

THE MENACE OF COLOUR

A STUDY OF THE DIFFICULTIES DUE TO THE
ASSOCIATION OF WHITE & COLOURED RACES,
WITH AN ACCOUNT OF MEASURES PROPOSED
FOR THEIR SOLUTION, & SPECIAL REFER-
ENCE TO WHITE COLONIZATION IN
THE TROPICS

BY

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PREFACE

THE narrowing of the world by the improvement of transport in the last century has created increased difficulty in the relations between the different races of mankind. We are warned that civilization is endangered by the rising tide of colour ; and the progress of humanity is embarrassed by the rising tide of colour prejudice. I discussed some of the main issues in the Presidential Address to the Geographical Section of the British Association at its meeting at Toronto in August, 1924. The attempt to treat such complex problems in a short address was attended by the difficulty that some opposing evidence and important qualifications could not be mentioned. Some of the statements must have appeared dogmatic, and others due to ignorance of essential facts. Courteous criticisms in the American press have remarked the omission of reference to the northward migration of the Negroes, which was due to a second difficulty. The address had to be printed in June, and the information regarding that migration available in Britain was so contradictory that I withdrew the paragraph on that subject until I could make personal enquiries in the United States. In view of the imperfections inevitable in so brief a statement, I have adopted the repeated suggestion to treat the subject at greater length.

The discussion of racial problems in different lands involves the use of terms by which it is easy to give offence. In some parts of America members of the Negro race object to that name and prefer to be called People of Colour ; while elsewhere that term is applied only to half-castes. "Negro," however, is now being generally used in the literature of the race, and I therefore adopt it. For some reason "Negress" is so strongly resented—though the feminine suffix is not regarded as derogatory in Empress or Duchess—that I have avoided the word.

A few terms are explained by the following definitions :—

Negro—a member of the Negro Race. In the chapter

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on the United States the term is used for any person with a slight and sometimes even imperceptible admixture of Negro blood.

Coloured, or Person of Colour—a member of the darker sections of mankind, viz. Negro, Mongolian and Dark Caucasian. A "coloured person" is in some places of mixed blood.

Race, in reference to mankind—one of the primary divisions of the human family.

Hybrid—the offspring of members of distinct species, or in mankind of full-blooded members of two distinct races. A Mulatto, e.g. as strictly defined, is a hybrid, being a half-caste of Negro and White Caucasian. A *mongrel* is the offspring of different varieties or half-breeds.

A brief visit to the Negro belt of the United States was rendered as instructive as it was vividly interesting by kind help all along my route. I cannot mention all to whom I am indebted for guidance and information, and at risk of invidious selection I would express my thanks to Dr. Laurence Buttrick of the General Education Board; Dr. Phoenix at Hampton; Major Moton at Tuskegee; to my guide at the latter, Mr. Washington, the son of its illustrious founder; to the Presidents and staffs of the University of Atlanta and of Fisk University; and to Mr. Emmett Scott and his colleagues at the Howard University, Washington. For opportunity to meet some leaders of Negro opinion I am indebted to Mr. A. E. Spingarn; for guidance and light in Tennessee to Mr. Wilbur Nelson; and for reference to literature and helpful advice to Dr. Isaiah Bowman of the American Geographical Society.

The two chapters on the United States are not intended as advice to that country, but to point out the difficulties there to those who have to face interracial problems elsewhere. As my visits to the States have been brief, I have referred little to my own observations, and have quoted from the writings of those who have had fuller opportunities for the study of the question. That I hold no brief for the Negro is clear from my feeling of the extreme difficulty of the problem caused by his presence—and the great importance of the separation of the two races.

One feature of especial ethnographic interest in the

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American position is the analogy of the laws against racial intermarriage with caste. When hearing of American proposals for the prohibition of miscegenation, the idea frequently recurred to me that we were possibly watching the first stages in the development of a system of caste. Its origin is one of the most uncertain of Indian problems, but the view that it was founded on race is one of the possibilities; and such legislation as that in Virginia, referred to on pp. 87-88, may be one step in the establishment by civil law of modern caste, similar to that by which Hinduism prevented intermarriage and social intercourse among the mixed peoples of India.

Some press criticisms of the address, and personal enquiries suggest the following explanations:—

(1) The figures quoted of the population of the world as it would be if it continued to increase as rapidly as in the last sixty years will never be realized. The figures are used to illustrate the certainty of increased severity in the struggle for existence, if the world makes no adequate effort to avoid waste and racial friction; but the trouble may be long delayed and perhaps avoided, if the nations of the world will co-operate in arranging for the best use of the vast areas of still wasted land.

(2) Some critics have failed to note that the policy recommended is not absolute segregation, but segregation in mass; the association of the races through individuals, including merchants, teachers, missionaries, political representatives, journalists, and travellers for the sake of research, has been of incalculable benefit. Individual interchange of knowledge and ideas and the national exchange of commodities should be encouraged and extended; but the personal association necessary for these purposes is compatible with the separation of the races in mass.

(3) I have been asked whether the view that the white man can colonize in the tropics claims that he is as vigorous there as in the temperate regions. Personally, my physical efficiency is lower in the tropics and at high elevations than in temperate regions and at moderate elevations; and my observations of miners engaged in manual labour show that this rule also applies to them. Reduced efficiency above 6,000 feet as compared with below 2,000 feet appears to

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apply—though alleviated to some extent by acclimatization—to any part of the world and to any race. The high-dwelling Tibetan is a vigorous person, but he is not the physical equal of the Zulu. Many of the objections to tropical residence based on personal experience appear due to the effects of altitude, which are independent of latitude.

Tropical lassitude and the condition "lulled by the languor of the land of the lotus" cannot be gainsaid. But this handicap is counterbalanced by the ease of life in tropical conditions; man's needs are less in fuel, food, clothing and housing, while a given amount of labour will produce a larger and more valuable crop. The smaller physical vigour in the tropics applies to the coloured as well as to the white man; and it explains that greater material prosperity of the temperate as compared with the tropical zones, to which attention has been especially directed by Professor Ellsworth Huntington; but the fact is consistent with the conclusion that the white man can colonize the tropics if he be secured suitable conditions of life. Of these conditions the most essential is that all classes and qualities of residents in a country can be provided with remunerative occupation, which may be impossible for white workers in the presence of a large supply of cheap labour. The degeneration, physical and moral, due to such competition is the most serious danger from the association in mass of white and coloured labour.

On few problems do men living in mixed communities feel so deeply as on racial relations. There is a Chinese proverb—"Men do not live one hundred years yet they harbour the griefs of a thousand." The accumulated animosities due to the continued discordant contact of alien races lead to embittering fears and to resentment at suggestions from dwellers under simpler ethnical conditions. But the issues from racial problems are so ominous and world-wide that it is worth risking censure. "If a cart is coming behind there is a track ahead" is another Chinese saying; and sympathetic constructive discussion of these problems should help the finding of the smoothest way through the interracial difficulties that loom ahead.

J. W. GREGORY.

GLASGOW, *October, 1924*

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