

at all sure that Haiti would get a net profit—mind you, I say a *net* profit—out of any freer intercourse with the outside world than it now has.

I am speaking, of course, from the point of view of civilization; and if one takes the apparatus of civilization as the index of civilization, as all good Americans do, the answer is simple enough. For you and me, civilization does not mean the mere possession and operation of machinery. It means the humanization of man in society, which the possession of machinery may or may not tend to promote, and may indeed actively discourage. Our countrymen, on the contrary, can never get it through their heads that a society which sports a great array of schools, banks, industries, railways, finance-companies, newspapers, plumbing, household appliances and so on, may yet be thoroughly uncivilized. Naturally they cannot, for if they could it would set them to examining their own society, which in turn would set them to examining themselves, which in turn, as Dickens's old lady said, 'is one of those things that simply will not bear thinking about.' Nevertheless the fact stands; a society may have all the apparatus of civilization there is, and remain quite uncivilized; and on the other hand, a society may reach an enviable high degree of civilization with but a small amount of apparatus, and that too, perhaps, of hardly more than a primitive order.

So when you look at our immense and complicated array of apparatus and see what we have done with it in the way of actual civilization, and then look at Haiti's and see what has been done with that, you are bound to suspect that there may be too much of a good thing. A society may become so absorbed in running the machinery of civilization as to forget what it is that the machinery is supposed to do, or

indeed to forget that it is supposed to do anything. In such a case, obviously, as in the United States, the people have more machinery of civilization than their natural capacity for civilization enables them to use profitably; and the result of their mismanagement of it is so bad as to work against, and ultimately to defeat, the very purpose which the machinery is meant to promote. Dissolving Haiti's isolation would merely mean increasing indefinitely the amount of its available machinery; and the question is whether the example of other countries, notably our own, does not strongly suggest that this is something which can all too easily be overdone.

I am not going to write you a general dissertation on the subject in this boiling hot weather, so by way of illustration I shall take only one conspicuous piece of social machinery—schools. Ours, which are many, do so little to civilize our society (indeed they work mightily against the spread of civilization, rather than for it) mainly because they are set to the Sisyphean task of educating people far in excess of their abilities. Haiti has few schools; I am told that only about one per cent of the population can read. Perhaps a few more than that know the alphabet, but for actual reading it comes down to something like one per cent. Very well; now, my dear friend, candidly considering the natural capacities of our own people, considering the kind of thing they read, the purposes that guide their reading and the uses they make of what they read, would n't you say that one per cent would be about right? I think so. Regarding literacy as strictly a device for helping to文明 a society, does it not seem to you that our society would to-day be much further on the way to civilization if that device had been left in the hands of those only who have a sufficient natural ability to make an appropriate use of it—say,