

EMPIRE AND COMMONWEALTH
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Part 1: The Colour Question in Imperial Policy, c.1830-1939

DETAILED LISTING

62e P5460

Proposal for forming a society for civilising and improving the North-American Indians within the British boundary. 1806. 24pp.

Persons disposed to favour the undertaking are requested to contact W Wilberforce, H Thornton, H. Hoare, R. Barclay, W. Sharp, G. Sharp, T. Macaulay, or the Rev. J. Owen.

The proposal concludes with the following passage:

“When it is considered, how few exertions have been made to benefit and improve the aboriginal natives of that vast Continent, compared with those which have been made to plunder and corrupt; when it is further considered, how often attempts to propagate the abstract truths of Christianity among them have failed of producing any permanent effects, for want of a suitable basis in the bonds and habits of civilization; when the concurrence of circumstances is reflected upon, which favour, at this time, a system of improvement in the disposition of the natives to renounce spirituous liquors, their perception of the advantages to be derived from Agriculture, and the actual progress which European arts have made among them; when to these is added, the gratitude which is due to those simple, generous, and loyal tribes, who have submitted to so many sacrifices of blood and territory”

Case 293c

Broughton, Col. T. D., *Letters written in a Mahratta Camp during the year 1809: descriptive of the character, manners, domestic habits and religious ceremonies of the Mahrattas. With ten coloured engravings from drawings by a native artist.* London 1813. 20pp + 359pp.

For example: Letter IX from Camp Doonee, dated 15 March 1809, contains:

Order for a march; uncertainty respecting it; march towards Doonee; wandering Gosaeens; visit to the Muha Raj; playing the Hohlee; arrangements for the purpose; extraordinary scene; account of the Hohlee; sports and songs of the season; concluding ceremony; dancing boys; Bengal Sipahes; Surjee Rao returns the resident's visit; Khiluts; trait of Ambajee's character; destruction of the corn fields; attack upon the garrison of Doonee; positions taken up for the siege; Butkees - management of them.

Page 91 provides an account on the festival of the Hohlee:

“The festival of the Hohlee is observed by all classes throughout Hindoostan: it is the season of universal merriment and joy; and the sports, that take place at its celebration, bear some resemblance to those which were allowed in Rome during the Saturnalia. The utmost licence is permitted to all ranks; the men, old and young, parade about the streets, or the camp, in large groups, singing Kuveers, or extemporary stanza, full of the grossest indelicacy; into which they freely introduce the names of their superiors, coupled with the most abominable allusions; the whole party joining in the chorus, and expressing their delight by loud peals of laughter, hallooing, and almost frantic gestures. An individual sometimes exhibits himself, dressed in a most grotesque and indecent manner, as a personification of the Hohlee, and is

followed by crowds throwing about the abeer and singing the P'hagoon songs, to the great annoyance of such women as they may happen to meet, whom they delight to attack with the coarsest ribaldry. The ladies, however, are not without their share of the festivities of the season: they make parties at each other's tents of houses; sit up at Naches all night; and play the Hohlee with as much spirit as their male relations. No men, however, are admitted to these select parties, except their husbands; or sometimes their brothers, if they happen to be of a very tender age..."

In chapter II the means available for civilising the Aborigines of the Colonies; and especially the Natives of South Africa, are examined. Bannister recommends the following:

1. Justice duly dispensed.
2. Land duly distributed, and unjust encroachments prevented.
3. Trade duly protected.
4. Political intercourse duly kept up.
5. The well-disposed colonist duly supported.
6. The well-disposed natives duly encouraged.
7. Instruction, religious and civil, duly imparted.
8. Money from England duly expended.

11m6 R189

Bannister, Saxe, *Humane policy or justice to the aborigines . . . 1830*. 248pp and Appendices 1-13. i-cclxxxii (Saxe Bannister was formerly Attorney-General of New South Wales).

REEL 2

L1 13 [330]

Report of Select Committee on Aborigines. 1836. 841pp.

L1 13 [238]

Report of Select Committee on Aborigines. 1837. [238] 92pp + 212pp, with very good index on pp185-212.

Page 24 reports on the Islands in the Pacific:

"It is impossible but that such conduct should bring retaliation; and unfortunately the natives do not always discriminate between the innocent and the guilty; so that occasionally crews just arrived are liable to suffer for the misdemeanors of their predecessors. We believe, however, that to almost all of these cases may be applied the declaration made by a missionary respecting some which occurred in New Zealand: "Not one case has ever come under my own observation, never any circumstances, but what the Europeans have been the aggressors, or have committed some breach in a known New Zealand law; though I will say that the natives have not always punished the right, that is, the offending party."

"We have scarcely ever," says Mr. Ellis, "inquired into a quarrel between the natives and the Europeans in which it has not been found to have originated either in violence towards the females or in injustice in traffic or barter on the part of the Europeans."

We have felt it our duty to advert to these glaring atrocities, perpetrated by British subjects, but we must repeat that acts of this nature form but the least part of the injuries which we have inflicted on the South Sea Islanders.

The effects of our violence are as nothing compared to the diffusive moral evil which we have introduced; and many as are the lives of natives known to have been sacrificed by the hands of Europeans, the sum of these is treated as bearing but a trifling proportion to the mortality occasioned by the demoralization of the natives.

This is the view taken by those who have witnessed the proceedings of Englishmen in these remote regions, and also by those whose opinions, though they have not all personally visited them, are yet entitled to a large measure of consideration, from the offices they hold bringing them into constant communication with persons experimentally acquainted with the condition of the native. With regard, then, to the fact of the depopulation of these South Sea Islands, the Rev. William Ellis states:

"It has been most fearful; but I am not aware that it is traceable to the operation of the cruelty of Europeans. It is traceable, in a great measure, to the demoralizing effects of intercourse with Europeans; the introduction of diseases, of ardent spirits, and of fire-arms. These results of intercourse with Europeans have produced a destruction of estimated life that is truly awful.

When Captain Cook was at the Sandwich Islands he estimated the population at 400,000. In 1823, when, with our missionaries, I made a tour of some of the islands, we counted every house in one of the largest islands, which is 300 miles in circumference, and endeavoured to obtain as accurate a census as several months' labour would afford; and there was not the entire group of island at that time above 150,000 people. That diminution is to be ascribed to the above causes - wars promoted by fire-arms, ardent spirits, and foreign diseases, and also to the superstitions of the people, the offering of human sacrifices. The practice of infanticide, which destroyed so many in the southern islands, did not prevail to any extent in the Sandwich Islands.

Their wars were rendered far more destructive than heretofore by their being possessed of fire-arms. Where both parties are possessed of fire-arms the destruction is not so serious, but when one party only is possessed of fire-arms and the other party not, it is almost murder. With reference to the South Sea Islands, the depopulation has been as serious. Captain Cook estimated the population of the Island of Tahiti at 200,000. I have reason to believe, from actual observation, that his estimate was much too high; but the ruins of former dwellings, which still spread over every part of the island, show that it must have been much more densely peopled formerly than it is now. When the missionaries first arrived there were not more than 16,000, and after they had been there 10 or 14 years, such had been the extent of the depopulation, from the introduction of European diseases, ardent spirits and of fire-arms, that the entire population was not above 8,000 some supposed not even 6,000. Since Christianity has prevailed among the people there has been a reaction; the population is increasing, and perhaps it has increased one-fourth since Christianity has been introduced. I do not ascribe the depopulation which had taken place in the South Sea Islands to overt acts of cruelty, but chiefly to the indirect operation of intercourse with Europeans".

On this subject, the moral effect of the intercourse of Europeans in general with these people, savages and cannibals as they were before we visited them, Mr. Williams adds his testimony:

"I should say, with few exceptions, that it is decidedly detrimental, both in a moral and civil point of view. And, in attempting to introduce Christianity among a people, I would rather by far go to an island where they had never seen a European, than go to a place after they have had intercourse with Europeans. I had ten times rather meet them in their savage state than after they had intercourse with Europeans."

With respect to South Africa the Report continues as follows:

"In the beginning of the last century, the European colony in Africa was confined to within a few miles of Cape Town. From that period it has advanced, till it now includes more square miles than are to be found in England, Scotland and Ireland; and with regard to the natives of a great part of this immense region, it is stated, "any traveller who may have visited the interior of this colony little more than 20 years ago, may now stand on the heights of Albany, or in the midst of a district of 42,000 square miles on the north side of Graaff Reinet, and ask a question: Where are the aboriginal inhabitants of this district which I saw here on my former visit to this country, without any one being able to inform him where he is to look for them to find them."

The disappearance of the former possessors of this immense region cannot, indeed, be accounted for in a few sentences, but we will endeavour to give a brief sketch of the fate of some of the tribes who have

held possession of South Africa, premising that the Aborigines of this country may be classed under two distinct races, Hottentot, and Caffres.

The first are divided into two branches, the "tame" or colonial Hottentots, and the wild Hottentots or Bushmen. To the Hottentots belong the Corannas, Gonaquas and the mixed race of Griquas. The appellation Caffres, though sometimes still applied in a more extensive sense, is generally used in the Cape colony to denote the three contiguous tribes of Amakosa, Amatembee and Amaponda. Tambookies is a name the English have given to the Amatembee. Mambookies is our English name for the Amaponda, and the Amakosa comprehend the tribe under the family of Gaika, and who inhabit the country between the Kei and the Keiskamma, and lie nearest to this colony, along the chain of mountains stretching from the sources of the Kat River to the sea.

When the Cape was discovered by the Portuguese, the Hottentots, were both numerous and rich in cattle. It was observed of them, that they kept the law of nations better than most civilized people. The Dutch formed their first settlement at the Cape in 1652, and their Governor, Van Riebeck, gives vent in his journal to a very natural sentiment, and one which we fear has been too prevalent with succeeding colonist, when he describes himself as looking from the mud walls of his fortress on the cattle of the natives, and wondering at the ways of the Providence, which could bestow such very fine gifts on Heathen."

Page 83 of the Report covers suggestions for the treatment of Aborigines and the duties of protectors of the indigenous population:

"It follows, therefore, that the Aborigines of the whole territory must be considered as within the allegiance of the Queen, and as entitled to her protection. Whatever may have been the injustice of this encroachment, there is no reason to suppose that either justice or humanity would now be consulted by receding it. On the contrary, it would appear eminently desirable to impress upon the Australian Government, and upon the inhabitants of those Colonies, the consequences of the principles upon which they have been thus founded. If the whole of New Holland be part of the British Empire, then every inhabitant of that vast island is under the defence of British law as often as his life or property may be attacked; and the appeal to arms for adjusting controversies with any part of the primitive race, exposes those by whom blood may be shed to the same responsibility, and to the same penalties, as if the sufferers, were white persons. Yet the most recent intelligence from New South Wales and from Western Australia records conflicts between the Europeans and the Aborigines, in which the former acted avowedly upon the principle of enforcing belligerent rights against a public enemy.

When it is remembered that unsettled land has been sold by the Government of New South Wales, yielding in a single year returns to the local Treasury exceeding 1000,000l., and that in the recollection of many living men every part of this territory was the undisputed property of the Aborigines, it is demanding little indeed on their behalf to require that no expenditure should be withheld which can be incurred judiciously for the maintenance of missionaries, your Committee have no other suggestion to make than that the choice of them, and the direction of their labours, should be confided to the missionary societies in this kingdom. But with regard to the office of Protector, there is greater room for specific suggestions.

The duties of the Protectors of the Aborigines in New Holland should consist, first, in cultivating a personal knowledge of the natives, and a personal intercourse with them; and with that view these officers should be expected to acquire an adequate familiarity with the native language. To facilitate the growth of confidence, the protectors should be furnished with some means of making to the tribes occasional presents of articles either of use or ornament, of course abstaining from the gift of liquors. The Protectors should ascertain what is that species of industry which is least foreign to the habits and disposition of the objects of their care, and should be provided with all the necessary means of supplying them with such employment. Especially they should claim for the maintenance of the Aborigines such lands as may be necessary for their support. So long as agriculture shall be distasteful to them, they should be provided with the means of pursuing the chase without molestation. The education of the young will of course be amongst the foremost of the cares of the missionaries; and the Protectors should

render every assistance in their power in advancing this all-important part of any general scheme of improvement."

A further extract on Aborigines' (British Settlements) dated 17 March 1837 covers evidence given by Shah Wundais, Chief of a tribe of Chippeway Indians:

"128. Mr. Lushington. WHAT is your English name?-My Christian name is John Sunday.

129. Do you understand the English language sufficiently well to express yourself with facility and fluency?-No, I understand the English language very little.

130. In the testimony you will be called upon to give, would you prefer giving it in your own imperfect English, or would you desire to give it through the medium of the gentleman who attends as your interpreter?-I am so poor an Englishman that I am afraid you will not understand me."

The Rev. R. Alder, who accompanied the witness as his friend, here stated that he was one of the secretaries of the Wesleyan missionary Society, and that as he did not understand the Chippeway language, he was unable to express his meaning so as to be able to be understood, with the occasional assistance he could give him.

131. To what tribe of Indians do you belong? The Grape Island part of the Chippeway Indians.

132. How long have you been converted to Christianity?-Twelve years.

133. Before you came over to this country did you reside among your own tribe, or did you reside among the English?-With my own tribe.

134. Do you act in the capacity of a native missionary among your own tribe, in conjunction with the Wesleyan Missionary Society?-Yes.

135. How long have you held that office?-I commenced travelling now eight years ago, amongst my Indian Friends, all about the lakes; Lake Huron, Lake Superior, and all those places.

136. Do the Chippeway Indians border immediately upon the British possessions in Canada?- Yes.

137. What is the tenure upon which they hold their lands?-They are not certain of holding their land; they cannot get any writings at all.

138. They do not hold their lands under any official document or written grant, but solely by what is called the royal word?-Yes, that is exactly the case.

139. That is by a promise from the Crown that they shall be permitted to hold it, which is called the "Royal word"?-Yes, it is only that.

140. Are the Indians satisfied with that mode of holding their lands?-No, it is that they complain of.

141. What change in that respect do they desire?-The Indians wish to get a title to the land, that they may not be driven away from it. Perhaps you will allow me to say a little about the reason why it is so. Fifty-two years ago, Sir George Johnstone went up to make a treaty with the Indians, and the Indians agreed to give up their lands for what Sir George Johnstone offered for them.

The Indians gave up to Sir George Johnstone all the lands he wanted, but not the islands and the points of the river; the Indians reserved them for their wigwams. Some of the islands they reserved for themselves for planting corn, and the points of the river for their wigwams. Well, as it is, there is nothing in writing, and they are afraid they may be driven away. I remember, 25 years since, now, the governor asked for the land another time, and the Indians gave it to them, and the governor gave his word that it should not be taken away, but we wished to see something in writing to hold our lands by, that we might not be driven away.

142. Then the Committee understand, from your statement, that you wish to have a regular charter or a deed of settlement?-Yes.

143. The Committee conclude that the object of your tribe in desiring this charter of deed of settlement is to obtain an exact definition of the lands which belong to you, and to obviate encroachments on the part of other person?-Yes, that is what we wish.

144. Now, are we at present to understand the insecure state of your reserves and settlements discourages you from cultivating and improving these possessions?-Yes, certainly. Last winter all the chiefs met together to talk about this; they said now we must settle here, and by-and-by, after we sow wheat, and it is almost the time of harvest, the white men will come and say, "We want this land," and so the Indians will lose it; that is that the Indians are afraid of, that it will always be so. Now the Indians wish they had a title, so that they could hold their lands from generation to generation in their families; that is what the Indians wish to get."

Pages 32-33 comprise the Minutes of Evidence before Select Committee, given on Monday 20 March 1837. Thomas Fowell Buxton, Esq. was in the chair and the following members were present: Mr T. F. Buxton, Mr A. Johnston, Mr Charles Lushington, Mr Hindley, Mr Baines, Mr Bagshaw Mr Wilson.

Henry William Macaulay, Esq. was called in, and examined:

"179. Chairman.] Have you resided in Sierra Leone?—I have resided there between six and seven years.

180. In what capacity?—The first part of the time as a merchant, and latterly as commissary judge.

181. Are you able to furnish the Committee with any information which would bear upon our inquiries into the modes of their civilization as much as possible?—Yes, I think I should be, if the Committee consider the population of Sierra Leone as aborigines. We have, properly speaking, no aborigines in Sierra Leone at all; none of the native inhabitants of the country remain there at present.

182. Are you able to afford the Committee any information as to the most effectual mode of raising persons found in the lowest state of degradation into Sierra Leone.

183. Will you state to the Committee?—Not being at all aware of the course the examination would take in any way, I have not prepared myself upon any particular point; but I have made a few memoranda on the state of the different tribes of which the population of Sierra Leone is composed.

184. Of what tribes is the population chiefly composed?—Of the liberated Africans; a large portion of whom are brought to the colony in a savage state.

185. They are not natives of the soil?—No; they are landed on shore from the different slave ships.

186. Will you state to the Committee any information which you may be able to give as to the different tribes?—I have made a calculation of the number, as near as I think it is necessary to go, of the whole population, and the different tribes of which it is composed; but if it is at all necessary to get any thing more accurate, I have no doubt that the returns of the last census are to be found at the Colonial Office.

<i>The Mahometans and pagans, including Foulahs, Soosoo, Timmanees,</i>	
<i>Sherbros, Kroomen and other natives</i>	<i>5,000</i>
<i>The Royal African Corps, their wives and attendants, about</i>	<i>1,000</i>
<i>Pensioners and disbanded soldiers</i>	<i>1,000</i>
<i>West Indian and Americans</i>	<i>100</i>
<i>Europeans</i>	<i>100</i>
<i>Nova Scotian settlers</i>	<i>500</i>
<i>Maroons</i>	<i>650</i>
<i>Liberated Africans</i>	<i>32,000</i>
	<hr/>
<i>Making a Total of</i>	<i>40,350</i>

I do not think it is very far wrong, but I make it out more from my knowledge of the country than by reference to tables of any description.

187. Is that the population of the whole colony?—That is the population of the peninsula.

188. Are these liberated Africans persons, generally speaking, who have been taken out of the holds of slave ships?—The whole of them; I may say every one.

189. In which they would have been led into the lowest state of debasement?—Certainly; and generally very much diseased and debilitated by their long confinement. I may say always; in fact, I have never seen any instance to the contrary; and I have seen many thousands of them landed.

190. Have you seen any instances of these people who were originally, when first H.W.Macauley landed, in such a state of extreme debasement, who afterwards have, under the instruction they have received, risen into civilized men? - Many; in fact it is almost universally so. There are many such instances of liberated Africans; one in particular which I recollect, where a man, who, not very long since, was in the hold of a slave ship, is acquiring at present an income of, I suppose, from 1,200l. to 1,500l. a year. He has the government contracts for the supply of beef to the army and navy, and has had them for many years past, and he has always fulfilled his contracts to the satisfaction of the government. He is living in a very excellent house, has every comfort about him, and has educated two of his children in England. One is in England now, and one has been educated before, and has returned to Sierra Leone. I also recollect a number of other instances, perhaps not to the same extent, but where people advanced wonderfully in point of civilization and wealth.

191. Would you say that the advance has taken place as to the whole body of the populations, as well as such an extraordinary advance in particular instances?—The greater part of our population are the liberated Africans; they are 320 to 1 as to the Europeans, and a large proportion as to the other; but I do not think the advance has been so remarkable among the other tribes of blacks probably owing to their not being in the same state of degradation when introduced into the colony. The settlers who were brought into the colony in 1792 I think, were almost all able to read and write when they arrived, and of course the same advancement is not perceptible among them, nor is it so amongst the Maroons.

192. But do I understand you correctly to say, that with regard to the whole body of the liberated Africans, which amounts to upwards of 30,000, there were visible marks of improvement among them, generally speaking?—Certainly.

193. Have any of these persons been so far civilized as to be able to be employed in any official situations?—The liberated Africans form the militia almost entirely. They are drafted in common from the rest of the colony, but of course, on account of their greater number, we have a larger proportion of them than of any other class in the militia; besides being in the militia in large numbers, they also serve as constables. I do not know that the government requires their services in any other way. They are attendants upon the courts, tipstaves, and so on; and in every situation in which they have been called upon to act, they have fulfilled their duties satisfactorily.

194. Have you ever known any of them called upon to act as jurymen?—Certainly.

195. Had you any reason to believe they discharged their duties satisfactorily?—Always; I never knew an instance where a black jury has given a verdict which you could really find fault with. I have very frequently been in the court where questions have been before them, and they show as much attention, and almost as much acuteness, I think, as any English jury I have seen here.

196. Would you feel yourself aggrieved if a question affecting a large amount of your own property were to be disposed of by the verdict of a jury composed entirely of these liberated African who have been taken out of the holds of slave ships?—Certainly not. I have had questions myself of large amount before the courts there; and I believe the people are perfectly satisfied to leave their cases to the decision of these men.

197. Mr. Bagshaw.] Did you ever know an instance of a jury giving a verdict contrary to the direction of the judge in these courts?—I do not think I have; but our judges there are very often men who have not been legally educated; men, perhaps, taken from the body of the white population or the coloured people.

198. I meant by that question to ask you whether, under the circumstances in which the black population are placed, they do not on every occasion pay that deference to the opinion of the judge, which would be very natural in their situation?—They do, certainly, with respect to matters of law; but I think they judge for themselves with regard to questions of fact.

199. Mr. Baines] Do you think, as jurymen, they are quite as intelligent and as likely to come to a safe decision as persons in the same rank in this country would be?—I think, as persons of the same rank, certainly; but the questions which are generally submitted to their decision, of course, are not so important as those which generally come under the notice of our English juries.”

The Index to the 1837 volume contains entries under E and F on page 195 as follows:

“Emigration. To the Red River is not encouraged by the Hudson Bay Company; it is not necessary from the great increase of the native population and half breeds, Pelly 400-402.-----See also Agriculture. Cape of Good Hope.

English Settlers. By the late war the English settlers at the Cape have been great losers, Rep. 73, Kay 314----English settlers have been of great advantage to the native tribes, religiously as well as commercially, Rep. 73. Ev. p. 54----No doubt they were always the first to break through every treaty respecting boundary; no instance of their being sacrificed by the Caffres, Kay 317, Ev. p. 62---No instance in which any of the English settlers of Albany formed part of a commando against the Caffres, Kay 602-611. See also Caffres. Ficani.

Eole, Shipwrecked Crew of. See Hintza, Chief.

Erasmus, Field-Comet. Greater part of the evidence given by Captain Stokenstrom respecting his case was disproved in the inquiry relative thereto at Graham's Town, Greig 41,42.

Essequibo River. See Lands.

*European Intercourse. Extract from the evidence of Messrs. Beacham, Coates and Ellis, before the Committee of last Session, as to the evils which have resulted from the intercourse between civilized and barbarous nations, Rep. 74, 75.
See also Native Tribes.*

Europeans. British subjects are amenable to their own courts for offences committed in the South Sea Islands, Rep. 85-----Number of Europeans settled at Sierra Leone, Macauley, 186.

Evans, Rev. J. Extract from a letter from him as to the improvement in the manners and habits of the St. Clair Chippeways, Rep. 48.

Everett, Me. His opinion that the United States have obtained 230 millions of acres of land by purchase from the Indians Bannister, Ev.p.7.

Evidence, Law of. See Law of Evidence.

F.

Fairs, The establishment of a fair at Beaufort in 1819, was a mutual benefit to the natives and colonists; the Griquas were the principal dealers, Rep. 67-----Extract from the instructions of Lord Glenelg on this subject, Rep. 81-----Very questionable whether good or evil arising therefrom preponderated, Kay 471.

Fernando Po. Is not occupied in any manner by the Spaniards, though it belongs to them nominally; present state thereof, Macaulay 268-278---The British Government still have the management of the island, though the government belongs to Spain, Macauley 270, 271.

Field-Cornets Unfitness of some them for the trust reposed in them, Rep. 32-----They are often connected with the Boors, Rep. 32.

Ficani. The extermination of the Ficani was contemplated in the attack on Chaka's army by Major Dundas in 1828, Kay, Ev. P.56----Some of the settlers formed part of the commando against the Ficani in 1828, Kay 604-606.

Fines .See Agents. Hudson's Bay Company.

Fishing Nets and Rods. Are frequently given by way of presents to the natives inhabiting the territories of the Hudson's Bay Company, Pelly 340.369.

Foreign Missions, Annual donation by the American government to the American Board of Foreign Missions, Bannister, Ev. p.10.

Fox, Mr. Opinion expressed by him as to the mode in which slaveholders dispose of their slaves in Sierra Leone is utterly erroneous, Macauley 280.

Franklin, M. Efforts made by him in 1764, to civilize the natives of North America were made in vain, Bannister, Ev. P.6.

Frazer, Colonel. The commando into Caffreland under Colonel Frazer put a stop to the labours of the missionaries, Rep. 73.

Freetown Church. Religious services were altogether suspended for a year and a half on one occasion, from the absence of the colonial chaplain, Macauley 208, Ev. P. 35. 217-224-----It is the only Government place of worship at Sierra Leone, Macauley 217, 218. See also Clergy. Colonial Chaplain.

Friends, Society of. Steps taken by the American Society of Friends for the civilization of the Cree Indians, Rep. 46.

Fur Trade. The introduction of the fur trade among the North American Indians has rendered them so completely a wandering people, that they have lost all disposition to settle, Rep. 7. ----- See also Agriculture ”

11m6 30

Anti-Slavery and Aborigines' Protection Society 2nd and 3rd annual reports. . . presented at the meeting in Exeter Hall, 21 May 1839. . . 2nd annual report, 32pp, 1839. 3rd annual report, 48pp, 1840.

The 3rd Annual Report, 1840, deals with British Guiana on page 28:

“The cruelties committed on the natives bordering on this colony, owing to the unsettled character of its frontier line, and the claims of the Brazilian government, have been brought before the Anti-Slavery Society, through its Secretary, the late Mr. Thomas Pringle, by Mr. Southey; and before this Society, through its President, T.F.Buxton, Esq. by Mr. Schomburgh; this letter was published in the Number of Extracts for June, and in substance its since been stated repeatedly before the auditories at our public Conversaciones, by its amiable and accomplished writer.

The exposure of a still more infamous species of cruelty—the kidnapping of Native Indians, by Postholders appointed specially to protect them, was the work of Mr. Scoble, whose eloquent denunciations have been heard at several of the meetings to which allusion has just been made. On these points the Committee requested of E. Baines, Esq. the Member for Leeds, to move, in his place in Parliament, for the following papers:-

- 1st, For the number of persons appointed as Protectors of the Aborigines in the Colonies and Settlements.*
 - 2d, For the amount of salary in each case.*
 - 3d, For the amount of contribution to the fund for their re-payment.*
 - 4th, For an account of the steps taken by them in the discharge of their duties.*
 - 5th, For some accounts of what means they have of carrying out the protective measure.*
- Also for copies or extracts of any despatches received from the Government of Guiana relating to the kidnapping of Indians by the persons called Postholders in British Guiana.”*

11m6 38

Pamphlets: Slavery (contains 6 items) bound together:

- (1) Trew, Rev J.M. An Appeal to The Christian Philanthropy of the people of Great Britain and Ireland on behalf of the Religious Instruction and Conversion of Three Hundred Thousand Negro Slaves. London 1826. 48pp.*
- (2) Motte, Standish. Outline of a System of Legislation for securing Protection to the Aboriginal Inhabitants of all Countries Colonised by Great Britain. London 1840. 32pp.*
- (3) The Case of our Fellow Creatures the Oppressed Africans. London 1784. Quaker Pamphlet. 16pp.*
- (4) Carlyle, T. Occasional Discourse on The Nigger Question communicated by T. Carlyle. London 1853. 52pp.*
- (5) Bannister, Saxe, Humane Policy in the Colonies and India; or, the free, just and integral unions of coloured people with our people. Brighton 1870. 28pp.*
- (6) Discussion On The Contact of European and Native Civilizations, Ipswich 1895. 29pp. (All marked on front covers of pamphlets themselves as -11m6)*

11m6 39

Pamphlets: Slavery (contains 7 items) bound together:

- (1) *Practical Remarks on the Slave Trade on the West Coast of Africa with notes on the Portuguese Treaty*. London 1839. 22pp.
- (2) *The True Scale of the Question addressed to the Petitioners for the Abolition of the Slave Trade by a plain man*. London 1792. 14pp.
bound with: *A Summary of the Evidence produced before the Committee of the Privy Council and before a Committee of the House of Commons relating to the Slave Trade*. London 1792. 16pp.
- (3) *Proceedings of a Convention of the Friends of African Colonization*. Washington. 1842. 64pp.
- (4) Bourne, H. R. Fox, *The Claims of Uncivilised Races*.
A paper submitted to the International Congress on Colonial Sociology, held in Paris in August 1900, by H.R. Fox Bourne, Secretary of the Aborigines' Protection Society. London 1900. 12pp.
- (5) Schanz, Moritz, *Negererziehung in Nordamerika und Booker T Washington von Moritz Schanz*. 23pp.
- (6) Wybergh, W., 'Imperial Organisation and the Colour Question. I.' in the *Contemporary Review*, May 1907, pp695-705.

Writing at the time of the South Colonial Conference Wybergh bemoans the lack of definite policy, criticises government inaction and condemns "let sleeping dogs lie" attitudes:

"And yet the colour problem is at the present time more pressing than any other from the standpoint of practical politics. Questions of constitutional, financial and military organisation cannot indeed be ignored, or left for an indefinite period to care of themselves, but they are largely matters of growth and natural development in which the pace cannot be forced, and where it may be well thought that the time is not ripe for any crystallisation into definite and permanent forms. This applies in a still greater degree to the questions that arise between the various white faces of the Empire---English, Irish, French or Dutch. They are the result of comparatively superficial differences, there is nothing in them which need cause any anxiety for the future, and the less that is said or thought about them the better for all concerned. With the class of problems which may be roughly described as the colour question-though of course the colour of a man's skin has really nothing to do with the matter-the position is far otherwise; these problems press upon us in every tropical dependency, and above all in every Colony, and the more we try to ignore them the more important they become..."

"The racial problem does not present itself with equal insistence in all parts of the Empire, nor is it everywhere identical in aspect. The more firmly any one nationality is established in its own place, the less is it individually concerned in the problem, for a proper adjustment of relations is plainly much easier in the great centres of population and the stronghold of any nationality than in countries where the conditions are more changeable and immature. There is no "Asiatic" "question" in England, and if in India the relationship between Indians and Englishmen is at all debatable, it is perhaps because the old idea of conqueror and conquered has survived into a day when it no longer represents the salient and most important facts of the case. Neither in England nor in India is there the least difficulty arising out of the inclusion within the Empire of Kaffirs, Chinese, Maories or other minor nationalities, simply because if present at all they are so merely as individuals, and their effect upon social life and economics is negligible. Yet it by no means follows that the presence of these races may not cause the most acute difficulties in Australia or South Africa, nor is it reasonable to expect that a concrete solution which is satisfactory in one part of the Empire will be equally just in another part. Similarly the problems connected with the aboriginal races of Canada or New Zealand are not comparable with those furnished by the Kaffir races of South Africa, nor with questions of native policy in Nigeria or Uganda. Although therefore the necessity of some unity of aim and some recognition of the imperial side of these matters has already been insisted upon, it should be clear that any rigidity of method is not only uncalled for but would be fatal to success.

As a preliminary to more detailed discussion it may be well to attempt some rough enumeration of the various circumstance under which racial questions may arise, and in doing so to pave the way for a classification which will rest upon the more fundamental basis of ethnological and geographical fact rather than upon political status or phases of economic condition.

(a) *The most familiar condition is that of a highly civilised community with a large and settled population, more or less homogeneous in character, where there is only a sprinkling of any other race. To this class belong the British Isles, India, Burmah and perhaps portions of Canada. This class may be termed that of "National Strongholds."*

(b) *Dense populations of coloured races at a low stage of civilization with a sprinkling of Europeans, chiefly administrators. To this class belong Nigeria, Uganda, Zanzibar, Basutoland and some other parts of Africa. This is the typical "Tropical Dependency."*

(c) *Countries which, owing either to the unsuitability of their climate, or to the presence of an excessively large proportion of coloured races, are unsuited to the development of a white nation on European lines, but which nevertheless contain a large European element beyond that present in a purely administrative capacity. This is a somewhat nondescript class, of generally unstable ethnological conditions, and includes such different countries as the West Indies, Ceylon, Singapore, Mauritius, and portions of Natal. The population is usually comparatively dense, and is frequently excessively mixed in origin, though the term is not everywhere applicable, they may perhaps be called "Planters' Colonies."*

(d) *Sparsely populated and entirely undeveloped countries, containing only a few uncivilized aborigines, and not as yet appropriated or ear-marked by any means of the principal races of the Empire. These include vast areas in Central and East Africa. The interior of British Guiana and of Borneo and New Guinea, and may be termed "Virgin Soil."*

Wyberg suggests that:

"Tropical Dependencies" should be ruled exclusively in the interests of the native inhabitants thereof, without any regard for the conflicting interests of the British manufacturer, the Bombay merchant, the planter, the mining financier, or the would-be Colonist. True, all these individuals are British subjects, entitled as such to travel, trade, or reside freely in any part of the Empire; but if the exercise of these rights inflicts injury upon other, the organised and systematic administration of the Empire as a whole may well require the sacrifice of individual interest and some restriction may not be required, but actually in some of the countries under consideration the rights of Europeans are already curtailed to a very great extent, to the marked advantage of the natives. A notable and in every way successful instance of this is Basutoland, in which the principle of ruling the country absolutely in the interests of the natives has been frankly adopted, and in consequence—the local circumstance demanding it—Europeans are only admitted on sufferance, and are not allowed to own land or work mines, and nothing is sacrificed in order to provide a market for British goods or to improve the labour supply of neighbouring Colonies."

Wybergh flags up various prejudices and failings:

"We have the insular and racial prejudice which, with its childlike belief in the supreme value of European civilization, takes it for granted that the more closely any alien race can be got to conform to our British political ideas, our religion, our dress or our social system, the better it will be for it."

These are the faults and failings of the nation than of its proconsuls and administrators, who have often realised most clearly the Imperial, as distinguished from the jingo or the little England spirit, and who are but rarely moved by the clamour for cheap labour or new markets, any more than by what is known in the Colonies as Exeter Hall. But the ablest proconsul can do little or nothing outside his own sphere, and the only hope for the future is to bring it home to the British nation that the coloured races of the Empire are not Englishmen, and cannot be made into Englishmen, and will not be accepted as Englishmen, however passionately we may assert their title to equal consideration, and on the other hand that they are neither "niggers" to be exploited, nor heathen to be converted, nor "peoples rightly struggling to be free," but nations to be established on their own lines by us because they cannot establish themselves. Until this key is applied the Empire must continue to suffer from policies of mere expediency and compromise, becoming ever more deeply immersed in inconsistencies and difficulties of practical administration, with the result of ever increasing bitterness between the different races, until, maybe, the bond becomes an intolerable burden and it falls to pieces under our eyes."

Wybergh concludes:

“Competition and the survival of the fittest is no doubt a law of nations as of biology, but it is not the only law, and its crude application regardless of all else would be fatal to all national life and progress. To those whose political vision is bounded by the concrete it is possible that the same idea which in its application to the coloured races is condemned as Negrophilism may, when applied elsewhere, appear as narrow Colonial race-prejudice; in reality, the principle is an abstract one which must command universal assent, but, like many abstract principles, when faithfully applied it leads to unexpected and often unpalatable results which are most unwelcome precisely to those who are guided most by their feeling, interests, or prejudices.”

Wybergh, W., ‘Imperial Organisation and the Colour Question. II.’ in the *Contemporary Review*, June 1907, 805-815pp.

(7) Hodgins, Thomas, *The Fishery Concessions to the United States in Canada and Newfoundland* in the *Contemporary Review*, June 1907, 816-831pp. (All bound together and individually marked as -11m6)
Durand, R.A., ‘Imperial organisation in tropical Africa’ in *African Monthly*, v4, pp387-393, 1808 et seq. 1908? 7pp.

43c DUN 174267

Duncan, J., *Travels in Western Africa in 1845 & 1846: comprising a journey from Whydah, through the kingdom of Dahomey, to Adofoodia in the interior*. 2 vols. 1847. Vol I: 304pp (with some illustrative sketches). Vol II: 315pp (with some illustrative sketches).

Duncan provides some vivid description. He describes a holy day:

“The natives have a great many customs of holy days in the course of the year, during which it is unbearable to live in the town, such is the noise and uproar of the rabble. Their yells, roaring, and discord are indescribable. They have a sort of rude drum, about four feet in length, and one in diameter, called tenti or kin Kasi. This is carried on a man’s head in a horizontal position, and is beaten by another man walking behind him, who hammers away like a smith on his anvil, without any regard to time. This huge drum is accompanied by horns and long wooden pipes, the sound of which resembles the bellowing of oxen. The procession parades up and down the town nearly the whole day, and keeps up an irregular fire of musketry. On all these occasions an immense quantity of rum (which is only three pence per pint) is drunk. If any person of note die, the relatives and neighbours assemble in front of his house, and continue drinking and smoking, yelling and firing off guns nearly the whole of the day, and one of the family invariably sacrifices a dog, to procure a safe passage to Heaven for the deceased. “

Chapter III begins with an account of Duncan’s journey from Cape Coast Castle to Annamaboe:

“On Monday 23rd of November, 1844, Mr. T. Hutton and I started from Cape Coast for Annamaboe, a town of considerable trade on the coast, about thirteen miles from Cape Coast Castle, from which its magnetic bearing is about due east. It has also a very good fort, which, however, is gradually going to decay. Its ramparts are well supplied with artillery, and capable of making a good defence against an attack from the sea, of properly garrisoned, and it is quite impregnable by the natives from the land, or north side.

It was at this place that the Ashantees made so determined an attack, and an attempt to blow up the gate of the fort.”

Duncan gives his views on slaves and missionaries:

“These slaves, (with the exception of those detained as wives or slaves, for they are the same, or both,) are sold at a high price to the white men, which is consequently an encouragement to the kings in the interior to follow up these annual hunts. If the trade were open, the markets would be soon supplied, and

the kidnapping trade would not be worth following. And if agents are transported from this coast, to make entry of all the slaves employed, so as to insure their freedom after a limited period, with opportunities of returning to their native country, these slaves would only be serving an apprenticeship to their calling, whatever it might be. They would then return to their native country with a full knowledge of the system of agriculture, of which at present they are entirely ignorant. This would prove, in my humble opinion, the most effectual way to civilize and cultivate Africa. Missionaries are very useful, where the people whom they come to instruct are even partially prepared to receive them, but where the natives are not raised either in knowledge or habit above the brute, I am of opinion that schoolmasters and schools of industry ought to precede the labours of the missionaries. After paving the way for them, no doubt their services would be highly beneficial."

Duncan was impressed by the market at whydah:

"The market of Whydah is superior to any I have seen on the coast, and is better applied even than Sierra Leone. It is formed of several streets of low huts, built square, and generally joining one another. Those who expose goods for sale in the market are subjected to a very heavy duty to the king of Dahomey, as well as those trading in any other place. The market is superintended by a chief constable, who attends to its cleanliness and regularity."

REEL 4

D8013

Colonial Intelligencer or Aborigines' Friend. Vols 1-4. 1847-1854 (All spines are extremely Fragile/broken). Vol 1, 256pp. May 1847-April 1848. [pp5-33 missing]. Vol 2, 416pp. May 1848-April 1850; with Annual Report of the Aborigines' Protection Society for May 1849, 16pp. Vol 3, 384pp. May 1850-March 1852; with Annual Reports of the Aborigines' Protection Society for May 1850, 16pp, and for June 1851, 16pp.

REEL 5

D8013

Colonial Intelligencer or Aborigines' Friend. Vol 4, 368pp. April & May 1852-July to December 1854, with Annual Report of the Aborigines' Protection Society for April 1852 at the front of the volume; also at rear of volume Annual Reports for May 1853, 16pp, May 1854, 20pp, and May 1855, 16pp.

73 1 42-L-

Roundell, C. S., *England and her subject races, with special reference to Jamaica*. 1866. 48pp.
Tremaux, P., 'L'homme blanc deviant nègre, et vice versa' in his *Le Soudan*, pp407-443, ?1870.

11m7

Ward, J.L., *Colonization in its bearing on the extinction of the aboriginal races*. 1874 edition with notes and alterations from the 1873 edition which won Le Bas Prize. 141pp. Frere, Sir H. B. E., 'On the laws affecting the relations between civilised and savage life, as bearing on the dealings of colonists with aborigines', in *Journal of the Anthropological Institute of Great Britain and Ireland*, v11, pp313-354, 1882.

-7m

Davis, N. D., *Mr Froude's Negrophobia, or Don Quixote as a Cook's tourist*. Demerara 1888. 45pp.
Pamph.119 Thomson, J., 'The Results of European intercourse' in the *African Contemporary Review*, March 1890, pp339-352.

43m

Maxwell, J. R., *The Negro question, or hints for the physical improvement of the negro race, with special reference to West Africa*. 1892. 188pp.

Collyer, W. R., 'Influence of Europeans abroad upon native races' 1898, in *Notes Orientales*, pp131-141, 1913. [missing; not found].

REEL 6

V.20.24

Knox, Robert, *The Races of Men: A Philosophical Enquiry into the influence of Race over the Destinies of Nations* (second edition). 1862, i-viii, 600pp.

8540.c.17

Dilke, Charles, *Greater Britain: A record of travel in English speaking countries during 1866 and 1867*. 2 volumes, 1868. Vol I: i-v + 404pp.

Volume I contains the following chapter headings:

- I. Virginia
- II. The Negro
- III. The South
- IV. The Empire State
- V. Cambridge Commencement
- VI. Canada
- VII. University of Michigan
- VIII. The Pacific Railroad
- IX. Omphalism
- X. Letter from Denver
- XI. Red India
- XII. Colorado
- XIII. Rocky Mountains
- XIV. Brigham Young
- XV. Mormondom
- XVI. Western Editors
- XVII. Utah
- XVIII. Nameless Alps
- XIX. Virginia City
- XX. El Dorado
- XXI. Lynch Law
- XXII. Golden City
- XXIII. Little China
- XXIV. California
- XXV. Mexico
- XXVI. Republican or Democrat
- XXVII. America

PART II:

- I. Pitcairn Island
- II. Hokitika
- III. Polynesians
- IV. Parewanui Pah
- V. The Maories
- VI. The Two Flies
- VII. The Pacific

APPENDIX:

A Maori Dinner

REEL 7

8540.c.18

Dilke, Charles, *Greater Britain: A record of travel in English speaking countries during 1866 and 1867*.
2 volumes, 1868. Vol II: 428pp.

Volume II contains the following chapter headings:

PART III:

- I. Sydney
- II. Rival Colonies
- III. Victoria
- IV. Squatter Aristocracy
- V. Colonial Democracy
- VI. Protection
- VII. Labour
- VIII. Woman
- IX. Victorian Ports
- X. Tasmania
- XI. Confederation
- XII. Adelaide
- XIII. Transportation
- XIV. Australia
- XV. Colonies

PART IV:

- I. Maritime Ceylon
- II. Kandy
- III. Madras to Calcutta
- IV. Benares
- V. Caste
- VI. Mohamedan Cities
- VII. Simla
- VIII. Colonization
- IX. The "Gazette"
- X. Umritsur
- XI. Lahore
- XII. Our Indian Army
- XIII. Russia
- XIV. Native States
- XV. Scinde
- XVI. Overland Routes
- XVII. Bombay
- XVIII. The Mohurum
- XIX. English Learning
- XX. India
- XXI. Dependencies
- XXII. France in the East
- XXIII. The English

11m6 158295

Ireland, A., *Tropical colonization: an introduction to the study of the subject*. New York, 1899. xiii + 282pp.

This volume covers forms of government in tropical colonies, trade and the flag, the earlier aspects of the labour problem in the Tropics, the indentured labour system in the British colonies, the solution of the labour problem by the Dutch and the colonial problem of the United States along with an appendix, bibliography and general Index.

11 Bourne, H. R. Fox, 'Natives under British rule in Africa' in *British Empire Series, Volume 2: British Africa*, pp195-218, 1899.

This volume covers:

I.—WEST AFRICAN NATIVES AND THEIR INSTITUTIONS

(The Negro Basis—The Arab Conquests—The Negro Groups—The Moslem Influence—Negro Fetish—Social Arrangements)

II.—EUROPEAN ENCROACHMENTS IN WEST AFRICA

1. BEFORE 1815. (Elizabethan Adventurers—The Slave Trade—The French Pioneers—The Portuguese, Dutch and others—Progress of the Slave Trade—Its Abolition—Sierra Leone Colonisation—Niger Exploration)

2. FROM 1815-1865. Nineteenth Century Reconstructions—Our West African Settlement—The Gold Coast and the Ashanti—The Gambia and Sierra Leone—Lagos—Fresh Troubles with the Ashantis)

3. FROM 1865-1884. (Gold Coast Expansion—The Ashanti War of 1873-4—Sierra Leone and the Gambia—French Enterprises—The Opening up of the Niger and the Congo)

4. FROM 1884-1895. (The Berlin Conference of 1884-5—The Congo Free State—The Brussels Conference of 1889-90—Congo State Developments—French Congo-French Sudan—The Niger Delta—French and English Methods—The Gold Coast—Lagos)

5. FROM 1895-1900. (Mr. Chamberlain's Policy—In Sierra Leone—On the Gold Coast—In Nigeria)

III.—THE CONDITIONS OF NATIVES IN WEST AFRICA

1. IN THE GAMBIA SETTLEMENT. (The Crown Colony—The Mandingoes and Others—Under British Rule)

2. IN SIERRA LEONE. (Freetown and its People—The Sierra Leonean—Trading Expansions—The Natives of the Interior—The Frontier Police Force—Since the Risings of 1898)

3. IN LIBERIA. (The Repatriated Negroes—The Krumen)

4. ON THE GOLD COAST. (The Town Populations—The Native Communities—Land usages and "Customs"—Human Sacrifices—Ashanti Developments—Land and Labour Difficulties)

5. IN LAGOS AND YORUBALAND. (The Town population —The Yorubas—The Subjugation—Lagos (prospects)

6. IN NIGERIA. (Hausaland—Bornu—The Niger Delta—The Oil Rivers People—The Case of King Ja-Ja—The Case of Chief Nan—The Benin Disaster—The Brass Disturbances—The Nupe Expedition—Present Arrangements—The West African Frontier Force)

7. IN FRENCH AND OTHER POSSESSIONS. (European Rivalries—Portuguese West Africa—German Togo-land and Cameroon—French Senegal, Sudan, Guinea and Congo)

8. UNDER THE CONGO FREE STATE. (Lower Congo—The Interior Tribes—Congo State Rule and its Effects)

CONCLUDING REMARKS

2m

Mahan, A. T., *The Problem of Asia and its effects upon international policies*. 1900, 233pp and map.

11m12

Murray, G. G. A., 'The Exploitation of inferior races in ancient and modern times' in Hirst's *Liberalism and the Empire*, 1900, pp118-157.

Pamph.209

Stanley, Sir H.M., 'The Origin of the negro race' in *S.Afr.War North American Review*, pp656-665, May 1900. [This item is very tightly bound].

43m

Bourne, H.R.F., *Blacks and whites in West Africa: an account of the past treatment and present condition of West African natives under European influence or control*. 1901, 88pp.

REEL 8**11e P5626**

Hutchinson, Rev H.N., Gregory, J.W., and Lydekker, R., *Living races of mankind: a popular illustrated account of the customs, habits, pursuits, feasts and ceremonies of the races of mankind throughout the world*. 2 vols, 1901. Vol I: ix + 384pp. Vol II: x + pp385-776. (with many photographic illustrations throughout both volumes).

Illustrations between pages 242 and 384 include:

AFGHANISTAN AND BALUCHISTAN: A Kurdish Mountain chief, Afghan merchants of Charman, Baluchi chieftains, Afridis on the war-path, Brahui of East Baluchistan, A summer encampment in Baluchistan, Brahui nomads, East Balucistan.

AFRICA: Bushman boy, South African, full-face, Bushman boy, profile, Bushwoman, South Africa, Four heads of Bushmen, South Africa, Hottentot woman, A Namakwa of Windhoek, An Akka Pygmy girl, Bambute (Congo Pygmies) Dancing, Bambute Pygmy (head), Bambute Pygmy group with two Walese women, Ediya or Bube natives of Fernando Po, Bambute Pygmies as found in the forest, "Ape-like" Negro, Congo Forest, Jaunde natives of the Cameroon Hinterland, Berg-Damara woman: "Forest", Negro type, A Yoruba man: West African Negro, A Muganda: East African Bantu, A Dohomean man: West African Negro, A Yoruba man, Ba-Bisa people: East African Bantu, A Zulu chieftain, Bantu, A Mubangi from the West Equatorial Congo, Bautchi (Pagan) woman and child, Bautchi (Pagan) woman and child, A Mulolo Congo warrior and child, A native of Lake Bangweulu country, A Yao of South-east Nyasaland, Mugesu chief, Mount Elgon (Uganda), A Muñanja type (Nyasaland): Bantu, A Zulu woman and child: Bantu, A Zulu Girl, Kafir chief, A Shangani beauty, Wakonde of North Nyasa, Kehla, a married Zulu man.

The introduction to this volume identifies three types of mankind:

"If the proper study of mankind be man, the science of anthropology (in the widest sense of the term), and more especially that branch of it known as ethnography, which constitutes the main subject of this book, ought to be the most interesting section in the whole range of biology. Anthropology proper—that is to say, the comparative study of the bodily form and proportions of the different races of mankind—has, however, the reputation of being a dry and difficult—not to say repellent—science, mainly concerned with measuring and comparing the relative proportions of skulls and bones; and to a great extent this is a perfectly true conception of the state of the case.

Although such details are of the very highest importance in their proper place, a large amount of information with regard to the leading characteristic of the different living races of mankind may be acquired without their assistance; and this information it is the object of the present work to supply in the most popular and interesting manner possible—namely, by actual photographs of the races themselves (collected from all parts of the world), accompanied by descriptive letterpress of their physical features, clothing, ornaments, food, dwellings, weapons, habits and customs, especially those connected with birth,

marriage, and death; their modes of thought and mental characteristics; not omitting their games, sports, and pastimes. It is essential, however to a right understanding of the subject that a few preliminary paragraphs should be devoted to a consideration of the three leading types, or stocks, into which the human race is obviously divisible.

These three primary types, which have been in existence throughout the historic period and are probably of much greater antiquity, are familiar to all of us under the respective designations of the white man, the yellow or red man, and the Negro or black man. Since, however, certain races, such as the Somalis, who are obviously not negroes, are some of the blackest of all people, while, on the other hand, the Bushmen of the Cape, who are as clearly of the negro type, are as yellow as Malays, something more than this dimple colour classification is essential if matters are to be put on a satisfactory and scientific basis.

For want of better designations, the three main types are now usually termed by anthropologists (1) the Caucasian, or white; (2) the Mongolian, or yellow; and (3) the Ethiopian, Negroid, or black—the first being characteristically European, the second Asiatic, and the third African, although it is not for one moment to be supposed that either is confined to its respective continent, or that (with the practical exception of the Caucasian) it occupies the whole of such continent. The three types, as severally represented by a fair-haired and blue-eyed Scandinavian, a Chinaman, and a West African Negro, are so absolutely distinct that, if we had to do only with such pure-bred and characteristic phases, naturalists would have no hesitation in regarding them as separate species, differentiated by characteristics as important as those which divide the chimpanzee from the gorilla. And it is quite probable that they really are distinct species. But, as matters now stand, we find—probably to a great extent from mutual crossing—almost every kind of graduation from one type to the other, so that it is not infrequently a matter of extreme difficulty to denote in which division a particular race should be classed.”

The following is an extract from the section on Africa:

“At the present day the Races of Africa—beginning with the lowest and ascending to the highest—may be enumerated as follows:

1. BUSHMEN
2. HOTTENTOTS
3. WEST AFRICAN NEGROES (including Berg-Damaras, Vaalpens, Typical Negroes Congo Pygmies, Forest Negroes, and Sudanese).
4. BANTU
5. NILOTIC NEGROES
6. NEGROIDS (ancient hybrids between the dark-skinned Caucasian—Semite, Hamite, Lybian—and groups 3, 4, and 5—Wolof, Serer, Mandingo, Songhai, Tibu, Nubian, Fula, Hima, Masai, etc.).
7. MALAGASI. The mixed Mongoloid and Negro inhabitants of Madagascar.
8. ETHIOPIANS (Gala, Somali, Abyssinian, Bishari, Tawareq, and Senegal Moor— Caucasians tinged with Negro and perhaps Dravidian blood).
9. MEDITERRANEAN (Brunet Caucasians, Semites, Egyptians, Berbers, Moors).”

5m

Davis, A., *The Native problem in South Africa: with a review of the problem in West and West Central Africa*, by W.R Stewart. Chapman & Hall. 1903. x, 242pp.

REEL 9

11m6

DuBois, W.E.B., *The Souls of black folk: essays and sketches*. 1905. 264pp.

Pamph.232

Boyle, F., "Savages and clothes" in the *Monthly Review*, pp124-138, September 1905.

Pamph.232

Temperley, H. W. V., 'The imperial control of native races' in the Contemporary Review, pp804-813, June 1906.

Temperley asserts that:

"It is obvious that the Powers which can control the greatest sources of wealth outside their own lands will become the greatest and strongest Powers of the future. The control of the Tropics offers the best opportunity for each country thus to extend its wealth and power, and the resources of the Tropics can only be worked by the agency and labour of black men. Hence it follows that the European nation with the best native policy is likely to control the largest part of the Tropics, and thus eventually to become the most powerful of European States."

He argues that:

"Everyone, except the most inhuman of cynics, agrees that the preservation of native races is desirable. Moreover in the case of the West Indies and Africa it is essential, for by black labour alone can the wealth of the Tropics be extracted. The record of the past is full of tragedy; the disappearance of the Tasmanian, the immense diminution of the Australian Aborigines, the deterioration of the Maoris and of Kaffirs, from war or from ill-regulated contact with civilisation, point to a series of ghastly blunders made in most cases by men on the spot, by the Colonists themselves (e.g., Annual Report of Native Protector of Aborigines for 1902, Queensland, pp.14-15). They were also in most cases perfectly avoidable blunders. The Maoris, though sadly reduced from their once splendid and robust vigour, at least now enjoy conditions of independence and security superior to those of almost any native race governed by the Colonies, but even in New Zealand their circumstances are by no means ideal. The Treaty of Waitangi expressly confirmed the chiefs and tribes of the treaty in full and undisturbed possession of their lands; the New Zealand Government has recently applied its compulsory purchase scheme to Maori estates, in direct and clear breach of that treaty. It is of course quite reasonable to hold that no treaty can be eternal, and that ultimately Maori and White Colonist must be brought under the same systems of law. Further, the principle of compulsory purchase, applied for railways and necessary public works, is clearly defensible from many points of view. Nor would great objection be made to the application of compulsory purchase, as part of the general political land policy, to districts where the Maoris are practically civilised (as, for example, Hawkes Bay, Poverty Bay, etc.), where the men compelled to sell are fitted by education to make as good a bargain as possible, and prudently to re-invest the proceeds of sale. Forced purchases in such districts are a breach of the Waitangi Treaty, but may be defended as necessary to the progress of the Colony, and on the ground that the Waitangi Treaty was only meant to hold until the natives were fit to take care of themselves. But it is obvious that grave injustice may take place when compulsory purchase is applied to uncivilised districts, such as parts of the King Country, Urewera Country, etc., where the natives are so uncivilised that communal ownership and tillage largely prevail.

Such men are obviously at the mercy of the lawyer or the salesman, unable to resist or drive a good bargain with any prospect of success, or to re-invest with any profit the proceeds of such sale."

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Alston, L., *The White man's work in Asia and Africa: a discussion of the main difficulties of the colour question.* 1907, 136pp.

11m6

Neame, L.E., *The Asiatic danger in the Colonies.* 1907. 192pp.

Neame comments that:

"The extra-ordinary campaign of calumny against the Colonists in Natal bodes ill for a satisfactory solution of the Asiatic question.

The problem, from a Colonial standpoint, is this:

Can we safely admit the Asiatic?

What is the effect of the immigration?
Are restrictive measures essential, and if so, where?

These are the questions which must be faced. They are problems of peculiar importance to the British Empire, and they are problems upon which some definite policy is essential.

One great Colonial land lies within the sphere of influence of the most enterprising and the most overcrowded of the Eastern Powers; another is already largely dependent on Asiatic labour, and yet complains that the white man is being displaced by the British Indian and the Chinaman. These lands are suitable for white men; intended, one might almost say, to relieve the pressure on England. Are they to become the homes of powerful white nations, adding to the strength of the British Empire, refuges for those who find that the Mother Country has no adequate place for them; or are they to be lands in which a diminishing white population is condemned to a hopeless struggle for bare existence against an ever growing mass of Asiatics—people loyal to the Empire, thrifty, law-abiding, hard-working, if you like, but people who can never do the work for Great Britain which could be done by white men?”

Pamph.242

‘The government of subject races’ in the *Edinburgh Review*, pp1-27, January 1908.

13LAB R3808

Labor, A.B.C. Merriman -, *Britons through Negro spectacles or a Negro on Britons with a description of London*. Imperial & Foreign Co, 1909. 238pp.

11m6

Archer, W., *Through Afro-America: an English reading of the race problem*. 1910, 295pp.

REEL 10

11e 21093

Frobenius, L., *The Childhood of Man: a popular account of the lives, customs, and thoughts of the primitive races; translated by A.H. Keane*. 1909, 504pp.

Frobenius focuses on outward appearances:

“The European observer finds two distinct classes of aborigines, the primitive wild tribes, and the slightly civilized peoples who have come into contact with Europeans. There is a wide difference in their outward aspect. The original wild man in his savage splendour, hair crowned with a huge plume, glittering shells strung in rows round neck and arm, topped by a conspicuous comb, cheeks and forehead, arms and breast covered with graceful incisions or coarse scars, such is the natural man, man as independently developed. Here we have a certain unity, in which our perceptions of the beautiful lose their power of discrimination. And I myself, who live a double life, one in the enjoyment of our own culture, the other buried in the past, absorbed in the original elements of savage life, will frankly confess that the outward appearance of those strange and now vanishing men compels me to a peculiar kind of respect. For just herein lies quite an extraordinary range of independence, since there have been so many, such endlessly diversified types of these strange peoples. Every tribe has been constituted in its own particular way, has acquired such a special form of culture that we must stand amazed at the infinite fullness of independent social phenomena.

Just think: the Brazilian in his gorgeous feather array; the African stiff with his iron embellishments; the Siberian in his fur-trimmed garb; who could mistake one for the other? And withal, it is certain that anyone who knows them can surely distinguish the hundreds of African and American tribes, the thousands of Asiatics and Oceanic peoples. And this he can do from the outward forms of their own invention; I mean from their dress and adornments, in contradistinction to their natural racial characteristics, such as the form of the face, the shape of the skull and of the body.

While, therefore, Anthropology begins the study of races by classifying men according to their colour and type of head, I start with a consideration of those outward forms that man has invented for himself. Hence, my first expression is amazement at the diversity of independent phenomena.

When the native enters into relations with the European, he seems in most cases to be seized with the desire to shape his outward appearance as far as possible to that of the stranger, of the much-admired white man. Here the African Negro is a typical case in point. As quickly as may be he procures a "chimney-pot," a dress coat, spectacles and a pair of patent leather boots. As trousers do not seem so necessary, and the old native-woven loincloth is replaced by a gaudy strip of cheap printed calico, the result is a caricature..."

-1m6

Cowen, J., 'Race prejudice' in the *Westminster Review*, v173. 631-638pp, 1910.

7m6 134553

Johnston, Sir H. H., *The Negro in the New World*. 1910, 499pp.

The chapter headings include:

The negro sub-species; America before the negro came; slavery under the Spaniard; Cuba; Slavery under the Portuguese; Brazil; Slavery under the Dutch; Slavery under the French; Haiti; Slavery under the British: Bermudas, Barbados, Leeward Islands, etc; Jamaica; Bahamas, Windward Islands, Trinidad, British Honduras, and British Guiana; The anti-slavery movement in England; Slavery under the Danes: The Moravian Mission; Slavery in the United States: I; Slavery in the United States II; The education of the Negro in the United States: Hampton Institute; The Education of the negro: Tuskegee; The negro in Alabama; The industrial South; The Mississippi Settlements; Louisiana; The Negro and Crime; The Negro as Citizen; The Negro in the New World.

In chapters IX., X., and XI., dealing with slavery under the British Johnston says:

"I felt obliged to show with what terrible cruelties this institution was connected in the greater part of the British West Indies, and possibly also in British Guiana before 1834. Nor did these cruelties cease entirely with the Abolition of the Slave-trade and of Slavery. They were continued under various disguises until they culminated in the Jamaica Revolt of Morant Bay in 1865. Since 1868 the history of the British West Indies so far as the treatment of the negro and the coloured man is concerned, has been wholly satisfactory, taking into consideration all the difficulties of the case. Much of the temporary ruin of the West India Islands during the middle of the nineteenth century was not directly caused by giving freedom to the slaves, but by a blunder perpetrated in 1849 in connection with the otherwise beneficent institution of Free Trade. After that year the sugar (and cotton) of the British West Indies raised by the paid labour of free negroes was obliged to compete in the British markets with the slave-grown sugar of the Southern States of the Union, of Spanish Cuba and Porto Rico, Dutch Guiana, and Brazil. If without interfering with the indisputable need of Free Trade in the United Kingdom a very legitimate differential duty had been placed on all slave-grown sugar, cotton, and tobacco, not only would the British West Indies have suffered little, if any, eclipse in their prosperity, but an end would have been put much sooner to the existence of Slavery in the Southern States of the Union, in Spanish, Dutch, and Portuguese America."

Chapter VI is devoted to Slavery under the Dutch:

"The Dutch were hard taskmasters; as slaveholders disliked perhaps more than the British or British Americans. They threw themselves into the slave-trade and the establishment of slave-worked plantations with a zest exceeding that of any other nationality: in the Malay Archipelago, as the Cape of Good Hope, in North America, Guiana, and Northern Brazil"

On page 115 Johnston deals with the atrocities in Paramaribo:

"As in the British and French colonies of the period, a slave could not bear witness, could not be heard in

a court of law. But had a white person witnessed these atrocities and given evidence on the subject, the utmost penalty that would have been inflicted was a fine of £50.

There seem to have been a number of Dutch women in the Guiana settlements of the eighteenth century, and they stood the climate much better than the meant as regards vitality; but something in the air, the food, the life seems to have made them as energetic, passionate, and vicious as their husbands tended to become languid and ramolli. It was no uncommon thing for a Dutch lady of Surinam to have buried four European husbands and to be on the look out for a fifth; whereas no Dutch man was known to have been widowed (of a white wife) more than twice. The Dutch women had often good cause for jealousy, because their husbands after a short residence in Guiana preferred the society of quadroons and mulattoes and even Indian girls. Yet the men seem to have been too limp to intervene to save their wretched mistresses from the vengeance of the lawful wife. According to Stedman and several other writers of the late eighteenth century, the British Leeward Islands at this period made a profitable business out of rearing quadroon and octoroon girls and sending them to Dutch Guiana to be sold for the harem”.

REEL 11

11m12 R420

Bruce, Sir C., *The Broad Stone of Empire: Problems of Crown Colony administration, with records of personal experience*. 2 volumes, 1910. Vol. I.: 511pp and maps. Vol. II: 555pp and maps.

Bruce alludes to various problems of colonial administrations:

“In profession and doctrine it is admitted that in colonial and Indian affairs there should be maintained continuity of policy and uniformity of development. But in administrative practice many causes tend to interruption or reversal of policy. When the head of the Government is frequently changed it can hardly be otherwise. “There is a tendency, “said an eminent member of the Bench, “in the mind of every judge, when he first sits in cases of appeal, to criticise and find flaws in the judgment of the inferior Court.” And it is certain that judgments have been delivered in which such a tendency seems obtrusively, and even designedly, prominent. “I am not here,” Lord Curzon is reported to have said, “to follow the experience of my predecessors, but to correct it.” The anecdote may not be authentic, but it expresses a tendency to which governors are particularly liable. To use a familiar phrase, it may spring from a common desire to “go one better”: it may have its origin in the noblest motives or the meanest; but the records of the Colonial Office can show that it is apt to run to excess with serious prejudice to the public service.

The difficulties of a governor finding himself in an entirely strange environment, and having to take over and administer a policy which he cannot at once understand, are great. It may be an excellent policy, adequate and appropriate to the political conditions of the place; and yet he may be disposed to condemn it as inconsistent with the political conditions of any environment of which he has had experience. And then it seems so easy for him to substitute something better, something more in accordance with principles and methods approved at home, something that he can set out in a despatch with a clear exposition of its intrinsic excellence, not seeing the ruinous consequences of a policy theoretically commendable and plausible, but fatal in its premature or inopportune application to local circumstances. So there comes a day when the Colonial Office has to decide between upholding the responsibility of the man on the spot and interrupting or reversing a policy. Such cases have often occurred in the past, and it is probable that they will occur still more frequently in the future, seeing the enormous expansion of the Colonial Office’s area of jurisdiction in Africa and in the East, and the difficulty of finding administrators with experience of the diverse elements of the populations and the varied resources of the territories.”

REEL 12

Johnston, Sir H. H., ‘Rise of the native’ in the *Quarterly Review*, pp121-151, January 1910.

11m12

Silburn, Col P.A.B., *Governance of Empire*, 1910, 347pp.

Chapter headings include:

Government under ancient federalism; Roman government; Later developments in Government; Conditions affecting Government; The beginning of British imperialism; The British constitution and its changes; British Imperial Government; Responsible government of colonies; Colonial commonwealths; The subject races of Africa and their government; The influence of sea power upon imperial government; Defence in Relation to government of empire; Imperial communications; Imperial commerce; Empire and the press; The call for imperial federation; An imperial constitution.

D8069

The Aryan, devoted to the spread of Eastern views of truth, the interests of the Hindus in the British Dominions; and the causes of the present unrest in India. Vol. 1: Nos. 1-5; Vol. 2: Nos. 1, 2 and 9. August 1911 - November 1912, bound in one volume, 96pp.

Avebury, Sir J. Lubbock, First Lord, 'Inter-racial problems' in the *Fortnightly Review*, v90. pp581-589, 1911.

'The Conflict of Colour' in the *Edinburgh Review*, No. 436. pp419-442, 1911.

448m

Hayford, C., *Ethiopia unbound: studies in race emancipation.* 1911, 215pp.

2597-L

Lorrain, R.A., *Five years in unknown jungles for God and Empire, being an account of the founding of the Lakher Pioneer Mission.* 1912, 274pp.

Johnston, Sir H.H., 'Racial problems' in his *Views and Reviews from the Outlook of an Anthropologist*, pp200-242, 1912 and

Johnston, Sir H.H., 'Rise of the native' in his *Views and Reviews from the Outlook of an Anthropologist*, pp243-283, 1912.

REEL 13

11m61 SPI R1571 Store

Spiller, G., ed., *Papers on Inter-Racial problems communicated to the First Universal Races Congress held at the University of London, July 26-29, 1911.* 1911, xlvii, 485pp.

Spiller's paper on 'The Problem of Race Equality' expressed "a fervent hope that the deliberations of this historic Congress may result in better understanding and a higher appreciation of the different peoples on the globe, and may lead to the enactment of beneficent laws as well as to the formation of a powerful public opinion which shall promote this loftiest of objects."

There were ten general conclusions:

"It is not legitimate to argue from differences in physical characteristics to differences in mental characteristics... mental characteristics may be greatly transformed by changes in education over a generation or two."

"The status of a race at any particular moment of time offers no index to its innate or inherited capacities."

"We ought to combat the irreconcilable contentions prevalent among all the more important races of mankind that their customs, their civilisations, and their race are superior to those of other races."

"1. (a) It is not legitimate to argue from differences in physical characteristics to differences in mental

characteristics. (b) *The physical and mental characteristics observable in a particular race are not (1) permanent, (2) modifiable only through ages of environmental pressure; but (3) marked changes in popular education, in public sentiment, and in environment generally, may, apart from intermarriage, materially transform physical and especially mental characteristics in a generation or two.*

2. (a) *The status of a race at any particular moment of time offers no index to its innate or inherited capacities. (b) It is of great importance in this respect to recognise that civilisations are meteoric in nature, bursting out of obscurity only to plunge back into it.*

3. (a) *We ought to combat the irreconcilable contentions prevalent among all the more important races of mankind that their customs, their civilisations, and their race are superior to those of other races. (b) In explanation of existing differences we would refer to special needs arising from peculiar geographical and economic conditions and to related divergences in national history; and in explanation of the attitude assumed, we would refer to intimacy with one's own customs leading psychologically to a love of them and unfamiliarity with others' customs tending to lead psychologically to dislike and contempt of these latter.*

4. (a) *Differences in economic, hygienic, moral, and educational standards play a vital part in estranging races which come in contact with each other. (b) These differences, like social differences generally, are in substance almost certainly due to passing social conditions and not to innate racial characteristics, and the aim should be, as in social differences, to remove these rather than to accentuate them by regarding them as fixed.*

5. (a) *The deepest cause of race misunderstandings is perhaps the tacit assumption that the present characteristics of a race are the expression of fixed and permanent racial characteristics. (b) If so, anthropologists, sociologists, and scientific thinkers as a class, could powerfully assist the movement for a juster appreciation of races by persistently pointing out in their lectures and in their works the fundamental fallacy involved in taking a static instead of dynamic, a momentary instead of a historic, a local instead of a general point of view of race characteristics. (c) And such dynamic teaching could be conveniently introduced into schools, more especially in the geography and history lessons; also into colleges for the training of teachers, diplomats, colonial administrators, and missionaries.*

6. (a) *The belief in racial superiority is largely due, as is suggested above to unenlightened psychological repulsion and under-estimation of the dynamic or environmental factors; (b) there is no fair proof of some races being substantially superior to others in inborn capacity, and hence our moral standard need never be modified.*

7. (A) (a) *So far at least as intellectual and moral aptitudes are concerned, we ought to speak of civilisations where we now speak of races; (b) the state or form of the civilisation of a people has no connection with its special inborn physical characteristics; (c) and even its physical characteristics are to no small extent the direct result of the environment, physical and social, under which it is living at the moment. (B) To aid in clearing up the conceptions of race and civilisation, it would be of great value to define these.*

8. (a) *Each race might with advantage study the customs and civilisations of other races, even those it thinks the lowliest ones, for the definite purpose of improving its own customs and civilisation. (b) Unostentatious conduct generally and respect for the customs of other races, provided these are not morally objectionable, should be recommended to all who come in passing or permanent contact with members of other races.*

9. (a) *It would be well to collect accounts of any experiments on a considerable scale, past or present, showing the successful uplifting of relatively backward races by the application of purely humane methods; (b) also any cases of colonisation or opening of a country achieved by the same methods; (c) and such methods might be applied universally in our dealings with other races.*

10. (a) *The congress might effectively (a) carry out its object of encouraging better relations between East and West by encouraging or carrying out, among others, the above proposals, and more particularly (b) by encouraging the formation of an association designed to promote inter-racial amity”.*

Andrews, Rev. C.F., 'Race within the Christian Church' in *East & the West*, v10. pp395-411, 1912.

RE21.36- Open shelves N. Front 4.

Keith, A.B., 'The Treatment of native races' in his *Responsible Government*, v2. pp1054-1074, 1912.

11m12

Lucas, Sir C.P., 'Class, colour and race' in his *Greater Rome and Greater Britain*, pp91-111, 1912.

Rawson, Colonel, H.E., 'The Native problem' in *Journal of the African Society*, v11. pp151-172, 1912.

Scott, A. M., 'A New Colour bar' in the *Contemporary Review*, vol. 102, pp221-227, 1912.

Scott assesses colonial policy and favours measures to increase the participation of indigenous peoples in government:

"The introduction of large numbers of natives into the public service of the Indian Empire is, no doubt, accompanied by certain risks, but, if our Indian Empire is to be maintained, these risks must be taken. To exclude Indians from a share in the Government of their own country, and to alienate the educated classes of Indians, whose influence is so rapidly increasing, would be to take an even greater risk, or rather to court disaster. We must solve the problem of the participation of Indians in their own Government or perish.

In the Crown Colonies and Protectorates, like Hong Kong, the Straits Settlements, and the Federated Malay States, it is true, we can afford to take risks which we dare not take in India. We can take the risks, such as they are, of admitting natives to the public Service, or we can take the greater risks of refusing to admit them. In either case the Empire is so overwhelmingly powerful, in proportion to the colony or protectorate, that we could, without taxing our resources, crush any disaffection that might be aroused. We have a giant's strength, and we can use it like a giant if we are so minded. But just because we are so overwhelmingly powerful in these Crown Colonies, we can afford to work out freely there the solution of some of the problems that loom so great in India. The risks of admitting natives to the Civil Service in the Straits Settlements may be encountered with equanimity, and we might learn there many lessons which would be useful to us in India. By experimenting on a small scale, we might discover the golden bridge between local participation and Imperial control."

Bruce, Sir C., 'The modern conscience in relation to the treatment of dependent peoples' in his *True Temper of Empire*, pp55-76, 1912.

11c

Tilby, A.W. *Britain in the tropics, 1527-1910*. (English people overseas, vol. 4). 452pp, 1912.

REEL 14

Besant, Mrs A., 'Coloured races in the Empire' in *Indian Review*. v14, pp288-294, 1913. 7pp.

In her lecture, which was first delivered by Annie Besant at Letchworth Garden City Summer School, she looks at the situation in India:

"How can we expect that a people with such traditions behind them should remain quiet when they have no share in the Government of their country, and where the greatest ability does not win the giving of opportunity and of executive power? And when we turn to the Marathas we find the same thing true. The Marathas began to break the Moslem power of the North, which was in existence at the time when England was weak in India, and they well-nigh made an Empire. Can we expect that race, one of the strongest, most intellectual people on the face of the earth, to accept for ever a subordinate position in their own country, and never to recall their position in the Empire they had almost grasped. To win this virile race is worth much trouble. England and India ought to be good friends; friendship is necessary, for both need each other in the higher development of each.

Nor must we forget that the Indian is our equal, and not our inferior. We must meet him on equal terms, and not as if we belonged to a higher race. We are all of the same race, the Aryans. Of that root stock of the Aryan we are a later branch. This is the only difference as regards race. And what is colour? The Kashmiri is fairer than the Italian or the Spaniard. In our Central Hindu College the headmaster, who is

Kashmiri is far whiter than many an Englishmen. He has a fairer skin. Colour is nothing; race means a great deal. This is one thing I ask you to remember, that race does matter, colour does not. Colour is superficial, but race governs the building of the body, and different races have their different types of bodies and nervous system, and therefore, different qualities of brain and different faculties and powers. Colour has nothing to do with all these things. Colour is an effect of climate, a pigment laid down in the skin, and the white colour is thought of as ugly by the Indian, just as the black is by the Englishman. We have a beauty of golden-brown colour in many an Indian, which is far more beautiful than the white of the Northerner. In any case, it does not matter; the race is just the same; and the thing that is doing a great deal of harm and breeding a great deal of mischief in India is that over here in England the Indian is often treated as our equal, goes to Cambridge, Oxford, or into ordinary English society, meets with a great deal of his own country he is barred by the official class. After being trained in the English feeling of social equality, he goes back to find he is not allowed entry into an English drawing-room. These are the things that sting, and are spoken of by one to another where Indians gather.

I urge upon you to realise that this question of colour should be put out of court altogether when we are dealing with our fellow citizens, whatever kind of skin they have. We must not let this question come in. We are dealing with institutions and rights and privileges, and must realise that we are to deal with a type and not with the colour of the skin. Only in that way can an Empire like ours hope to grow into real stability, and tide over the many difficulties which lie before it in the future.

And now let us consider the question of India itself. We are giving it a large measure of self-government, training the people along the lines on which we permit them to work. But this, we must remember, is only the first instalment of justice. We must become conversant with Indian conditions, so that we can make the people over here in England claim fair treatment for the Indian population and give them representative institutions, which they rightly and properly claim. If our country is willing to do this, to build up what is wanted in India in the way of self-government, we shall have no stronger bulwark of the Empire than the educated race of Indian people, who are willing to work side by side with fellow citizens, but are no longer willing to be subjects, save as fellow-subjects of the Imperial Crown.”

Cromer, Earl of, 'The Government of subject races' in his *Political and literary essays*, pp3-53. 1913.
Davie, C.J. Ferguson - Bishop of Singapore, 'Inter-marriage between Europeans and 'natives'' in *East & the West*, vol. 2, pp13-21, 1913.

Koyaji, R., 'Colour prejudice in the British Colonies' in *Indian Review*, v14, pp945-948, 1913.

Napier, W.J., 'The application of English law to Asiatic races, with special reference to the Chinese' in *Notes Orientales*, pp142-149, 1913 (reprinted from 1899). [missing; not found].

-60Bm6 24091

Ovington, Mary W., *How the National Association for the Advancement of Coloured People began*. New York 1914. 5pp.

Wilson, Sir R.K., 'India, Canada, and the Empire' in the *Asiatic Review*, vol 5, pp28-36, 1914.

11m6 28449

Evans, M.S., *Black and White in the Southern States: a study in the race problem in the United States from a South African point of view*. 1915. 299pp + v (with maps and bibliography).

11m6

Macdonald, A.J., *Trade, politics and Christianity in Africa and the East*. 1916, xix, 296pp.

-11L1 43125

Olivier, Lord S., *The League of Nations and primitive peoples*. 1918, 16pp.

11L1 P10978

Borchard, E.M., 'The Problem of backward areas and the colonies' in Duggan's *League of Nations*,

pp201-217, 1919. [missing; not found].

4m P10433

Woolf, L., *Empire and Commerce in Africa: a study in economic imperialism*. 1919, 374pp.

This volume deals with the economic imperialism of France, Britain, Germany, Belgium and Italy in Africa. Woolf argues:

“The question then is how the European State can be changed from an instrument of economic exploitation into an instrument of good government and progress, not for a few hundred white men, but for the millions of Africans. Many answers have been given to this question, but a careful investigation of them will show that they nearly all fall into one or two classes. Some people when they look at the African problem see very clearly the disastrous effect which the imperialist side of the policy of economic imperialism has had both upon Africa and upon Europe. The struggle of State against State, in order to acquire and to retain African territory, seems to them the root of the evil. The use of the State’s power against other States for economic ends has been the cause of international hostility in Europe, and of the expropriation, exploitation, and extermination of natives in Africa”

“But if economic imperialism is imperial, it is also economic and this fact has led some observers and reformers to a different diagnosis.”

“Those Europeans, they argue, who ever think about Africa, regard it in the light only of a potentially profitable estate. The relations between Africa and Europe are neither political nor social nor moral, but economic. The main object of a civilized European’s life is to earn his living or to make profits, and of every hundred Europeans who have relations with Africa ninety-nine are concerned only with earning a living or making profits out of the Africans. Translate these social beliefs, desires, and philosophy into the facts of history and the actual life, and you get first the preliminary political struggle for African territory in which profits may be earned, and secondly the exploitation of the land and inhabitants of Africa by those Europeans who are wise enough to make use of the opportunity.

Those who take this view of the situation naturally look for little improvement from any political remedy such as a new international system or international administration and control. They are world physicians who move in a stratum of thought rather different from, and certainly more virginally scientific than, that of the internationalists: for them society is fashioned by men’s social philosophy, a philosophy to which conscious reason contributes as much as it does to the social philosophy of a well-fed kitten who kills a mouse. On this hypothesis, if the relations of Europe to Africa are to change, the beliefs and desires of Europeans in Africa and with regard to Africans must change. Hence when this class of thinker or reformer makes concrete proposals, they take the form, not of a change from imperialism to internationalism, but of a change in the social and economic relations between the African and the European. The “native” is no longer to be regarded as the “live-stock” on Europe’s African estate, as the market for the shoddy of our factories and our cheap gin, or as the “cheap labour” by means of which the concessionaire may supply Europe with rubber and ivory and himself with a fortune, but as a human being with a right to his own land and his own life, with a right even to be educated and to determine his own destiny, to be considered, in that fantastic scheme of human government which men have woven over the world, an end in himself rather than an instrument to other people’s ends.”

REEL 15

5m6 4

Henderson, Rev. J., *The position of the native in the social system of South Africa*. Johannesburg. 1919, 17pp.

D405 P11646

Hardy, G.W., *The Black peril; or the path to prison: an autobiographical story* (second edition). 1920, 320pp.

11m61 54333

Johnston, Sir H.H., *The Backward peoples and our relations with them*. 1920, 64pp.

5m6 P11585

Jabavu, D. D. T., *The black problem: papers and addresses on various native problems*. second edition. Lovedale, 1920, 173pp. [missing; not found].

4m

Morel, E.D., *The Black man's burden*. 1920, 241pp.

P10548: D701093

'Quelles sont les dispositions à prendre pour obtenir la collaboration des chefs indigènes à l'administration et au gouvernement des colonies?' in *Compte rendu de l'Institut Colonial International*, session 1920, pp157-195, 1920.

-11m12 60717 6-4

Coupland, R., *The Study of the British Commonwealth: an inaugural lecture delivered before the University of Oxford, on 19 November 1921*. Oxford 1921, 31pp. Lugard, Lord F.D., 'The Colour problem' in the *Edinburgh Review*, vol 233, 267-283pp, 1921.

Lugard states that:

"In Africa we must continue to guide and control: the keynote of our endeavours being to create a class of rulers fit to assume by gradual processes a limited responsibility, while devoting our energies to raising the ignorant millions to a higher plane by a system of education suited to their needs. In the economic sphere our relations with the brown races must be as unfettered by national 'preference' as they are with the yellow. Industries must receive equal encouragement with commerce and trade. Where the white man's initiative and capital has brought some technical industry into existence he must be content to leave its direction more and more under local native control. Those nations which refuse to read the signs of the times, may not merely have a rude awakening themselves, but may endanger the peace of Asia. For the white races do not stand to-day where they stood a decade ago.

Africa is the land of economic development for the white races in the twentieth century. In the common interest the door must be open to all, no matter which particular nation may have accepted the responsibility of political control. And the black man's market must be absolutely free and unfettered by preference, while competition assures him of fair prices."

Lugard concludes that true-conception of the inter-relation of colour is as follows:

"Complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunity for those who strive, equal admiration for those who achieve; in matters social and racial a separate path, each pursuing his own inherited traditions, preserving his own race-purity and race-pride; equality in things spiritual; agreed divergence in the physical and material."

11e R645

Lawrence, E., *Spiritualism among civilised and savage races: a study in anthropology*. 1921. xiii, 112pp.

-11m6 77195

African Land:

(a) A memorandum from the Anti-Slavery and Aborigines' Protection Society.

(b) The reply of the Duke of Devonshire. 1922, 7pp. [missing; not found].

REEL 16

11m6 P11670

Stoddard, L., *The Rising tide of colour against white world-supremacy*. 1921. xxxii, 320pp. map. 1921

(copy signed by F. D. Lugard).

4m 92165

Lugard, F.D., 1st Baron, *The dual mandate in British tropical Africa* (first edition). Blackwood, 1922. xxi, 643pp. [duplicate copy at [4m_61495](#)].

Lugard's preface begins:

"The object which I have had in view in settling down these notes on administration in British tropical Africa is twofold. In the first place, I have hoped to put before those who are interested in the development of that part of the British Empire beyond the seas for which Great Britain is directly responsible, an outline of the system under which those responsibilities have originated and are being discharged, and some idea of the nature of the problems confronting the local administrator. In the second place, in discussing these problems I have ventured to make some few suggestions, as the result of experience, in the hope that they may be found worthy of consideration by the "men on the spot" –in so far as the varying circumstances of our crown colonies and protectorates may render them in any degree applicable."

'The Colour question in politics' in *Round Table*, No 49, pp38-70, 1922.

This article asks:

"On what principle should political power be distributed in a free country, where the population includes distinct racial elements widely divergent from each other in tradition and culture, in order to maintain free institutions in the fullest health and vigour."

Lucas, Sir. C.P., 'Tropical dependencies' in the *Edinburgh Review*, No. 480, pp263-282, 1922. (With comments on Lugard's *The dual mandate in British tropical Africa*).

Phillips, J.E.T., 'The tide of colour' in the *Journal of the African Society*. v21, pp129-135, et seq. 1922.

Phillips looks at the changes taking place during and immediately after the First World War:

"To elaborate: - throughout the continent the native of Africa is beginning to learn the value of union and organisation, both for protection and general furtherance of their interests.

The Fellah and the Habesh, Somali and Zulu, Congolese and Muganda are seizing upon the fact and developing it in varying degrees within and without the race.

At one end of the scale the National Congress of British West Africa is developed sufficiently to be discreet in public utterances. At the other the young Ethiopians of Nyasa (in 1915) over-estimated their own importance and, through "Ethiopian Church" organisation, attacked the whites. Some Europeans were killed. Their heads were taken to church for a thanksgiving service.

Simultaneously the Nabingi Society in Ruanda was attacking British, Belgian and German forces with indiscriminating persistence, and the powerful Chief Mopahi attacked both French and Belgians in the Congo, making his influence felt as far East as the Nile and the "Lado Enclave" of Uganda.

Coherence was lacking. Soon it will not be. Direct-action and self-determination now carry in some form throughout Africa. What they lose in clarity they gain in sound.

The Union Congolaise is another example of the progress of native organisation. It consists of ex-soldiers irrespective of tribe. In August 1920 it petitioned the Presidents of the Belgian Chamber against excessive prison mortality, and for application of the elective principle for natives as members of Advisory Councils in the Congo-Kasai.

An organised strike of native personnel in the Congo followed that of the white officials of April 1920.

Of organised Secret Societies that of the Marini (or Maridi) throughout Eastern Africa-embracing all tribes and admitting women- and Nabingi in Ruanda are further instances of native institutions through which consolidated race consciousness is being born, tribal barriers being broken down, and coherence being established.

During the recent campaigns against the German Colonies there has been an unprecedented meeting of the tribes of Africa. Natives of the West African Coast and the Cape have met those from Nyasa, the Congo, the Red Sea Coast and the West Indies.

Round the camp fires there has been much talk, in the Lingua franca which never fails the African-starting from stomach and wife and the distance which they themselves have been brought from home to hardship, and touching on the killing of white by black as daily illustrated before their eyes/ True that the magnitude of nebulous empires is made know, but the utilisation of coloured troops instead of white has frequently been attributed to a lack of the latter or a desire to make the black fight for him as well as work.

“Work in France during the war” says Mr Jabavu, Principal of a native college in the Cape Province, “has imported into this country a new sense of racial unity and amity quite unknown heretofore among our Bantu races . . . founded on the unhealthy basis of an anti-white sentiment.” They are, he adds, “in a state of positive discontent . . . these feelings are largely not expressed, but are seething like molten volcanic lava in the breasts of these inarticulate people.”

We have now seen the not unexpected race riots at Port Elizabeth. The Times Cape Town correspondent refers to Bolshevism and race hatred as the exciting causes. The fact that “these feelings are largely not expressed” adds to the difficulty and seriousness. All who have done Field Intelligence in Africa on terms of equality with natives in frontier villages (that is, without the limitations of the official, missionary or trader), and have appreciated their hospitality and loyalty to the individual, will realise the possibilities which lie behind reserve. Orators are seldom wanting. The positive and daily irksomeness of restrictions on movement, disciplined labour and increasing taxation outweighs with the masses the more abstract advantages of their newly-acquired peace, justice and security.”

Harris, Rev. J. H., ‘The Christian Church and the colour bar’ in the *Contemporary Review*, pp706-713, June 1923.

-11m12

Lugard, Sir F., ‘Our tropical possessions’ in the *Yearbook, Bristol Br. R.C.I.*, pp46-52, 1923.

REEL 17

4e R7589 Store

Migeod, F.W.H., *Across Equatorial Africa*. 1923, 397pp. [This volume is tightly bound].

11e 69791

Lagden, Sir. G., *The native races of the Empire; edited and partly written by Sir. G. Lagden*, (British Empire Series, Volume 9) 1924, xxiv, 377pp.

Lugard in his Foreward to Chapter V on The Native Races of the British West African Colonies by Dr J. C. Maxwell, C.M.G., Colonial Secretary, Gold Coast; comments:

“A perusal of Dr. Maxwell’s monograph on the races of West Africa can hardly fail to leave a vivid impression of the complexity of the theme and the difficulty of condensing into a few pages the varied knowledge at his command. The hundreds of different tribes, each with its separate characteristics, beliefs, languages, customs and stage of evolution, present a Mosaic of humanity whose various units it

is difficult for the Ethnologist to distinguish in the confused history of migrations, conquests and inter-tribal absorptions, and a still more difficult task for the administrator whose aim it is to base his scheme of progress and evolution on what is best in the traditions and customs of each unit.

In this jumble of tribes the British Administrator sets himself to assist the most primitive in their evolution from the disunited agglomeration of separate families with no common head, no acknowledged appeal to law and justice and no co-operation for the common welfare, to the stage of tribal discipline and the recognition of a common interest. He must evolve such tribunals as will meet the needs of the people, and must substitute for the conception of private vengeance that of punishment for wrongdoing against the welfare of the community. He must replace the fetish ordeal by an arbitrament which will gain the confidence of primitive peoples. He must build up a social and political organisation which is not based on alien conceptions not understood by the people. He must provide such simple education as will raise the level of intelligence and instil conceptions of honesty and of purpose in life. Among those communities which have already attained in varying degrees a measure of social organisation it will be his task to see to the integrity of the native rulers and courts of justice; to provide an education which shall promote progress without denationalisation. His aim, whether in the tribal councils and courts, or in the education of the individual, will be to promote a sense of responsibility and integrity."

D7013 P16335

Gregory, J. W., 'Inter-racial problems and white colonization in the tropics' in the *British Association Report*, pp125-147, 1924.

11m7 P15739

Franck, L., (editor), *Etudes de colonisation comparée*. Tome premier, Bruxelles, 1924. 129pp.

Louis Franck in his introduction writes:

"La colonisation domine l'histoire et surtout l'histoire du monde contemporain.

Que serait l'aspect de la terre si les peuples européens n'avaient pas essaimé vers tous les continents?

Les Etats-Unis et les Républiques latines de l'Amérique du Sud doivent leur origine à ce besoin d'expansion. Sans la colonisation, le Canada, le Commonwealth australien, l'Union de l'Afrique de Sud, la Nouvelle-Zélande, ne formeraient pas ces vastes démocraties d'outremer, dont le rôle grandit chaque jour; l'Inde et la Malaise, l'Afrique Centrale et la Sibérie, si différentes par les tendances et la valeur de leurs populations, ne seraient pas entrées dans le cycle de la civilisation européenne.

L'Afrique du Nord serait dans le triste état où l'avait réduite la domination musulmane; le Japon et la Chine n'auraient pas interrompu le cours de leur tradition millénaire.

Et combine la vie et les mœurs de la race blanche elle-même ne seraient-elles pas différentes?

Dans les pays de climat tempéré, particulièrement propres à l'émigration blanche, la colonisation a été surtout une transplantation. Mais lorsqu'elle s'étend à des pays tropicaux, moins susceptibles de servir d'habitat à des peuples de races européennes et où les populations autochtones ont par le fait une grande supériorité d'adaptation, elle met en présence des races différentes et elle fait surgir de graves et multiples problèmes."

46 70 386 folio Store

Francklin, B.J.F., Six native types from the original watercolour sketches made by B.J.F Francklin for the British Empire Exhibition – Kenya Colony Section, 1924.

1. A Masai warrior (Moran)
2. A Jalu police constable
3. A Kamasia warrior
4. A Kikuyu warrior

5. A Kamba warrior
 6. A Somali soldier
- (one cover sheet and 6 pictures).

11p P15746

Lugard, Lord F.D., 'The principle of trusteeship for backward races' in *Report of Church Congress*, pp151-162, 1925.

11m6 P15884

Mathews, B., *The Clash of colour: a study in the problem of race*. Edinburgh 1925. 176pp.

REEL 18

4n R3210 Store

Jones, T.J., *Education in East Africa: a study of East, Central and South Africa by the Second African Education Commission under the auspices of the Phelps-Stokes Fund*. New York, 1925. xxviii, 416pp.

The introduction describes this important work:

"The purpose of the Report submitted in this book is to present the conditions of Native education in East Africa, with suggestions for their improvement. Those responsible for appointing the Educational Commission to East Africa have had two ultimate objectives in mind: To help the Natives in the various countries and Colonies visited through encouraging more and better education of the right type, and, as a result, to promote, directly and indirectly, friendly interracial relations. The immediate educational objective was more formally expressed and analyzed in the following statement of purposes prepared when the Educational Commission was originally announced:

1. *To inquire as to the educational work being done at present in each of the areas to be studied.*
2. *To investigate the educational needs of the people in the light of the religious, social, hygienic and economic conditions.*
3. *To ascertain to what extent these needs are being met.*
4. *To assist in the formulation of plans designed to meet the educational needs of the Native races.*
5. *To make available the full results of this study.*

The Trustees of the Phelps-Stokes Fund firmly believe that the peace and welfare of the world can never be assured until conditions in every country, no matter how small or how remote from world centers of civilization, are reasonably satisfactory."

11c 76071

Marvin, F.S., 'England and the backward races' in his *England and the World*, pp200-217, 1925.

11m61 R3701 Store

Money, Sir L.G.C., *The Peril of the White*. 1925. xiii, 207pp. (appendix contains world's population in 1921 divided according to races).

2m P14953

Powell, E.A., *The Struggle for power in Moslem Asia*. 1925. xi, 320pp.

Wyndham, H.A., 'The colour problem in Africa' in *Journal of the British Institute of International Affairs*, vol 4, 174-190pp, 1925.

Chirol, Sir V., 'The world problem of colour' in the *Edinburgh Review* No. 495 pp17-34, 1926.

Andrews, C.F., 'The vulgarity of colour prejudice' in *Hindustan Review* v49, pp289-294, 1926.

REEL 19

22m 71724

Rice, P.S.P., *The Challenge of Asia*. 1925. 256pp.

11m12 79527

'The Empire and the non-white peoples' in Zimmern's *Third British Empire*, 66-92pp, 1926.

-11m61 R11029

Lugard, Sir F; Ginsberg, M; and Wyndham, Hon. H.A., *The problem of colour in relation to the idea of equality*. Supplement to Vol 1, No 2 of the *Journal of Philosophical Studies*, pp211-233, London, 1926.

This paper was first read by Sir Frederick Lugard at a meeting of the British Institute of Philosophical Studies at the Royal Society of Arts, London, on February 16, 1926. He started by asking some fundamental questions:

"Is the Colour prejudice intuitive or acquired? Is it a natural law tending to restrict miscegenation between races of opposite types, which Mr. Lathrop Stoddard tells us are incapable of amicable fusion, and give rise in Mr. Dubois's phrase to "warring heredities"? Is the feeling reciprocated by the Coloured races toward the whites? Does it operate between the Coloured races themselves, as for instance between Chinese and Indians and the Negro race, or between the two former-the yellow and brown races?"

4m6 131169

Smith, Rev. E.W., *The golden stool: some aspects of the conflict of culture in modern Africa*. 1926. xvi, 328pp.

Rev. Edwin W Smith was born in South Africa and had some 17 years experience as a missionary and pioneer in Africa. In this Volume he reviews the complex problems facing both administrator and missionary in Africa. The chapter headings are as follows:

Chapter I: Wherein, for reasons which will presently appear, is told the story of the Golden Stool of Ashanti

Chapter II: Wherein are set forth some of the conditions in the new Africa in the form of a contrast between 1876 and 1926

- i. Exploration.
- ii. Partition.
- iii. Economic development.
- iv. Internal communications.
- v. The war against disease.
- vi. The extension of Christianity.

Chapter III: Wherein our problem is stated in general terms and an attempt is made to draw up a debit and credit account

- i. The ancient conflict of cultures in Africa.
- ii. The rapidity of the modern invasion.
- iii. Effect upon civilized men.
- iv. Effect upon the Africans.
- v. An interim balance sheet.

Chapter IV: Wherein an attempt is made to estimate the African's worth

- i. What the Blacks have thought of the Whites.
- ii. What the Whites have thought of the Blacks.
- iii. Superstitions regarding the Africans.
- iv. The new attitude of respect.

Chapter V: Wherein are considered some of the problems raised by commerce and industry

- i. The slave-trade and slavery.
- ii. Value of commerce and industry to the African.
- iii. The civilized world's need of Africa.
- iv. Co-operation of White and Black.

Chapter VI: Wherein are considered the fundamental questions of population and land

- i. Why the population diminishes in some regions.
- ii. Gravity of present position and remedies.
- iii. The land question.

Chapter VII: Wherein the questions are asked, how are the Africans Governed? How should they be Governed?

- i. The example of Basutoland.
- ii. Direct and indirect rule.
- iii. Assimilation.
- iv. Segregation in South Africa.

Chapter VIII: Wherein is pictured the disintegration of African Social life and its evil consequences

- i. The collectivistic society and its bond.
- ii. The place of religion in African society.
- iii. The disintegrative effects of commerce.
- iv. The effect of interference with the land.
- v. The disintegrative effects of industrialisation.
- vi. The effects of European government.
- vii. From collectivisms to individualism.

Chapter IX: Wherein an attempt is made to estimate the value of Islam to the African

- i. The growth of Islam in Africa.
- ii. What can be said in favour of Islam.
- iii. What must be said on the other side.
- iv. The perils of Islam.
- v. Conclusion.

Chapter X: Wherein is discussed the contribution that Christianity has to make towards the solution of our problems in Africa

- i. Can the Africans become Christians and remain Africans?
- ii. The temporary confusion caused by Christian Missions.
- iii. The naturalisation of Christianity in Africa.
- iv. Christianity and African society.
- v. The attitude of the Christian Church to African customs.

Chapter XI: Wherein the Education of the African is Considered

- i. The problem.
- ii. Co-operation of Governments and Missions.
- iii. The aims of Education.
- iv. Education and the African's past.
- v. Full and harmonious development.
- vi. Education of women and leaders.

Epilogue: Our duty

11e P9121 Store

Bruhl, L. Lévy -, *How natives think (or Les fonctions mentales dans les sociétés inférieures)*. 1926, 392pp.

REEL 20

11e P16301

Hambly, W.D., *Origins of education among primitive peoples: a comparative study in racial development*. 1926, xx, 432pp. [This volume has tight binding].

11m6 P16167

Soliman, A.E. *The Past, Present, and the Future of The Negro*. Los Angeles, 1926, 326pp. [missing; not found].

2m P35667

Hall, J.W. [pseudonym: Upton Close] *The Revolt of Asia: the end of the white man's world dominance*. 1927, xv, 325pp.

REEL 21

9200.c.786⁷ Reading Room

Henson, H.H., *The ethics of Empire: being the ninth Earl Grey Memorial Lecture*. Oxford, 1927, 19pp.

4e P46407

Delafosse, M., *Les nègres*. Paris, 1927. 80pp + Lix (plates).

4m P16701

Olivier, Lord S., *The Anatomy of African misery*. 1927. 234pp.

Lugard, F. D., Lord, 'The Responsibilities of rule in Africa' in *United Empire*, v 18. pp161-163, 1927.

9e P17133

Rivers, G. H. L-F., Pitt - , *The clash of culture and the contact of races: an anthropological and psychological study of the laws of racial adaptability, with special reference to the depopulation of the Pacific and the Government of subject races*. 1927. xiv. 312pp.

Rivers, G. Pitt -, 'The effect on native races of contact with European civilisation' in *Man*, Vol. XXVII, pp2-10, 1927.

-11m61 174021

Garvey, M.M., *The Case of the Negro for international racial adjustment, before the English people: speech delivered...at Royal Albert Hall...on June 6, 1928*. Universal Negro Improvement Association, 1928, 30pp.

11m6 P19581

Thompson, W.S., *Danger spots in world population*, Knopf 1929. xi, 343pp, + x.

REEL 22

-11e 86265

Driberg, J.H., *The savage as he really is*. Routledge, 1929. 78pp.

Driberg concludes this work as follows:

"Does it matter to us, however, how the savage thinks or behaves? Let us conclude by indicating just how far it matters: for the problem has more than an academic interest. Only by a true appreciation of primitive ideas, only when we know how they think and why they behave as they do, can we govern them to their best advantage and our own. When we know what native institutions mean, and have studied their laws and customs with the sympathy which they deserve, then our administration of them will no

longer be embarrassed by the costly wars and uprisings, for which our ignorance has in the past been more responsible than anything else. If we persist in the belief that the savage is an irrational creature and that his institutions are valueless because they are unlike our own, no amount of goodwill and sympathy will make our administration acceptable to him. We have to realise what the savage is before we can hope to eliminate friction: we must have a full knowledge, not only of his institutions and beliefs, but of what lies behind his institutions and beliefs. The savage as he really is is not an academic problem, but a very concrete and urgent reality."

Beresford, G., 'Colour' in the British West Indies' in the *Empire Review*, v49, pp107-111, 1929.

Beresford begins his article by emphasizing the changes that are taking place:

"I can't think why you fellows stay in the West Indies. White men are not wanted there any more. Another twenty years, and you'll all be kicked out. It's a brown man's country already: no whites need apply."

The speaker was usually somewhat tipsy doctor on a small passenger boat engaged in the Caribbean fruit trade a good many years ago. He was wrong in his details; but he had seen the broad outlines of an important truth which is now becoming very apparent.

The whole question of the relations between the white and the coloured races of the world is one that presses urgently upon this present generation. Four hundred and fifty years ago the problem did not exist, and the white man came to dominate nine-tenths of the habitable area of the earth, with a superiority that was largely taken for granted.

That is the case no longer."

4 P23197 Store

Walker, F.D., *Africa and her peoples*. 1929, 144pp.

D701093 88 368

Wildeman, E. de, 'L'extension intensive et rationnelle des cultures indigènes dans les colonies tropicales' in *Compte-rendu de l'Institut Colonial International*, June 1929. pp cxli-clxxxii, Bruxelles, 1929.

11m61 P54195

Curle, J.H., *Today and to-morrow: the testing period of the white races*. Methuen, 1930, 218pp.

Levo, Rev. J.E., 'The Colour problem in the West Indies' in *Church Overseas*, v3, pp13-20, 1930.

4m P21169

Buxton, C.R., *The race problem in Africa: the Merrtens lecture*, 1931. 1931, 60pp.

"We are at the beginning of a period of awakening. Even among the most "backward" peoples, a group-consciousness, if not an actual race-consciousness, is growing. The effects of the World War, in which Whites fought Whites with African aid, have been profoundly disturbing. The War simulated the growth of this consciousness, which is based on a sense partly of unity, partly of common needs, partly of unused powers. We cannot yet tell the scope of this new factor – we are still very ignorant of Native opinion – but it will certainly be a mighty one in the future. If nothing is done to provide an outlet for it, it will take forms which will give very serious trouble to the governing authorities. This new race-consciousness may develop on lines resembling those of the Non Co-operation movement in India. It will certainly lead, in some cases, to sporadic armed risings. The present situation is pregnant with disaster."

"From the point of view of the people at home, Africa is important in other ways than as a mine of desirable raw materials. The power of the exporting countries to continue, broadly, the present organisation of their industry is dependent on the markets of the backward countries. A rise of, for instance, a penny a week in the standard of living of those vast populations would mean a greater

extension of our markets than a whole century of "rationalisation" at home. The exporters of British goods to the Colonies have much more to hope for from selling to the Native populations than from the selling to the small groups of Whites. In Tanganyika territory there are over 750 Natives to every European, and in Kenya, Uganda, and Tanganyika combined, 500 Natives to every European. Statistics show that any general increase in native production, with its resultant direct increase in the prosperity of thousands of Natives, results in vast purchases of cotton goods, blankets and articles such as sewing machines. A writer on "Points for British Manufacturers" recently wrote, in East Africa (February 1930):- "When the Native market is considered, Uganda must take pride of place."

11m61GRE 175706 Store

Gregory, J.W., *Race as a political factor*. (Conway Memorial Lecture). 1931, 72pp.

Gregory suggests that:

"Segregation in South Africa is represented as a failure, and the condition of the natives there so deplorable that growing dissatisfaction will culminate in disaster. The example of West Africa and Uganda is held to prove that rule through the chiefs and the encouragement of the independence of the native worker is best for the African, most productive of the raw materials required by Europe, and most profitable to the European trader.

The conflict between the pro-settler and pro-native schools is at present bitter. It has produced a deadlock in the development of Kenya Colony and occasioned political anxiety in Northern Rhodesia. The conflict appears largely due to fears for the remote future, and to the efforts to draft written formulas to deal with situations that may never arise."

22m P234385

Hauswirth, F., *A marriage to India*. 1931, 287pp.

In "A Marriage to India" Frieda Hauswirth, later Mrs Sarangadher Dan, begins Chapter 1 with a description of her arrival in Bombay:

"Had I been wise in reading signs, my very first day in Bombay would have prepared and armed me. But I was eager, not wise. What wise woman in this age would have hugged the illusion that her inter-racial marriage was of significance, was helping to tear down human barriers, furthering tolerance and mutual understanding!

My first disillusionment was with regard to the idea that India would welcome me with open arms. Even on board the steamer, after they saw me waving to my Hindu husband who stood waiting below on the dock, some English fellow-travellers passed me by with barely a nod or totally ignoring me; once in India they had no more use for a white woman who had torn down their carefully constructed barriers of race-isolation. Indian fellow-passengers, on the other hand, parted from me with cordial wishes, though with doubts of my success. Princess Bamba, with whom I had continually played chess, ended with a warm invitation to visit her in the north, though she was frankly pessimistic as to my future, for she herself had married an Englishman.

Customs delays: Englishmen travelling alone, Englishwomen being received by their countrymen, each and every white face being attended to before myself—because my companions were brown-faced.

With a thrill I watched my heavy baggage being piled on to two-wheeled cart drawn by white bullocks with blue bead-garlands around their necks, while we ourselves went off in an open Victoria behind a scarlet-turbanned wonder of a coachman. Then I heard news: Bombay was overcrowded!"

Her narrative continues: *"In desperation I went at last to one of the very finest boarding-houses, willing to pay their high price, as even so it would be far less than hotel bills. The broad curving driveway was sheltered by royal palms; there were wide verandas with a profusion of potted plants and ferns; it looks alluring. I was taken into a large, cool living-room by a noiseless barefoot butler who disappeared to call*

the English "hostess," for her appearances told me she did not consider herself a land-lady. She did not need to mention in almost her very first sentence that all who were under her roof were "paying guests." Instinctively, we liked each other. One room only was free, but I was glad to take any and arranged to move in the next morning. Just before leaving, I said casually, "Of course, you understand from my name that my husband is a Hindu."

The change in her face was too amazing.

"Oh, oh, no!" she fairly stammered, "I did not clearly catch it." Then she collected herself, and spoke suddenly very simply and genuinely.

"I am so sorry, so sorry. I should really like to have you, but the other guests would not tolerate a native." How very different all this was from what I had expected.

I had come in search of an India with age-old traditions of spiritual calm and achievement, of great unselfish devotions, of deep indifference to worldly success, of smilingly tolerant aversion to the mad Western rush towards nowhere. But of this India I found no trace in my first weeks in Bombay.

One moment I was ready to blame my own race for its shallow assertion of superiority, and became convinced that it is really a fear-complex masking an inferior consciousness, for the white race cannot hold its own in certain parts of the globe without resort to force and intimidation."

L13 P21057

Colonial Office papers re: the health and progress of native population in certain parts of the Empire. (Colonial Office. No: 65). 1931, 191pp. (This includes material on the circumcision and initiation ceremonies used in various parts of Africa).

The following is a Memorandum from the Committee for the Protection of Coloured Women in the Crown Colonies:

"My Lord, you will remember that on the 3rd December last you were good enough to receive a deputation consisting of Colonel Wedgwood, the Duchess of Atholl, and Miss Rathbone, as representing an unofficial committee of Members of Parliament of all Parties, formed to study conditions amongst women and children in Crown Colonies. The Committee had been so deeply impressed with the evidence laid before them concerning the existence of certain marriage rites and other practices oppressive to women prevalent in some African Colonies, that the Deputation was empowered to request you to set up a Select Committee to enquire into these matters, and in especial to lay stress on the need for action to be taken regarding the practice of the circumcision of girls, more especially in the form in which it exists among the Kikuyu tribes in Kenya. We were convinced that it was there inflicting grave suffering and injury to health and life among women and causing much infant mortality. You were not prepared to set up a Select Committee, but said that you would communicate with the Governors of the various African Crown Colonies on the matters which we submitted to you. You advised us to continue our investigations, and you were good enough to say that you would let us send you a copy of the Questionnaire which we are sending to people from whom we desire to get information.

Acting on your suggestion, we have continued our investigations, concentrating more especially upon the results of the practice of female circumcision in Kenya. After hearing evidence from various reliable persons recently resident in Kenya, we now venture to put before you the following recommendations. While we would welcome any steps the Government of Kenya may find it possible to take to prevent the continuance of the circumcision of girls, we recognize that there may be difficulties in the way of enforcing a legal enactment to this effect, and we are convinced that, whether legislation be found possible or not, there are various remedies which could be introduced to great advantage:

(1) The first need of which we are conscious is for a more adequate protection for girls who desire to escape from this custom. We earnestly hope that the law will be so amended in Kenya at the earliest possible moment as to ensure that adequate penalties are inflicted on any person who operates on a girl

against her will and on the person or persons responsible for such operation.

(2) We should be glad if the Governor of Kenya could be asked to consider whether steps could be taken to give a girl the right to avoid the operation by affording her adequate opportunities to express her wishes in the matter.

(3) For the relief of the suffering caused by this practice and for the prevention of maternal and infant mortality, which we believe is being caused by these and other customs common at child-birth, we are of opinion that there is urgent need for the extension of health services, more especially for a midwifery service such as we understand has so greatly reduced the infant mortality in Uganda during the last ten years.

(4) The trainees for such a service could, we think, be gradually obtained in increasing numbers from the boarding schools maintained by different missions, schools which we understand have admitted many girls who desire to escape the operation.

A Committee has recently been formed in Scotland, which it is hoped will assist in the raising of funds to enable the boarding houses maintained by the Church of Scotland Mission at Kikuyu and Tumutumu to increase their accommodation, as it is understood that both schools have lists of girls waiting for admission, largely influenced by the desire to avoid the operation.

(5) We believe that a very valuable means of extending health services, and spreading knowledge about the harmfulness of female circumcision, would be the institution of travelling dispensaries, such as we understand have proved very valuable in Malaya. If these could be sent into the Reserves, they would spread a knowledge of the benefits of modern medical and surgical treatment and hygiene, to an extent that nothing else could do, and should therefore effect a more rapid improvement in health conditions than a policy of concentrating solely upon the provision of hospitals.

(6) We feel, however, that propaganda against female circumcision and other harmful customs, though it could probably be directed more effectively by medical men or women than by laymen, should not depend on medical officers alone. In this matter the influence of administrative officers cannot be over emphasized; and we think that they should not only be permitted to instruct the tribes in their respective areas about its effects, but should be definitely requested to point out its harmfulness, not only to women and children but to the future of the race.

(7) The extent, however, to which their influence in this matter can be effective must, we feel, largely depend upon the opportunities they have had of gaining the confidence of those among whom they work. In connection we feel obliged to say that evidence has been received by us regarding the frequency with which administrative officers are being moved from one post to another, and we urge that officers should be retained for longer periods of time in districts of defined language groups. This, it has been pointed out to us, would enable officers to become intimately acquainted with the language and people of their district and should ensure that their influence was more lasting. We appreciate, however, the obvious difficulties of retaining an officer too long in one district, and confine ourselves to recommending that wherever possible unnecessary movement should be avoided.

(8) It has been represented to us that the learning of African vernaculars cannot be too strenuously advocated and encouraged in the Service. In many districts a knowledge of Swahili may be of little value to an officer, more especially as we are informed that this language is seldom spoken by the women. We think that at least one native vernacular, in addition to Swahili, should be encouraged, preferably a language which acts as a key to a group of dialects. The evils attendant upon reliance upon native interpreters may well be widespread. As an instance of harm which may arise from linguistic misunderstanding, we have heard that in the Kikuyu language only one word, *Irua*, exists to denote not only the practice of circumcision but the whole range of initiation ceremonies which precede it. If this be the case, great care should be taken, we feel, to ensure that when members of the tribe are being urged to abolish the operation they are not to believe that they are being asked to abandon the whole of a series of customs which constitute entry into tribal membership, and which, it has been represented to us, if modified, may serve a useful purpose.

(9) We further beg respectfully to urge that any propaganda conducted against female circumcision while aimed primarily at the severer form of the rite should also try to wean the people from what is described as its lesser form. We cannot see how there can be any guarantee that the old women who perform this operation will restrict themselves to the lesser form, and even in its lesser form the operation must mean great suffering and danger to health.

(10) It has been suggested, and the suggestion commends itself to us, that the first action to be taken by the Government in this matter might possibly be that they should announce their intention of making an

impartial enquiry into the effect of the practice on maternal and infant health, an enquiry to be conducted with the aid of the natives themselves. If this suggestion were to be adopted, it has been urged upon us that the person or persons appointed to conduct the investigation should be neither connected with missionary effort nor in the service of the Government of Kenya."

REEL 23

4e 93584

Negro types: a volume of 64 pictures. Routledge, 1931. xv pp + 65 plates.

11e RP 35198

Driberg, J.H., *At home with the savage.* Routledge, 1932. x, 267pp.

Driberg covers topics such as anthropology, fieldwork, human nature the environment, culture, the individual, the family, manners, the clan, tribes, tribal government, the emergence of the nation, warfare, religion, magic, economic life, law and education. He had worked as District Commissioner for the Uganda Civil Service and Sudan Political Service before lecturing in Ethnology at Cambridge University.

11m7 P27827

Maunier, R., *Sociologie coloniale.* 2 vols, Paris, 1932-1936. Vol I: Introduction a l'étude du contact des races. 217pp. Vol II: Psychologie des expansions. 442pp.

Robertson, W., 'Gone native' in *Fortnightly Review*, v134, 695-699pp, 1933.

D701093

Solus, H., 'La Loi applicable aux rapports juridiques de droit privé établis entre indigènes et non-indigènes' in *Compte-rendu de l'Institut Colonial International*, Annex I, pp i-xl, 1933.

REEL 24

4m8 P22253

Thurnwald, R., 'Economics in primitive communities' in *International. Institute of African. Languages and Cultures*, Oxford University Press, 1933. xiv, 314pp.

Thurnwald argues in his introduction that:

"Progress needs contact and intermingling of ideas, institutions, and men as inciting factors. But regularly, after a period of impregnation, a combination and consolidation is required in order to establish a harmonized and balanced system of new mental habits, usages, and social institution. Progress is a rhythm of human life, not a mechanical line, and it passes through stages of impregnation, of consolidation, and of dissolution. Those tribes could not progress who stuck to their old customs and lived an isolated peripheral life, but those who adventured upon new ideas and searched for an impact of cultures in an association of peoples. The most inspiring examples are the many forms of contact between herdsmen and agriculturists-whereas the hunters, trappers, and collectors fled and retired to the peripheral regions of the centres of human cultural life, such as forests, deserts, and ice regions and remained as isolated relics of man's past."

11m6 P24638

Stoddard, L., *Clashing tides of colour.* 1935, 414pp.

Stoddard looks at nationalism and race. *"Nationalism is today aflame throughout the world. It is unquestionably the great dynamic of our time. Deplored and condemned alike by idealists and economists, the nationalistic ferment goes resistlessly on. Every attempt to establish a "world-order"*

transcending national lines has come to naught. Indeed, these very attempts at international action seem to quicken the ferment and stir up nationalist passions."

"Strictly speaking, there is no logical connection between the two. Nationalism is a state of mind. Race is a physiological fact, which may be accurately determined by scientific tests such as skull-measurement, hair-formation, and colour of eyes and skin. In other words, race is what people anthropologically really are; nationalism is what people politically think they are."

4e 130311

Benson, T.G., *The moral and educative effects of initiatory rites (with appendices on Australian and South African initiatory customs and their influence)*. Johannesburg 1935, South African Institute of Race Relations, 3pp. [Appendices, 6pp are missing].

"What Junod describes in the 'Life of a South African Tribe' and Anthropological Journal LIX p. 131, is probably fairly typical of Central African tribes in general. He describes the ceremony as performed among the Ba-Khaha of the Northern Transvaal. In the precincts of the Chief's village a special enclosure is made for the candidates who are to remain secluded for the three months or so of their trial. They will sleep on the bare earth, with men told off to act as their sponsors near by them in the special hut on beds. The preparation is begun, as symbolizing the break with the past. The candidates run the gauntlet of a line of grown men with thongs, who lash them as they fly by. Next follow the marginal rites the period of seclusion. Early in the morning the candidates must appear with bundles of sticks which will later be employed in the manufacture of masks which takes a whole month. They must wake their guardians or sponsors early or they will not have their help in their tasks. To guard against prying eyes they put formulas or questions to all they meet passing by in the neighbourhood and demand forfeits from those not able to answer because uninitiated. If unable to give the answer themselves when asked they are liable to be beaten. They are kept under strict discipline, and taught the formulas by rote, being punished for any incompetence by stern measures. Skill in hunting may bring some relaxation from the answering of the formulas. The school now opens, the masks and dresses are made and put on. These make the candidates look like a wild beast, says Junod, they feel supermen, but they are heavy and uncomfortable to wear. For the next few months they will be worn daily while they perform their special dances and songs. Return to their village is allowed, but they must speak to no women, nor let it be known who is behind the masks, nor sleep in their home. The testing is less severe than during the first circumcision school when they are freed to spend three months away from the village. The use of obscene language to the women bringing them food is also less marked. Certain tasks are daily performed, hunting, cutting wood and so on. Next they make the strange structure called the Beast, a fabric of withies with a head fixed on the top and this is carried by one of the men into the lodge. From time to time this terrifying object is promenaded round to strike terror especially into women and girls, and to hurry up the payments due to the chief. This Beast plays a large part in the ceremonies. The girls are ordered to take off the cords they have had round them, they shave heads (to mark the separation from the marginal period) decorate themselves and go round singing. Beer is prepared, all assemble at the capital, and dance all night, the Beast retires into the forest. Next morning the masks are brought together for burning, a ceremonial washing takes place, and the boys put on the skin belt, their national dress. When the lodge and masks are alight the procession starts off, and it is taboo to look back at their past which is being burnt up."

11m6 106649

Labriola, A., *Le crepuscule de la civilisation: l'Occident et les peuples de couleur*. Paris, 1936, 382pp. [This volume has tight binding].

REEL 25

11m6 P38475

Dover, C., *Half-caste; with a preface on prejudices by Lancelot Hogben*. 1937. 324pp.

11m6 P28287

Wyndham, H.A., *The Atlantic and emancipation: a report of the study group series of the Royal Institute of International Affairs* (Problems of Imperial Trusteeship). Oxford University Press, 1937. xvi, 300pp.
5m P30555 Stockil, J.H., *Africa's challenge*, Durban 1938. 106pp.

L8

In his foreward to this volume Jan H Hofmeyr writes:

"The real test which we as South Africans have to face in this matter of native policy is our readiness sympathetically to foster native development. For all too many people Segregation is a 'blessed word,' really meaning repression, and the development of the native "on his own lines" conveys something very similar to the idea of keeping the native "in his place." In their hearts they do not want the native to progress – they fear his development. It is an understandable fear. Every white South African naturally shudders at the prospect of white South Africa being swallowed up in a black ocean. There is abundant psychological justification for the urge to repression. But there is no other justification. It is in conflict with our Christianity, our civilisation and our humanity. And, if lower ground must be taken, it is surely a practical impossibility to find secure foundations for a white civilisation in South Africa on the basis of a sullen, discontented, hostile native population. Inevitably then the policy of development which links up with the conception of unity in diversity, is the right one."

The principal essential measures recommended were:

"(1) That the remnant of native tribes in Federal Territory not yet disorganized or detribalized by prolonged contact with alien culture be absolutely segregated, and that it be the policy of the Government to preserve intact their social organization, their social and political institutions, and their culture in its entirety.

(2) That the native reserve Arnhem Land be created an inviolable reserve for the native inhabitants, and that steps be taken at once to establish and maintain the absolute integrity of this reserve.

(3) That similar steps be taken to render inviolable any other reserves in which the native population remains undetribalized.

(4) That legislation, similar to that obtaining in the Mandated Territory of New Guinea for the protection of the native populations be imposed, and for the punishment of offenders against the established policy of the Government.

(5) That steps be taken to remove the anomaly by which watering depots have been established on the native reserve for the convenience of pearling vessels (known to be manned chiefly by aliens whose presence is inimical to the welfare of the native population), that this authority be rescinded and that these depots be abandoned. The decision to grant these concessions to pearlers (particularly as they employ, almost exclusively, alien crews) as the culmination of a long period of intrusion in the waters of the reserve and in the reserve itself, is particularly to be deplored, since it follows upon the flaunting of the Ordinances and might be regarded as establishing a precedent.

(6) That the whole policy of administration of native justice be revised; that the anomaly whereby Police Constables act as Protectors of Aborigines be abolished; that special courts, suitably constituted, be established to deal with natives and native offences.

This would remove the travesty under which a primitive native who may speak no English, who is bewildered by his surroundings, by the ordeal of his capture, and who according to his own laws may have committed no crime, may be arraigned before a white man's court with full judicial formality, and tried by men who have no knowledge of or sympathy with his life, his language, his cultural and traditional background (which have made him what he is) or his legal, moral and social system.

An important objection to this system of justice is that the usual deterrent effect of the imprisonment – the sense of shame, the loss of prestige in the eyes of his fellows, and the stigma that attaches to even a nominal term of imprisonment, that makes it a powerful deterrent to the white man – are entirely lost on the native, who suffers not at all in social prestige. But so little idea has he of white man's justice as distinct from vengeance, that when he returns to his territory after having been severely punished according to white man's law, he is in exactly the position in his own society as when he left, and has generally to face at least a formal ordeal, even after a lapse of years. Thus, he sees no relationship between a white man's punishment for an offence against his own society, and the offence itself.

(7) That the change of policy of the Commonwealth Government be marked by the establishment of a

separate Department of Native Affairs under a trained director, staffed by men selected for their sympathies and qualifications for what must be regarded as a delicate and specialised work, and who should be trained in the application of modern anthropological methods."

Recommendations of policy in native affairs in the Northern Territory of Australia; by Dr Donald Thomson, Melbourne, December 1937. Australian Official Paper. Canberra, 1938. 18pp. [This volume has tight binding].

-8e 113257

Aborigines in Queensland: What is their destiny? Queensland Official Paper, 1938. 16pp. [missing; not found].

4m 2

Gore, W.G.A. Ormsby-, Fourth Lord Harlech, 2 *Lord Hailey's African Survey; surveyed for the Royal African Society by the Rt. Hon. Lord Harlech and others...edited for the Society by F.H. Mellard.* Macmillan 1939. viii, 70pp.

The contents of the Survey were as follows:

The Idea behind the Survey. J. L. Keith

Eighteen years with the Colonial Service in Northern Rhodesia. Lately engaged on the African Survey

Chapters I and II. Physical Background and the African Peoples. Professor C. G. Seligman
Emeritus Professor of Anthropology, London School of Economics, etc

Chapter III. Languages. Dr. I. C. Ward, D. Litt.

Senior Lecturer in African Phonetics and Linguistics, School of Oriental Studies, University of London.
Author of *An Introduction to Ibo Language, etc.*

Chapter V. Political and Social Objectives in Government. Chapter VI. Systems of Government.

Chapter XXV. Conclusions. The Rt. Hon. Lord Harlech, G.C.M.G

Late Secretary of state for the Colonies.

Chapter VII. Law and Justice. Sir Maurice Amos, K.B.E

Late Judicial Adviser to the Government of Egypt. Part author of *Problems and Exercises in the Law of Egypt, etc.*

Chapter IX. Native Administration. F. H. Melland

Late Northern Rhodesian Administration. Author of *Witch-bound Africa*, part author of *African Dilemma*, etc.

Chapter X. Taxation. The Rev. T. Cullen Young.

Twenty-seven years in Nyasaland. Author of *African Ways and Wisdom*, part author of *African Dilemma*, etc.

Chapter XI. Labour. Dr. T. Drummond Shiels, M.C.

Former Under-Secretary of State for the Colonies.

Chapter XII. The State and the Land. Sir Alan Pim, K.C.I.E., K.B.E, C.S.I

Headed Commissions in East and South Africa and Northern Rhodesia, etc.

Chapters XIII to XVI. Agriculture, Forests, Water, Erosion. Sir Daniel Hall, K.C.B., F.R.S.

Late Chief Scientific Adviser to the Ministry of Agriculture, etc.

Chapter XVII. Health. Lt.-Colonel R. E. Drake-Brockman, D.S.O., M.D.

Service in Somaliland, East Africa etc.

Chapter XVIII. Education. H. S. Keigwin, M.B.E.

Former Director of Native Development, Southern Rhodesia, and Secretary of Education, Sierra Leone.

Chapters XIX and XX. Economics. N. F. Hall

Director of the Institute of Economics.

Chapter XXIV. The Future of African Studies. Major A. G. Church, D.S.O., M.C.

Member of East African Parliamentary Commission, 1924.

Podach, E. F., 'A question of colour' in *Fortnightly Review*, v146, pp129-141, 1939.

468m61 P31177

Leys, N.M., *The colour bar in East Africa*. 1941, 160pp.

In his concluding chapter on "The Way Out" Leys writes:

"Some people who fully recognize the iniquity of colour bars believe that their removal must be gradual. The writer, on the contrary, believes that, as was found to be the case with Emancipation a century ago, when half measures were tried and failed, the decisive step must be a single comprehensive affirmation by Parliament.

The discriminations to be dealt with fall into two classes. Some privileges are of such a nature that they can, and therefore must be, either abolished or extended to all.

And if there are passages in the laws that restrict the right to own, sell, buy or lease land on either racial or religious grounds, those laws will either be amended or repealed. Similarly in regard to any franchise law that may exist. None should be disfranchised. But if the law now in force restricts the franchise on the ground of race, colour, religion or sex, you will procure its amendment. In framing such other restrictions as you may consider wise, you will be resolute in rejecting any, again to quote my predecessor, "that may perpetuate indirectly and in fact" racial discrimination. If an minority demands communal representation, and you consider the demand should properly be granted, the number of its representatives must bear the same proportion to the other elected members as the number of its electors bears to the total electorate. You will also ensure that no adult person who is literate in English is excluded from the franchise.

The other kind of discrimination is a privilege that cannot either at once be abolished or extended to the unprivileged or less privileged. That is the kind that will provide you with your hardest problems. Differences in educational opportunity are an example. We must recognize that to attempt at once to give equal opportunities to children irrespective of their racial origins would cause unjustifiable hardship. But it is equally true that delay in giving equal justice to those who now have inferior opportunities would cause hardship as unjustifiable. You will therefore set the period of five years within which the provision that your Government makes for education is to become equally available to all children.

We have only to consider how happy it would have been if the policy outlined in these pages had been faithfully pursued in the past in Ireland and India, to see wherein your duty and mine lie in Africa now. The facts of history cannot be written afresh. But men of courage can put them to fresh uses. It is our task to ensure that in this new African era, of new associations, with the agents of Government, with employers, with teachers in schools of new facts and truths, Africans shall find themselves in a free society, in which they have opportunities to reach the best things and the highest places that are equal to those that foreigners reach and enjoy, and are subject to no restrictions other than those to which aliens are subject.

Henceforth your chief aim and the chief aim of all who serve under you, explicitly avowed and pursued with confidence in its attainment, is the preparation of the whole body of the inhabitants of the country you

govern for self-government.”

-11m6 121205

Siggins, A.J., *The coming clash of colour and a buffer*. 1941, 4pp.