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I am asked to prepare a paper on "The Negro in the United States," for the African branch of the Ethnological Congress of the World's Fair. In so doing, I must at the outset enter my earnest protest against the terminology which still afflicts the supreme science of human existence. What man is under variant conditions and what knowable forces have contributed to fix his attributes and establish his character at various epochs and in different climes, is the science of sciences to all those who esteem the progress of humanity as of greater importance than the confirmation of theory. C

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Compared with this impractical importance, the problem of origin is as a of the most trivial character. Whether man is distinguishable entity is the result of an infinite progression, through an indeterminate series of species, from a formless protoplasm, or was the result of a specific creative act, is of very little importance. Neither the laws of protoplasm nor the fact of creative miracle can shed any considerable light on the problem of future development. What man was like in his primal stages is of vastly less significance to

the present and future of the race than the determination of the laws which have regulated its progress from known or clearly inferable conditions to the highest attained perfection of intellectual and social and political organization. Whether man came from ~~se~~ and moral quality known to his prehistoric conditions to justify senseless atoms or fell from a state of physical and intellectual the assertion that the whole human race has at some time been in completeness and perfection, enough is now the gulf of savagery and barbarism whence some have scrambled up to civilization, others have come a part of the way and apparently stopped, while others still have made so little progress that it is difficult to conceive that any continuous natural forces has been acting for ages upon them.

The marvellous experimentation and profound subtlety of Darwin as well as the subsequent masterly manipulation both of his ideas and his material by those whose reputation is builded upon the rich surplusage of his suggestion, have utterly failed to show that the origin of species is due to evolutionary processes. At the best, they have established only the possibility of such origin--in no single case has the fact been established, much less the organic

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law. If the mystery of origin yet remains, however, the law of life has been clearly established. Evolution is the law of attribute within the confines of species if not the law of origin. Types are modified by environment and heredity to the very limit of incongruity.

Especially has it been demonstrated that evolution is the law of human attribute. The progress of humanity within the historic period alone is sufficient to establish beyond peradventure, that today is what it is because the yesterdays were what they were. Every tomorrow is but a projection along the lines of all the yesterdays. Individually and collectively, man is especially the product of antecedent conditions. The natural laws of evolution, "natural selection," the "survival of the fittest," and the "influence of environment," apply with constantly increasing force to the more highly organized and sensitive forms of life. Adaptability as well as inclination increase in strength with intellection. The higher forms of animal life respond to favorable or unfavorable

conditions much more readily than the less finely organized species or the less sensitive forms of plant life. The dog or the horse yields to the force of modifying conditions much less readily than the wolf or quagga and the more highly developed the race or individual may be, the more readily the man responds to modifying conditions.

The civilized man exposed to tropic or arctic conditions of climate adapts his habits of life, regimen, social and intellectual conditions to his new environment almost without effort. The Esquimo or South Sea Islander transplanted to a temperate climate and civilized conditions either perishes or requires generations to adapt himself to his new surroundings. This is because all evolutionary forces depend upon some sort of intelligence. The desirability of change must precede any change; and the higher the grade of intelligence the more readily is the desirability of change perceived and the more easily is modification effected.

We find therefore, as we ascend the scale of intelligence, that

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the civilized man more readily changes his manners, customs, political and social conventions, to meet new conditions of his moral and economic exposure as well as accommodates himself to climatic environment. The institutions of barbarous and semi barbarous peoples continue almost without perceptible change for ages. Governments and dynasties may pass away, but the manners, customs and institutions remain. With civilization nations, the reverse is true: forms of government may remain but the thought, temper, aspiration and character of the people may so change within a single generation or as the result of a single widely felt impulse as to become almost unrecognizable by the observer who has not taken into account the causative forces which underlay its immediate past.

The attempt has been made and it is the fundamental error of modern ethnology, to apply the theory of evolution to humanity, without enlarging the scope and application of its principles, making ~~no account of~~ and race the differentiating forces by which types and individuals are distinguished from each other. This is illogic-

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al in that it preserves the previous radical error by which the distinction of race was regarded as primal and dominant. Regarding man from a purely physical standpoint, that is as an animal merely and treating only of his physical characteristics this is not so serious a fault; though even physical qualities are quite as much affected by moral and intellectual forces as by natural environment. Put a half dozen of the most advanced races on an island inhabited by savages and unvisited by the influences of civilization and their children will hardly be distinguished from their barbarian fellows. But let them receive a newspaper once a week and be inspired by the hope that a ship will sometime come and bring other colonists, and they will plant there the seeds of a civilization not likely to be eradicated. This will show in the modification of physical conditions. In the first instance, if the climate is mild enough, the castaways will soon discard their clothing and adopt the manners of their barbarian neighbors. In the second case, they will exert themselves to preserve and extend the customs and habits of civiliza-

tion.

The attempt to make physical environment and the inheritance of special or race characteristics the sole or even the chief distinguishing features of groups or classes, is to perpetuate the errors of a deduction based on theory under the form of induction based on observed fact.

It is by no means strange that modern scientists should have fallen into this error. The Physical differences of what are termed "races of men" are so great and attach with such uniformity to specific groups, that they could not fail to attract attention. Most systems of religion have recognized the fact and accounted for it in some manner suited to the intelligence of early times. Judaism and Christianity which are the sources of fundamental ideas of civilization adopted the fable of the varying destinies of Noah's sons. It is based on the idea of God's partiality for specific races and individuals and is in complete accord with the Judaic idea of "a chosen people." This theory was adopted by Christianity partly be-

cause it offered a convenient and plausible excuse for the inconceivable injustice and oppression which white Christianity has visited on the colored peoples of the earth. Tolerance and pity are the best things it has offered to those deemed inferior because of descent from Noah's less favored sons. This is no doubt the reason why no colored people have ever accepted Christianity except by the compulsion of conquest or bondage. That they do accept Christianity even under duress is a miracle hardly less notable than that of Calvary.

The theory has this merit, that it is bottomed on the primal fact which the study of evolutionary theory has so strongly confirmed, of a common origin. The missing link, " extends over infinite distance and the very fact that it is missing establishes the essential unity of the race. Anthropology, --including ethnology and ethnography which have no substantial difference of signification--very naturally accepted these long-established classifications by race and tried most faithfully to fit the Noachian myth to the facts of hu-



man existence but facts are not only stubborn things--they are also multitudinous and it was long ago apparent that if the favorite son hypothesis was to stand as the basis of race differentiation, the old patriarch must have had a large family even for those fecund days of the earth's juvenescence. In other words, if there were three original types, judged by the color alone, judged by other permanent and unvarying physical attributes, there must have been in the neighborhood of three hundred primal stocks. For a time it served well enough to say that these were offshoots of a particular race, modified by environment, but it soon became apparent that if race might be so modified by mere physical environment or accident of location or impulse as to make it impossible even to trace its racial origin that race itself must be an incident rather than an essential factor.

Gradually, also, the fact has become apparent that in the evolution of human types, not only are the moral and intellectual forces much more patent than with the lower classes of animals, but that

they are even more important than physical forces.

The evolution of attribute naturally tends to eliminate differences and develop a common type. Between the so-called Japhetic and Shemitic types, civilization has not only produced harmony but substantial unity. No man can tell where the one ends and the other begins, either in physical or intellectual quality. The line between them practically obliterated by identity of environment and impulse. Ethnology has already ceased to be a science of race variations and has come to include all physical, intellectual, moral and social variations of the type, thus hopelessly confusing itself with anthropology, which alone should be used as the science of man under which "Ethnology" ranks as a subdivision, which is constantly growing less and less important as the force of heredity comes to be better understood and the power of impulse and environment more fully appreciated.

These views are aptly illustrated by the history of the African stocks imported into the territory of the United States between the years 1620 and the the year 1808. In the year 1790, the slave-population of the United States amounted to 657,500, while the free population amounted to 3,271,000; and that of the slave States to 1,303,000. The slave population embraced substantially the colored race and its admixtures. In 1860, the free population of the slave States amounted to 8,361,000 and the slaves to 3,953,000, while the aggregate colored population of the United States at that time was 4,500,000. The white population then amounted to 26,500,000. The colored population had increased during sixty years, therefore, while nine-tenths of its number were slaves, almost 595 percent. During the same time, the white population of the United States had increased almost exactly 815 percent.

As this is the first period during which we have any vital statistics bearing on the condition of the African race and its hybrid in the United States, it is well to note that the foreign slave trad

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was abolished by law after 1807, though importations still continued to what extent is not known. The highest estimate known to have been made, was of 3 percent during the first two census decades, two percent in the last decade and one-fourth of one percent in the other five decades. As compared with our foreign white immigration, however, it is certain that the colored immigration from 1807 to 1860 was wholly insignificant. The census of 1870, gives Africa as the birthplace of only 2,000 of the 4,900,000 colored people within our borders, while of the 33,600,000 whites, 5,600,000 were of foreign birth. In other words, one out of every six of the white population were foreign born, but only one out of every 2,900 of the colored population. In 1890, the foreign increment of our colored population had become so slight as to be wholly ignored in the census, while about two-fifths of the white population had one or both parents of foreign birth. Since 1850 when the census first took note of the place of birth, our foreign population has been a very stable factor varying from a little less to somewhat more than one-third sixth of

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our population, while the number of those having both parents of foreign birth is about twice that ratio or one-third of the whole white population. These facts make it certain that four-fifths of our white population, had at least two and probably three fifths of them four ancestors of foreign birth within three generations. We may fairly conclude, therefore, that of the 1733 percent of gain made by the white population since 1790, four-fifths at least, have been of foreign parentage during that time; leaving only 360 percent of gain ~~xxxxxx~~ to represent the descendants of native white Americans at the time of the first census. This will appear all the more probable when we note the fact that the average gain in population of ten leading nations of Europe, France, Great Britain, Italy, Denmark, Sweden, Norway, Prussia, Russia, Spain and Portugal, during substantially the same period is estimated to be less than ninety percent, and is certainly less than 100 percent. To estimate the gain of native whites and their descendant in the United States, since 1890, at 200 percent, is to allow them a

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gain practically three times as great as that of European countries whose statistics are available.

It is quite safe, therefore, to say that if the whites of the United States had received no greater accession of foreign born during the century covered by our enumeration tables, than the colored population during the same period, their gain could not have exceeded 500 percent and probably would not have reached that figure. It is not at all probable that the increment of foreign-born among the colored people of the United States during the century 1790 to 1890 amounted to as much as one-fifteeth of the enumerated lives. As a vital factor even this should be reduced by reason of the immense predominance of males in the slave