

How God Settled the Race Problem.

It seems almost incredible ^{now}, but in the days of our grandfathers, it was a very serious question whether ~~any~~ colored people would be allowed to live ~~in the~~ within the boundaries of the United States. It was in the latter half of the XIXth Century that the most remarkable series of events ever recorded in the history of any people occurred, which not only changed the future of that government, but left an impress on the whole world's civilization, which hardly any lapse of time will be sufficient to remove. Indeed, they have left a singular mark on the human family itself, so marked

and striking as to seem an indubitable
sign of God's displeasure — a mark
so singular in its character, so uncertain
in its appearance and apparently so little
amenable to the established laws of heredity,
as to both ~~preserve~~ preserve the memory and
at the same time, annihilate the sentiment
which lay at the bottom of that strange
impulse of the white race — especially that
branch of it known as the Anglo-Saxon, though
it was in fact a curious conglomerate of
adds ends ends from all peoples and
all climes — to degrade, oppress and
annihilate all peoples of ~~the~~ ~~land~~
whom they could get into
either by conquest or

things do not seem possible at this time,
assure my readers that I have exam-
ined almost every collection of books of the
XVIIIth and XIXth centuries written on this
continent, a ~~very large~~ ^{larger proportion of} portion of them
bearing upon this subject than any other,
~~and~~ ^{very} many of them the work of religious
and scientific teachers, and in only a
few do I find any discussion or con-
demnation of this infamous system of
~~which it would seem must necessarily shoul~~
~~moral), which had then existed for more~~
~~than two~~ any Christian conscience but
which had then been in vogue ~~was~~ for two
centuries and a half. It is probable that
this system was one of the chief causes of the
~~rather~~ general abandonment of the family

fortunes depended on their submission
and subservience. It is a very strange
thing but this country which had more
religious teachers than any other and boasted
as more of its moral and religious
purity, is the only nation in history which
ever condemned a whole people to pros-
titution and illegitimacy. This they did in
the name of God and under express claim
of divine authority. Of course, its real pur-
pose was to give full scope to their own
unholy lusts without fear of punishment
or reprehension and to minister to their
greed without regard to the rights of others.

Strange as it may seem, this people constituted the active force of Protestant Christianity and were the most tireless propagandists ever known in history. This was probably because they made their religious belief the pioneer of their commercial enterprises, sending always missionaries to other countries to disarm the suspicions of the native populations or afford an excuse for war, and then following in their footsteps ~~with~~ and compelling them to submit to their laws and customs; at the same time spreading among them the most ~~to~~ destructive and the most loathsome

diseases; so that those who escaped slaughter in the wars they inaugurated were sure to be destroyed by the civilization they introduced. For in those days civilization meant simply the rule of the Anglo-Saxon and the spread of ideas and institutions born of the singular greed for wealth and display which marked the English-speaking people to whom gold and power were every thing and justice and individual right and happiness nothing.

Up to the middle of the sixteenth century they had almost annihilated the North American Indian; had destroyed more than nine-tenths of the colored Christians of the Sandwich Islands; refused the rite of Christian

marriage to the enslaved blacks in the
United States, in order both that being
born illegitimate they might be deprived
of the chief stimulus to exertion and im-
provement and also for the purpose of take-
ing away that strong incentive to the
assertion of individual right the sense of
kinship and relation to each other. Of
course, where no one was legitimate re-
lationship could only be traced a
little way and a nation of bastards
was not likely to develop any sense
of pride which would stimulate them
to make trouble for those whose hopes of

permanent family relation and the substitution of temporary alliances dissolvable by mutual consent. However, much this fact may be regretted there is no doubt that it has become the rule of our civilization and its origin may no doubt be traced to the restrictions imposed on proper inclination by peculiar conditions and the terror afterwards inspired by the ^{marvellous} ~~remarkable~~ fact which results ~~of it~~ which followed the events I shall hereafter attempt to describe.

How

Though much has been written on certain phases of these events, it is not too much to say that no connected and philosophical disquisition in regard to the ~~same~~ origin and character of the same has yet appeared. Indeed, the facts have been so startling and terrible both from a physical and social point of view and the consequences so widespread and startling, that it is hardly surprising that no one has yet ~~it~~ cared to trace its causes and their mutual connection and interdependence.

I do not suppose that I should have undertaken such a task had it not been that my father, who was a man allied to both the white and colored races, being residing in the city of New Orleans, chanced to have witnessed the most remarkable of these events and both from conversation with him and the numerous

unpublished ^{disquisitions} upon the same, written
contemporaneously with the matters they discuss, has
enabled me to ~~clearly~~ apprehend, what ^{somewhat} more clearly
than others ~~the~~ relations which have been ob-
served by the startling character of their re-
sults.

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The occupation of the New World, by what ~~was considered~~ the most advanced Christian peoples of the old world, during the sixteenth Century, was marked by three distinct and notable facts:

The Northern and Southern portions of the North American continent and practically the whole of the South American continent, fell under the control of the Latin Nations of Europe whose religious impulse was ~~that~~ the Romanish Church, while only the central portion of the ~~American~~ North American Continent became the possession of the English-speaking people whose religious motif was that of the reformed or Protestant theology. As regards ^{treatment} the ~~aboriginal~~ inhabitants both civilizations were ~~bad enough~~, but there was a distinct difference between them which no doubt accounts, to some extent for the resulting conditions. The Romanish Church was entering in its endeavor to make the ~~suffer-~~ ^{stagnant} barbarians, what it termed true sons of the Church, and through the utmost cruelties were

brutal and incredible slaughters followed, it resulted, finally, in protecting them in some degree from the rapacity of the white man. Because of this, in both these regions, the native races have eventually come upon a level of personal right, liberty, and opportunity with their conquerors. They live in the same communities, worship at the same altars, and, as a rule enjoy the same political privileges. As time progresses the two peoples ^{have gradually} assimilate not only in political condition but in social rank and quality, also.

In the central belt of the North American continent, Protestantism claiming to represent a much more humane and true Christian sentiment was the ~~prevailing~~ ^{prevailing} religious sentiment. This was linked with the peculiar self-approval, love of gain and exclusive possession of the English-speaking peoples. The result was immediate dispossession of the Indian and his rapid extermination or exclusion from nearly all the valuable parts of

the territory acquired by them this peculiar civil-
ization. There were efforts made in a curious
way, for what was termed his Christianiza-
tion, but as there were ~~not~~ linked with a
spirit of rigorous exclusion from the rights
and benefits of government and civilization,
the results were altogether insignificant. There
seemed to be no sense of justice in this people
for the Indians whom they robbed and
slaw with equal indifference. Perhaps, it was a
defect of ~~the~~ the Protestant Christianity they rep-
resented which in its effort to secure indi-
vidual freedom of belief, had quite ignored
collective justice to an inferior race. Per-
haps it was the arrogant claim of superiority
which had so corrupted their faith that they
did not hesitate to avow that because superior
to them in civilization they had a divine right to
dispossess, subjugate and destroy them at will.

It was a horrible idea to be entertained by a people boasting themselves the most intelligent, religious, and humane in the world. The excuse offered was not based on reason or revelation but simply on the brute instinct to overrun and destroy. It did not rank in dignity with that of Alaric who boasted himself "the scourge of God," nor with that of the followers of Atahoumuck who believed themselves commissioned to destroy the unbelievers. It was an such absolute variance with the religious philosophy they professed, that it is small wonder that disbelief spread among them rapidly, so that at the time of which we write, religious conviction had almost become a mockery among the most enlightened and disregard for the rights of others had become an almost universal disease. It was said, in extenuation of these things, that the civilization they founded and the governments they established in the new world were of a more advanced type and a more

complex and stable character than those of
their ~~other~~ Spanish neighbors on the North and
West. This was probably true, but being without
any sense or pretence of justice to the Indian
they were infinitely more harmful to him. The
French and Spanish civilizations may not have resulted
in such complicated ~~of~~ political mechanisms, but
they did two things for the Indians which the Chris-
tianity and civilizations of the English speaking peoples
did not, — they allowed them to live and open-
ed the door for them to such civilization as they
had. They were, therefore, just as much better judged
from the standpoint of the Indian as life is better
than death — or the religion that assimilates better
than that which destroys.

It might be argued that the complexity of the
civilizations of the Spanish and French
was likely to have been a hindrance to
the assimilation of the Indian. But the
fact is that the Indian who was
confronted with the civilization of the
Spanish and French was not
confronted with the civilization of the
English speaking peoples.

Another important event in the history of the New World, was that contemporaneous with the coming of the most zealous and aggressive of all the religionists, who sought his shores, the African was brought here to minister to the greed, lust and sense of dominion of its white conquerors. This was done for two reasons. In the ~~the~~ islands belonging to Spain the natives, unused to toil and hard-ship had died in enslavement and in the more wretched parts of the continent had preferred extermination to subjugation. Whether the native won the English settlers cared to labor for themselves; both prized the luxury of control and both desired the gratification of their lusts without the complications likely to arise from debauching their social equals. From that hour, the English Colonies and after them the United States, had a Race Problem, which grew with their growth, strengthened with

their strength, became more complex as the numbers of the subject-race increased and their kinship with the dominant race became more clearly apparent, yet was undefined and unacknowledged.

The responsibility which rested on a civilized Christian people with regard to a barbarous, heathen race, thrown by the providence of God into close relations with them, is one of the most exactly defined upon Christian principles of any known to man. It is, first, to apply and enforce with rigorous care, in their individual and collective relations the simple, self-regulating philosophy of the Author of the Christian faith; "whatsoever ye would, that men should do to you, do ye even so to them." This is only the universal rule of justice between man and man. It no doubt demands faith and self-control but Protestant Christianity has always boasted of a much greater amount of these than any other form of religious belief and has claimed especial credit for applying it to the conditions of the weak and poor of other lands. It seems strange, therefore, that it did not ~~not seem~~ hardly seems to have occurred to them that this Reformed and pure

It would seem as if the former defect of
what is termed English civilization was a
morbid dread of restraining ^{rich and the} the strong
for the benefit of the poor and the weak. Protes-
tantism itself was ~~a~~ ^{an} ~~angel~~ in its last
analysis an assertion of individual
equality — a remonstrance against
ecclesiastical rank and authori-
ty. Coupled with the long struggle ~~against~~
for religious liberty in England and
the ~~subsequent~~ peculiar sense of ~~free~~
unrestraint which ~~was~~ attended the
pioneer life of America, it seems to
have eradicated from the popular
mind all idea of the repression of men.

just on dangerous tendencies, as an essential part of good government or Christian civilization. Liberty came to mean to them, license to do evil as well as security in doing good; and justice was, by common consent, shown of all collective application. Though claiming to be the most conscientious and scrupulous of all peoples, they carefully avoided everything which tended to fix responsibility for public wrongs upon the individual and consequently used the collective power much more frequently, to create new and

dangerous forces than to restrict and
cripple those already existing. The sense
of liberty seems to have become restricted
entirely to the assertion of right with-
out any regard for the ~~creation~~ cre-
ation or equalization of opportunity.
The sense of duty came to attach solely
to a formal grant of ~~right~~ or work-
involvement of right. They ~~also~~ admitted
that the Indian had a right to ~~to~~ hold
as much of the soil ^{as might be} required for
his support. But the amount requisite for
his support depended on his willingness to
cultivate it in the ^{best} manner and even
then he must take it at the particular
place and under the ~~same~~ special re- =

restrictions which the whites seem fit to ~~be~~
~~the~~ attack.

Of course, this wholesale disregard
of the natural rights of our dark-skinned
race, blunted the conscience and
dulled the apprehension of right and jus-
tice toward a colored

The desire without knowledge is vain and knowledge without the desire to use it properly is only production of evil. In order that God's will may be done on earth, therefore, even with regard to the creature comforts of ^{humanity} our fellows, it is necessary that one should have an intelligent idea of his own power and capacity, the needs and aspirations of his fellows and be willing to do what he may ~~perceive it to be~~ perceive to be in accordance with God's will that he should do to promote his fellow's welfare.

This high privilege of co-operating with God in promoting the ~~welfare of~~ individual and collective welfare of humanity, is not confined to any class or cult; it is no more

Religious
Specula-
tions

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