans-shipping point. Colon is yet a little town, mostly West Indian to-day, but already the Cristobal

docks are piled high with South American products awaiting reshipment. The proposed establishment of a free port at Colon may yet result in a western Hongkong where the commerce of the seven seas comes together to be distributed to the five continents. Whatever might have been the results had there been no war, it is now sure that everything that happens in South America has henceforth a very definite significance for the United States. Whether we like it or not, we are out of our exclusive dooryard and will have to take our place on the great national street named America and play the game with our neighbors.

For decades past Central America has been an unknown land to the United States. We have contentedly supposed that the only crop was that of revolutions and the only resources a few jungle fruits. But at last we are discovering Central America, and some of us are astonished to there find vast areas, fertile soils, varied and valuable products, intelligent peoples, a volume of commerce and climate fit for Eden. We knew little and cared less about Guatemala, Salvador, Honduras, Nicaragua, Costa Rica, and Panama; and since the bulk of trade of these lands was with Europe, they paid little attention to us. Why should they do otherwise?

The presence of the United States on the Isthmus of Panama introduces a new factor into the American tropics. It looks very small and

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insignificant, that little ten-mile strip with the influence in Panamanian affairs, but how far the North American influence is going to reach out beyond the Zone limits cannot be known. Everybody is watching the results for revolution-proof,



A JUNGLE CATHEDRAL

permanently peaceful Panama, and there are other countries not far away where there are people who are praying for something like it, or just-as-good, for themselves. Doubtless their prayers will not be answered directly but the influence of this leaven may work out into a wide circle and instigate movements that we have not counted upon.

But the largest factor in the new American situation grows out of the new world-emphasis on the Golden Rule. At last the world understands as never before how finally determinative is the moral and spiritual factor in all human progress. We may never know just how much the world had paid to clear away the rubbish of autocracy and found the new age on the principle

of a square deal for great and small; but the deed is done, and henceforth the one compelling sanction in all life must be the essential principle for which the Allies have spent their treasure and spilled their blood. The new internationalism will underlie all further development of relations between the two Americas, which opens a new world of social discovery and growth as fascinating as that which Columbus found in the physical surface of the globe.

The greater results of the closer fellowship of North and South America will be registered in the realms of mind and spirit. Trade balances and stock dividends there will be, but back of and beyond these will rise the new American spirit, uniting the finest courtesy and artistic temperament of the Latin with the practical initiative and efficient vigor of the blend of blood in the United States. There is no gulf, great or small, fixed between the two races. Each has something that the other needs, and close fellowship will result in new race sympathy and mutual advantage.

To ignore this basis of development is to forget that cold commercialism will in time chill the fervor of friendships and alienate the growing sympathy of nations. If we are to have no interest in our neighbors other than the profits we may make from their trade, we will soon cease to be friends and become bitter rivals at the big game of getting all we can.

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It takes two to play the game of reciprocal commercial success. If we succeed on the great international chess board, it will be not by shrewd defeat of our friends but by the coming to maturity of a high sense of honor and fair play on both sides. It is not one of us against the other, but both of us together against the normal difficulties of growth and production.

One of the native leaders of Latin-American life has explained that South America was unfortunate in the character of the founders of her national institutions. Adventurers, explorers for gain, greedy conquistadores made the beginnings here, and the moral foundations were laid by religious leaders who traveled with pirates and plunderers and officially blessed their every act of crime. And from the beginning until now the type of religion that has prevailed in Latin-America has not assisted in the building up of free institutions, nor has it produced a high morality among the people.

The South American struggle for self-government and free ideals has been a long, bloody, and heroic grapple with the reactionary and despotic forces brought over from mediæval Europe. Men like San Martin and Bolivar deserve high honor for their work in breaking the bondage that held all life helpless. One by one the colonies threw off their political yokes and became republics, every one of them, in theory, modeled after

the United States. The passion of the South American patriot has been home-rule, but, unfortunately, home-rule has not always meant self-government. That is quite a different matter. The overthrow of European despotisms was followed by innumerable internal revolutions. Panama had no monopoly on internal dissensions, and makes no claim that her fifty-three revolutions in fifty-seven years is the high-water mark of insurrections for South or Central America.

In short, the mere overthrow of a despotic government does not assure stable political institutions nor efficient administration of public affairs. Good government by popular sovereignty is something far more fundamental than a matter of printed constitutions or shouting "Viva independencia!" in the plazas. Without moral responsibility and free consciences there can never be a successful democracy on earth.

Free institutions and free consciences are winning out in South America, but it is in spite of the established church and not because of it. It is not politically a question of religion that we are discussing; it is a matter of organized, crafty, and unscrupulous opposition to every movement that makes for the development of democracy in South America. And since the establishment of a better understanding and closer fellowship between the two continents depends upon this very basis of free and morally responsible social and

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political leaders, the question is most vital. Everywhere there are a few intelligent, earnest men working away patiently and steadily at the problem of making South America democratic by making her people free to adopt with intelligence democratic institutions. One by one the nations have declared for freedom of worship and conscience, and, last of all, Peru, robbed and despoiled Peru of the conquest, priest-ridden and fanatical Peru, threw off the galling yoke of spiritual bondage and divorced church and state. It seems simple enough to read about it here, but at every step of the way the old church left unturned no stone of bigotry and intrigue and prejudice that could oppose the coming of the modern age to Peru.

The supreme tragedy of South American life has been that the light that has been in her has been darkness. The spiritual leaders of the people have themselves opposed all progress toward the light. Until a spiritual leadership arises that will at least support aggressive and progressive movements toward freedom and democracy and moral uplift, slow progress will be made. And this matter concerns the whole American world. These are now our next-door neighbors, and their children will yet be playing in our yard.

The surprising thing is that so much has already been accomplished with a millstone tied

about the neck of all progressive movements. No finer tribute could be paid to the high ideals and large possibilities of South American character than a recital of the results accomplished by her intellectual and moral leaders in the face of enormous handicaps.

The thinking minds of these southern republics are almost without a religion to-day. Long since have they ceased to give even passive assent to the demands of the commercial hierarchy that claims spiritual monopoly over the souls of man. Technical outward conformity to the requirements of the church may be a political advantage or a domestic convenience, but as a principle of life and foundation for thought the intellectuals are frankly agnostic. Man after man, when once confidence is gained, will state that they do not believe in the claims of the church, and usually have ceased to believe in anything at all—and these are the leaders of the intellectual life of the nations with which we are to deal. And what are they to do? No adequate substitute do they know, and until an open Bible and a living Christ take the place of the mummery and the crucifix we cannot denounce their course. Their intellectual nonconformity is to their credit.

The final problem is that of developing people fit to live with, not mental and moral slaves under the dominance of superstition and intolerance. Back of the cry for wider and richer trade routes

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is the need of responsible men with whom we may transact business. More than shorter shipping line, we need better shippers, north and south. Underneath vast projects of material advance-



SHOE-BILLS ARE SMALL

ment lie all the social and industrial problems of labor and wages and exchange and credits and fidelity to contracts and personal honor. And above all this is the need of honesty and efficiency and a personal faith in a living God who knows and cares and takes account of what we do, of what we are, and is not to be bought off by a check or an incantation.

What the bigger American world needs is bigger and better Americans, Latin and Saxon. If the influences released by the Panama Canal help to produce these citizens of the

larger horizon, one of the greatest services possible will be rendered to humanity. But the larger horizon is conditioned upon a larger hope that flows from the mountain of the more abundant life. And the Americans of the northland need

the broader basis and vision and character as much as their southern neighbors.

What really has the Panama Canal to do with all this? Much every way, but chiefly as a key for the unlocking of the long-closed doors and the releasing of long-latent forces of international relations in trade and in social and spiritual life. Should a great working example of educational and social and spiritual life be established at Panama by some concerted action of united Protestantism, the influence of the principles there promulgated by progressive and devout men would extend over a very wide range of Latin life. The procession that now passes through Panama will be doubled and trebled in the coming decades, and what is planted here will spread everywhere. "I saw it so done in Panama," may become the precedent for almost anything new, whether good or bad.

The influence of such institutions in the City of Panama will be more far-reaching than if located on the Canal Zone. The Zone is wholly North American; Panama is thoroughly Latin. The institutions of the Zone are those of the United States and are looked on somewhat askance by Latin visitors. It is all very great and imposing, but it is so radically different in spirit and method, that points of close contact are hard to establish. Panama is a different matter. Whatever is done there by Spanish-speaking people

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will be visited and viewed with sympathetic interest and appreciation.

The heart of living faith that is to impress its throb on this blood stream of Latin life must not be an imported made-in-the-States institution, or it will be but an ineffectual flutter. Likewise it must be something more comprehensive than the traditional schedule of occasional gatherings of the faithful, important as these will be. To do this work there needs be an interpretation of the Christian message that will relate itself to a very wide circle of human life and interests. Through native leadership and examples must be spoken a message that will compel attention and challenge the minds as well as the hearts of men. A living interpretation of a spiritual passion, a social service program with a heart in it, an educational work that will not only teach the curriculum but develop moral character, and intellectual propaganda of good literature, a physical gospel of health and exercise, a recreational life clean and wholesome, a personal moral standard of the New Testament grade—these are what are needed in Panama and, broadly speaking, everywhere else in Latin-America. Once established here they will be felt over a wide reach of the southern world.

There is a lot of cheap and easy optimism that maintains that all will yet be well in some indefinite way. Some hopeful tourists have visited

Panama and taken the trip about South America, apparently seeing nothing but the rainbow of promise everywhere. And these happy pilgrims have written books, assuring us with a maximum of glittering generalities that right is everywhere driving out wrong and that all will soon be well. Other writers assume this attitude consciously, out of regard for the interests that pay their expenses on the trip. Some people write in glowing terms from motives of consideration for the feelings of their South American friends. Would that we might tell only the bright sight of the story! It would be far more pleasant.

But, after all, the facts are the irreducible minimum upon which to build all successful programs of reconstruction. Only when we reach the inner and deeper springs of life and character can we hope to open fountains of living waters for the desert of the human heart in bondage. Really to know Latin-America is to believe in its high and fine possibilities. What Latin-America needs is a fair chance.

The end of the last great despotism of earth has left democracy a triumphant political principle in human government. Henceforth no nation may hope to keep step with the advance of mankind unless its political procedures are essentially democratic. And while South America has long had the form of democracy, it now becomes essential that her republics develop the

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working reality of effective self-government. To do this two things are indispensable. The successful democracy must be intelligent and must find a moral foundation in the free consciences and minds of self-disciplined citizens. Spiritual despotisms and religious superstitions never did and never will eventuate in a capacity for democracy. Only men who are intelligently free can exercise the functions of free governments.

The only working basis of democracy, in short, is that system of religious ideals which has uniformly supported popular education, championed the rights of the oppressed, advocated self-government, welcomed investigation, and maintained freedom of conscience as of higher value than iron-bound uniformity to prescribed standards. It requires but a cursory glance at the record of history to know that no working democracy has ever survived the opposition of an ecclesiastical hierarchy that has remained the bitter foe of progress for a thousand years.

There is more hope for Panama in the little Protestant chapel down by the Malecon and the efficient and modern school maintained there by the force of missionaries with their progressive ideals than in all the pageantry and glitter of a system of repression and despotism that the world is rapidly outgrowing. The religious Hun will take his place with the deposed political despot who proposed to destroy the liberties of man-

kind. The most urgent need of the mission work in Panama just now is that of trained and efficient Latin leadership. No people can be effectively lifted from without.

A century ago nearly the whole of the southern world was in the throes of political readjustment. Self-government and political freedom were the watchwords and everywhere strong men arose and devoted their lives to the task of breaking from the necks of the people the political yokes under which they had staggered for two and one half centuries.

To-day in Latin-America the second great struggle for freedom is under way. Bound minds and consciences, superstitions and moral despotisms—these are the stumbling-stones across the pathway of progress. All over Latin-America men are rising and enlisting their hearts and minds in the struggle for free consciences and independent judgment in the things of the Spirit. Nearly all these countries achieved political independence within a few years. When the climax came it was comparatively sudden, and it may be that the breaking of the chains of moral and spiritual despotisms will likewise be a shorter struggle than now seems possible. Once again the clock is striking, and who knows but the end of political despotism in all the earth may mark the rapid approach of spiritual democracy and highest liberty in all America!

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Heroic has been the long struggle in Latin-America for self-government. Splendid is the fight being made to-day for larger liberty. If Pan-Americanism means anything at all, it means a social foundation in honor and intelligence and brotherhood. It is time to address ourselves to the great unfinished task begun by those intrepid pioneers. The Canal is finished and the task of construction is done, but the end of construction is the beginning of empire-building for the larger task yet incomplete.