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## ART. I.—AMALGAMATION.

"AMALGAMATION would be the true means of civilizing the black race. By intermarriage, after a few generations, it would be absorbed by the white race."\*  
—AMPERE—*Promenade en Amérique.*

"I cannot but think, that if freedom were only once established, there would be a gradual admixture of the races, and the negro, partly through an infusion of Anglo-Saxon blood, and partly through the civilizing influence of Anglo-Saxon industry, would gradually rise to be a very respectable if not superior man."—STIRLING—*Letters from the Slave States*, p. 55.

WITH what comprehensive wisdom do these philosophers from their forty-nine chairs in the *Académie*, and these travelers from their stuffed cushions in railway carriages, arrange our affairs for us in the United States! Professor Flourens experimenting on the hybridity of dogs and jackalls in the *Jardin des Plantes*, could scarcely promulgate more decisive views, nor English jockeys talk more learnedly of pedigree and race!

Haste, ye Bancrofts and Prescotts, ye Longfellows and Bryants, haste to the cotton fields of the South, and unite your lives and fortunes with those of the ebony wenches, who will warmly welcome you under the deep shades of their own fig-trees! Renounce history and poetry—follow sentiment and philanthropy.

If Professor Ampère were a mere tourist, uttering transient impressions—if he were not one of the famous "forty-nine" selected from thirty-eight millions of people to represent the wisdom of France—if his opinions were not those of millions of Europeans, a few words of burlesque might be sufficient

\* "Le mélange du sang serait la véritable manière de perfectionner la race noire. Par les mariages, au bout de quelques générations, elle l'absorberait dans la race blanche."—*Promenade en Amérique*, t. ii., p. 141.

answer to the paragraph which heads this article, and to all others whose highest conceptions of philanthropy are either to destroy this Union, or turn it into a model mulatto Republic!

But opinions from such sources, so gravely expressed, require equally grave consideration, and we therefore seriously propound the questions: Shall the white and black races in America abandon all distinctions of color, and unite, socially and politically as one people? Shall the warp of Anglo-Saxon civilization, now thrown across the great North American continent, be crossed by the woof of Ethiopian barbarism? Shall the interests of the two races, once so diverse, but now so identical, be fused through a process of socialism into one element, or shall they exist upon the fundamental principle governing the existence of the States themselves,\* viz., as one, and yet several—united, and yet distinct—seeking a common goal by separate paths?

The practical solution of these questions depends upon the Anglo-Americans themselves; their theoretical solution has already been made in Europe, where not only the popular idea but the opinions of many of the scientific men of England, France, and Germany, are in favor of the admixture of races in the United States; indeed, it may safely be said in this matter, that wherever circumstances render the reduction of theory to practice impossible, there *soi-disant* humanity advocates amalgamation; but wherever the reverse is the case—(at least among the Anglo-Saxon race)—where practice must occupy the place of theory—the distinction of races has been invariably preserved; or viciously violated by concubinage; and in vice, the loftiest prince and the meanest savage occupy one level.

But granting that neither the English, nor the New English, nor the Germans, nor the French, have ever been found to intermarry with the blacks, may not their *advice* on this point, be dictated by true philanthropy, and is it not for the interest and future welfare of all classes in America that there should be a fusion of the two races in that country? Would not the "prejudice of color" be destroyed, the danger to the Union from rival castes be averted, and above all the advancement of morality, humanity, and civilization, be promoted?

We shall endeavor to show, so far as we are capable of doing in our limited space, that all these questions should be answered in the negative; that prejudice of color as it is called would acquire additional force and asperity; that the

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\* Jefferson and Everett both consider the United States as a "*compact of independent nations.*"

danger to the Union, nay to the very existence of the nation itself in any form, would be increased tenfold; and that cruelty and the decline of morality, and civilization would be the certain consequences of such a step.

The first point to be noted in the consideration of this subject is the probable ultimate infertility of human hybrids of the mulatto type; we say "*probable*," because the question is still a mooted one, and "*ultimate*," because it is well known that the whole human race is prolific *inter se*. We need not allude to the discussions upon this subject involving doubts about the unity of our race; the scientific men are exceedingly few in number who contend for plurality, and although we must quote some of their observations of facts, we entirely discard their inferences.

We believe, then, that it is tolerably well ascertained that the descendants of mulattoes soon become infertile. And this is our first objection to amalgamation.

Dr. Morton has shown, says Dr. Nott, that there is a regular gradation in hybridity among species, from that of perfect sterility, to perfect prolificacy. The mulatto would seem to fall into that condition of hybrids where they continue to be more or less prolific for a few generations, but with a *constant tendency to run out*.\*

We attach more importance to the opinions of Dr. Nott on this subject, than to those of almost any other writer who has examined it, because we know of no one who has paid much attention to it whose experience has been so large as that of this gentleman. With his polygenistic inferences we have nothing to do. In 1842, the doctor published a few essays, in which he maintained the following propositions:

- "1. That mulattoes are the shortest lived of any class of the human race.
- "2. That mulattoes are intermediate in intelligence between the blacks and the whites.
- "3. That they are less capable of undergoing fatigue and hardships, than either the blacks or the whites.
- "4. That the mulatto women are peculiarly delicate, and subject to a variety of chronic diseases. They are bad breeders, bad nurses, liable to abortions, and their children generally die young.
- "5. That when mulattoes intermarry, they are less prolific than when crossed on the parent stock."

Twelve years later, in 1854, Dr. Nott writes as follows:

"Almost fifty years of residence among the white and black races, spread in nearly equal proportions through South Carolina and Alabama, and twenty-five years incessant professional intercourse with both, have satisfied me of the absolute truth of the preceding deductions."†

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\* See *Indigenous Races of the Earth*, by Nott & Gliddon, p. 367.

† *Types of Mankind*, chap. 12.

And though, during his residence in the Gulf States, he modifies this statement somewhat, in respect of the age and fecundity of mulattoes, finding them there frequently of very great age, yet he attributes that to the existence of certain "*affinities and repulsions*" among various races of men which cause their blood to mingle more or less perfectly. These "*affinities and repulsions*" are explained by the fact that the population of the Atlantic States is Teutonic or Celtic, while that of the Gulf States has a preponderance of Spanish, French, Italian, Portuguese, and other *dark-skinned* races, whose blood commingles with the negro's better than that of the Northern races. We will not trace here the origin of some of these dark-skinned races to the Berbers, &c., but add, in further explanation of the above, a passage from the *Types of Mankind*.

"When two proximate species of mankind," says the doctor, "two races bearing a general resemblance to each other in type, are bred together—e. g. Teutons, Celts, Pelasgians, Iberians, or Jews—they produce offspring perfectly prolific; although even here their peculiarities cannot become so entirely fused into a homogeneous mass as to obliterate the original types of either. One or the other of these types will 'crop out,' from time to time, more or less, apparently in their progeny. When, on the other hand, species the most widely separated, such as the Anglo-Saxon with the negro, are crossed, a different result has been found. Their mulatto offspring, if still prolific, are but partially so; and *acquire an inherent tendency to run out, and become eventually extinct when kept apart from the parent stocks*. This opinion is now becoming general among observers in our slave States."\*

We believe that no man who has lived long in the Southern States and paid any attention to the subject, will question this fact; and yet we cannot say that it is actually proved. There is, however, a remarkable circumstance in connection with this alleged fact that renders it still more probable. It is this: The black and white races have now been commingling, to a certain extent, in the Southern States during six or eight generations, and yet it is only by the rarest accident that a hybrid is to be met with, who is so fair as to elude the detection of his race by the most indifferent observer, and we speak not now of niceties of distinction called finger-nail signs, &c., but simply of color and physiognomy.

Says Dr. Nott, after a half century's observation:

"I am not sure that I ever saw at the South one of such adult mixed bloods so

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\* *Types of Mankind*, p. 328.

fair that I could not instantly trace the negro type in complexion and feature. When we bear in mind the length of time during which the two races have been commingling in the United States, how are we to explain this fact? The only physiological reason that may be assigned is this: *the mulattoes or mixed breeds die off before the dark stain can be washed out by amalgamation.* No other rational explanation can be offered.\*

This is undoubtedly true; otherwise by this time immense numbers of slaves would have become so *fair* in complexion that they would escape from slavery by tens of thousands, without the slightest difficulty.†

These observations of Southern physicians and others, are also supported by collateral observations, made in different parts of the world by well-known and competent travellers and writers.

A writer in the *Boston Medical and Surgical Journal* for November, 1842, uses the following language:

"From authentic statistics and extensive corroborating information, obtained from sources to me of unquestionable authority, together with my own observations, I am led to believe, that mulattoes are the shortest lived of any class of the human race."‡

Mr. Stevenson, for twenty years a resident of South America, says, the mulatto is seldom so robust as his parents; he appears to be of a delicate constitution.¶

Says Dr. Davy, although believing in the fertility of mulattoes, "I doubt if his (the negro's) strength of constitution is improved by the infusion of European blood; he seems to be more delicate and less enduring."§

Doctors Spix and Martius, the eminent travellers in Brazil, who went out by command of the king of Bavaria, alluding to a swelling of the glands of the neck, very common in certain parts of the empire, and which much resembles the Swiss goitre, say, that the people who suffered from it were, "for the most part, mulattoes," who had, "independent of this, no very agreeable features."¶

Etwick and Long, the historians of Jamaica, accord in sta-

\* *Types of Mankind*, p. 399.

† Many persons exaggerate the number of fugitives. We give the following list, which, we believe, correct. During the year ending June 1850, 1,467 slaves were manumitted, and 1,011 escaped, as follows:

	Manumitted.	Fugitives.		Manumitted.	Fugitives
Delaware .....	277	26	Alabama .....	16	29
Maryland .....	493	279	Mississippi .....	6	41
Virginia .....	218	83	Louisiana .....	159	90
Kentucky .....	152	96	Texas .....	5	29
Tennessee .....	45	70	Arkansas .....	1	21
North Carolina .....	2	64	Missouri .....	50	60
South Carolina .....	2	16			
Georgia .....	19	89	Total .....	1,467	1,011
Florida .....	22	18			

‡ Cited by De Bow. *Trade and Commerce of the United States*, p. 297.

¶ *An Historical and Descriptive Narrative of Twenty Years in South America*, by W. B. Stevenson, 3 vols. vol. i, p. 307.

§ *West Indies*, p. 82.

¶ *Travels in Brazil*, vol. i., p. 316.

ting that in that island the intermarriages of mulattoes are less prolific than the alliances contracted by one of these hybrids with the parent stock, whether of the white or negro race.\*

Dr. Von Tschudi, in speaking of the decline of population in Peru, states, that of 1,682 births in Lima, during ten months of 1841, 860, or more than half, were illegitimate; during the same period, 495 dead children were exposed, a considerable number of whom were supposed to be "destroyed by their mothers." Of these illegitimate births, *nearly two thirds, and of the dead children exposed, fully four fifths, are mulattoes!*† This reveals a state of crime and mortality, among this race, truly shocking.

Judge Este (of Cincinnati) "mentioned that he had been informed, by the Professor of Political Economy in New York University, that the average length of life among the free blacks (mostly mulattoes) in the State of New-York, is seven years; and that the negro population is dying out rapidly in all the free States."‡

Says the Hon. Miss Murray, speaking of the extinction of the free negroes in the North, most of whom are mulattoes:

"Gov. Fish told me, that in his experience it has worked so rapidly, that his family, having about fifty years ago freed their negroes, *though at the same time allowing them a claim for aid and future protection—letting them have the cottages and the ground, to which they had been accustomed—still, under these advantageous circumstances, they have gradually dwindled away.*"||

We cannot state positively that *these* were mulattoes, but it is to be presumed the majority of them were, as is generally the case, in the Northern States.

In the island of Porto Rico, the negro slaves increase with more than double the rapidity of the mulattoes, notwithstanding the constant additions made to this class by amalgamation.§

Dr. Von Tschudi found, by a comparison of the lists of births and deaths in Lima, which, as is well known, contains a very mixed population, that, from the years 1826 to 1842, there were, on an average, annually 550 more deaths than births.¶

As a last example, take Mexico, with its miserable decaying population of hybrids. Here we find that the negro race

\* Cited by M. Quatrefages, *Revue des Deux Mondes*. Mars, 1857.

† *Travels in Peru*, p. 161.

‡ *America by River and Rail*, by Wm. Ferguson, p. 299.

We should remark that the majority of the free blacks in the United States are mulattoes, while only about one twelfth of the slaves are so. Therefore, much that we have said of free negroes, their mortality, vice, &c., properly belongs to the mulatto element, in which they are mixed in the different States.

|| *Letters, &c.* vol. i., p. 273.

§ *An Account of the Present State of Porto Rico*, by Col. Flinter, p. 206.

¶ *Peru*, p. 162. The cause he thinks to be the common crime of abortion.

has been almost entirely absorbed, so that there are only a few thousands (we doubt if, now, there are that many hundreds) of pure negroes left; they have amalgamated with whites, Indians, Mestizos, &c.; while, on the other hand, the Spaniards have amalgamated freely with all the inferior races of the country, so that now the *hybrid population of that country is double that of the white*. An analysis of it, as estimated by Brantz Mayer, in 1850, shows that it was composed of—

Negroes.....	6,600
Indians.....	4,354,886
Whites.....	1,100,000
Mulattoes, Mestizos, Zamboes, and other half-breeds.....	2,165,345
Total.....	7,626,831*

Can any one feel at all surprised to learn that a population so composed, is in the last stages of decay; that disease makes the most frightful ravages among them; that anarchy is the rule; that the country is overrun with robbers; that every one goes armed; and that it is dangerous to leave the walls of a city? Even among those who have never devoted a single thought to the subject, does not the words "*mixed breeds*" convey an instant idea of *weakness*?

The evidences daily multiply, that the poor Mexicans are a prey to enemies of all kinds, and on all sides. Indians, highwaymen, dissolute priests, avaricious rulers, ambitious but weak revolutionists, cholera, disease in every form, idleness, and immorality, are all sapping the vitality of the state.

When the cholera first visited Mexico, says a recent traveller, its passage through the country was like the ravages of the Angel of Death *among the Mestizos*, and the *fragments of decaying races*.†

"Durango," says Mr. Von Tempsky, "not more than ten years ago numbered nearly thirty thousand inhabitants; cholera, and the incursions of the Indians, have since done their work, so that, at the time of my visit, in 1853, the population was reduced to 8,000."‡

These facts and observations, selected from among hundreds

\* *Mexico, Aztec, Spanish, and Republican*. By Brantz Mayer, former Sec'y of Legation. Vol. ii., p. 43. A *Mestizo* is the offspring of a white father and Indian mother; a *Zambo negro*, of a white father and mulatto mother; a *Zambo*, of a mulatto father and Zambo mother. The term *Zambo* is now very indefinite. In Peru, a *Zambo* is the offspring of a woman (who is the daughter of a negro father and mulatto mother) by a mulatto husband. (See Von Tschudi, p. 114.) But in Mexico the term was originally applied to the descendant of the negro and Indian; it is, to-day, says Humboldt, restricted to the descendants of negroes and mulattoes. (*La Nouvelle Espagne*, t. i., p. 367.) The terms used to describe the hybrid populations of South America and Mexico are so numerous that travellers may be well excused for confounding the different breeds of Chinos, Leperos, Zambos, Mestizos, and their different varieties, as Chino-oscuro, &c.

† Wilson's *Mexico*, p. 314.

‡ Mitler. *Travels in Mexico and Guatemala*, p. 47.

that might be adduced, are sufficient to prove the weakness and great mortality to which human hybrids are subject, and also to render it extremely probable, that there is a limit to their prolificacy—a point at which they (we refer to the mulatto portion of them) become sterile.

We will now attempt to show that the mulattoes, as well as being the shortest lived of the human race, are also the most utterly abandoned and profligate of any civilized people on earth. Whether we examine through time, or through space, or through both together, there is a unanimity in the observations of travellers, and in exact statistics on this point, which is absolutely startling.

To go back, then, nearly two centuries and a half ago, we find that old and observant traveller, Bosman, describing the mulattoes of Guinea, in Africa, in terms which would answer almost equally well for that race in any part of the world at the present day.

He says: "They are made up of a parcel of profligate villains, neither true to the negroes nor to us, nor, indeed, dare they trust one another; so that you very rarely see them agree together. They assume the name of Christians, but are as great idolaters as the negroes themselves. Most of the women are public prostitutes to the Europeans, and private ones to the negroes, so that I can hardly give them a character as bad as they deserve. I can only tell you, that whatever is, in its own nature, worst in the European and negroes, is united in them, so that they are the sink of both."\*

Father Merolla, who was in Congo a little more than a century and a half since, observes:—

"Of the mulattoes, born of a white and a black, whereof there are great numbers here, I can never say enough. They hate the negroes mortally, nay, even their own mothers that bore them, and do all they can to equalize themselves with the whites; which is not allowed them, they not being permitted to sit in their presence. . . . Those among these people that are soldiers, and travel about the kingdom, exact as much service and respect from the negroes as the whites, causing themselves to be carried in nets . . . if perchance they have occasion to eat on the road, they take whatever eatables they can meet with, without thanking the negro they have them from; and if he should happen to murmur but in the least at their injustice, instead of making him satisfaction, they will pay him with bastinadoes and blows."†

But to come down to the travellers of our own days. Mungo Park, speaking of the Moors of Ludamar, and of the neighboring kingdoms south of the Desert of Sahara, and adjoining the territory of the negroes, says that they resemble in

\* *Bosman's Travels*, Pinkerton's Collection, vol. xvi., p. 395.

† *Merolla's Voyage to Congo*. Pinkerton's Collection, vol. xvi., p. 296.



their persons the mulattoes of the West Indies, to so great a degree, as not to be easily distinguished from them, and in truth the present generation seems to be a mixed race between the Moors (properly so called) of the North, and the negroes of the South; *possessing many of the worst qualities of both nations.*"\* René, Caillé, and other travellers, also describe the excessive cruelty of these Moorish mulattoes.

The Rev. Mr. Bowen, a missionary now in Africa, says: "The mulattoes on this coast [viz. of Guinea] are generally weakly in body, and frequently worthy to be regarded as the meanest of mankind."†

"At Mocha," says Dr. Pickering, who accompanied the late United States exploring expedition around the world—"at Mocha I met with a class of people more or less mixed, who were called 'Hadem,' a term which appeared to be equivalent to that of '*low people*.' . . . They were characterized as a sort of Arabian-negro, coming from the interior or the Desert, who, among other usages, practise eating dead animals."‡

So that hybrids, even by the low populations of Africa, are described in contemptuous terms.

But to leave Africa and return to the Western World.

Howison, the historian of Virginia, states, that during forty-five years the number of white convicts in the different penitentiaries of that State, was in the ratio of 1 to about 328 of the whole population; while the number of *colored* convicts was 1 in 67. The free negroes and mulattoes are *unquestionably*, says this historian, the *most vicious and corrupting* of the varied materials composing our social system.§

Stephenson, for twenty years a resident among the mixed breeds of South America, remarks: "I have frequently observed that *nine tenths* of the convicts for different crimes at Lima were freed slaves, *generally Zamboes.*"||

"The Zamboes," continues this traveller, "are morose and stubborn, partaking very much of the character of the African, but prone to more vices. A greater number of robberies and murders are committed by this cast than by all the rest, except the Chinos"¶ (a half-breed of the negro and Indian).

Von Tschudi's description of these Zamboes is equally bad; and they are probably, as most travellers represent them, the most disgusting, as well as the worst creatures on earth. They differ from the mulatto in that the negro blood is principally from the male side.

\* *Travels*, chap. ix.

† *Central Africa*, chap. vii.

‡ *The Races of Men*, p. 192.

§ Cited by Olmsted. *Seaboard Slave States*, p. 125.

|| *Historical Narrative of Twenty Years' Residence in South America*, by W. B. Stephenson, vol. i., p. 434.

¶ Stephenson, vol. i., p. 309. The Chino hybrid, remarks this writer, "is cruel, revengeful, and unforgiving; very ugly, as if his soul was expressed in his features; lazy, stupid, and provoking."

This traveller remarks :

"They are the most miserable class of half-castes. With them every vice seems to have attained its utmost degree of development; and it may confidently be said that not one in a thousand is a useful member of society, or a good subject of the state. Four fifths of the criminals in the city jail of Lima are Zamboes. They commit the most hideous crimes with the utmost indifference, and their lawless propensities are continually bringing them into collision with the constituted authorities. In moral nature they are below the negroes, for they are totally wanting in any good qualities possessed by the latter."\*

Von Tschudi sums up his experience of the mixed breeds of Lima in the following words :

"As a general rule, it may fairly be said, that they unite in themselves all the faults, without any of the virtues, of their progenitors. As men they are greatly inferior to the pure races, and as members of society *they are the worst class of citizens.*"†

Bonelli, an attaché of the English Legation at Bolivia, describing the village of Tipuani, says that it presents to the eye of the stranger one of the most miserable and desolate localities which it is possible to imagine, and adds that "the inhabitants consist chiefly of Choloos (a species of half-breed), mulattoes, and blacks, who are employed in the mines, and *whose vices and profligacy surpass all description.*"‡

In the interesting travels of Mr. Wallace, a naturalist, who resided for some time in Brazil, we find a description of Barra, a city situated on the Rio Negro, a short distance above its junction with the Amazon: "Its population," says Mr. Wallace, "is five or six thousand, of which the greater part are Indians or half-breeds; in fact there is probably not a single person born in the place of pure European blood, so completely have the Portuguese *amalgamated* with the Indians." (The reader now knows what will follow as well as if he had already read it.) "Morals," continues our traveller, "are perhaps *at the lowest ebb possible in any civilized community.*"§

Moreau de St. Remy tells us that the mulattoes of Hayti, with some exceptions, are less moral and less intelligent than in 1789, and that concubinage is the rule with them rather than the exception ("l'état regulier").

Of the free negroes of Cuba (the majority of them, as we should judge, mulattoes), we are informed by the Countess Merlin that ignorance and laziness speedily develop in them vices, and that they are generally the receivers of stolen goods.||

\* *Peru*, p. 119. Madame Calderon de la Barca, says that the Zamboes are the most frightful human beings that can be seen. (*Life in Mexico*, p. 301.) Wilson terms them "disgusting looking beings." (*Mexico*, p. 311.) Both these travellers use the word in reference to the negro and Indian cross-breed.

† *Peru*, p. 91.

‡ *Travels in Brazil*, p. 165.

§ *Travels in Bolivia*, vol. i., p. 267.

|| *La Havane*, vol. ii., p. 138.

Dr. Nott has for a long period been endeavoring to obtain a certain kind of statistics among the mulatto population of the United States, and found it almost impossible owing to their immorality. He remarks :

"There are some 4,000,000 negroes in the United States, about whom circumstances, personal and professional, have afforded me ample opportunities of observation. I have found it impossible, nevertheless, to collect such statistics as would be satisfactory to others on this point, and the difficulty arises solely from the want of chastity among mulatto women, which is so notorious as to be proverbial. Although often married to hybrid males of their own color, their children are begotten as frequently by white or other men, as by their own husbands."\*

But the criminality of the mulatto is not greater than his cruelty, and woe to the race, white or black, which falls into his hands when in power.

The terrible insurrection in Hayti, with its shocking barbarities, commenced among mulattoes, and was instigated by the mulatto Ogé.

In Brazil, the Mamelucos, a race of half-breeds, made war upon the Indians of Paraguay, and it was reckoned that, in a hundred and thirty years, they had made slaves of upward of 2,000,000 Indians; and it appeared, by authentic registers, that so harsh was the treatment inflicted, that of 300,000 captives carried away by them, scarce 20,000 remained at the end of five years—a mortality of 90 per cent. !†

Speaking of the possibility of an insurrection in Brazil, Mr. Gardner says :

"In such an event, the whites will be sure to suffer from the savage rapacity of the mixed races, *especially those who have African blood in them*; for it is to be remarked that the *worst of criminals spring from this class*, who inherit, in some degree, the superior intellect of the white, while they retain much of the cunning and ferocity of the black."‡

Thus we perceive that there is a wonderful unanimity in all the accounts we have, concerning these most unfortunate people; and in whatever country we find them (although there are noble individual exceptions), we are generally called upon to deplore their profligacy and vice.

Such is the general character of mulattoes, and such is the breed to which the industrious citizens of the United States—the Englishman and Irishman, the German and Frenchman, the Swede and Italian, the native-born American, and the negro, are invited, in the name of philanthropy, to reduce

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\* See *Types of Mankind*—Article. *Hybridity*.

† Mansfield's *Paraguay, &c.*, p. 442, and Kidder's *Brazil*, p. 369.

‡ *Travels in the Interior of Brazil*, by George Gardner, F. L. S., p. 21.

themselves! *We are invited to destroy a dozen races to produce this one miserable breed!*

Does not humanity, to generations yet unborn, protest against such madness? Does not religion declare it criminal? Do not the decayed and dissolute hybrid populations of Mexico and South America, who, in less than three centuries, have destroyed that noble and chivalrous race of Spaniards, once the grandest and most powerful on earth—do not they cry, “Beware of amalgamation”? Do not the statistics of our prisons, the narrations of our travellers, the reports of our physicians, the observations of our philosophers, and the lessons of history, from the days of the Canaanites down to the present time, all lift their warning voice against amalgamation?

And yet we tremble as we behold, on the one hand, yawning at our feet, this gulf, irremovable and ever ready to swallow up all that religion and civilization have accomplished during three centuries; and on the other, the tremendous pressure of an ill-founded European and New-English public opinion urging, nay forcing, to the fatal plunge! We tremble, too, when we think how much this pressure is increased by the power of religious and philanthropical fanaticism, those blind forces which, guided only by passion, destroy much of that good which Christianity and true humanity have accomplished. Indeed, there is now raging a negro mania, which threatens to blast not only the future of the negroes themselves, but to kindle a conflagration, the desolating effects of which will be felt by every nation under the sun.

In the matter of amalgamation, however, we perceive one great safeguard, which we believe sufficient to preserve the Anglo-Saxon race from the mad step to which they are urged,—and this is what is termed “*prejudice of color.*”

It is said of the elephant, that when urged by his keeper to cross a bridge which is not sufficiently strong to support his weight, the sagacity of the brute rises superior to the intellect of the man, in the perception of the danger, and he refuses to encounter the peril; it is not denied that the intellect of the man would, by a careful examination of the bridge, soon arrive, by a scientific process, at conclusions similar to those formed instantaneously by the instinct of the elephant; nevertheless, the safety of both is due to the sagacity of the latter rather than to the superior wisdom of the former.

The case is not very different with those large populations of laborers who annually arrive in the United States, and who refuse intermarriage with the black or mulatto women (many of whom would bring them quite comfortable little pieces of

property), merely on account of that sagacity or instinct called "prejudice of color." Now, it cannot be pretended that a poor Irishman, who can neither read nor write, has examined the subject of amalgamation for himself, and has discovered that his hybrid offspring will be a miserable race, neither is it possible that he should have learned this by observation; it is, therefore, a kind of instinct which preserves him from doing that which he is counselled and invited to do by superior intellects at home, who, like the elephant's keeper, urge a fatal step, merely because they have not *examined* its consequences.

Now about this "prejudice of color," of which so much is said, we wish to make a few observations. A prejudice is an opinion formed without an examination of the facts necessary to a just conclusion; but of all those immediately interested in the subject of amalgamation in the United States, we believe that more than three fourths have no prejudice in the matter, but have formed their opinions from either examination or observation. It does not require a long time for a poor Irishman or German, who has the spirit to leave his home and friends to cross the Atlantic, and who is full of energy and industry, stimulated by their fair reward—it does not require much time for such a person to perceive that the free negroes around him are throwing away their golden opportunities, and leading lazy and vicious lives; he therefore first avoids, then despises, and finally perhaps persecutes those whose lives are such that they are unfit to be his associates. This hatred is afterward intensified in the Northern States, by the efforts made to force the whites to associate with the free negroes; while in the South, where no such attempts are made, and where mulattoes and free negroes rise in estimation just according to their worthiness, they are sometimes held in esteem and affection, and we believe always so, if meritorious.\* Now it is this prejudice of color, or rather *aversion to hybridity* (as we may more properly term it), on the part of the whites, that will preserve the black and white races from destroying one another by amalgamation, and prevent all those evils which we have shown to be everywhere entailed upon the mulatto breed. The active operation of this aversion must of necessity exclude the blacks and mulattoes from all political privileges, and all social connection on terms of equality with the whites. And if the reader

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\* Some years since, two of the most fashionable tailors in New-Orleans were free mulattoes, very gentlemanly and well-bred men, and who were certainly more respected than we have ever seen any white tailors in other countries.

will only reconsider what we have written about mulattoes, and apply his reason to the subject, we think he will decide that these social and political distinctions are founded in *true humanity*. The question is just this—shall the United States contain, after a given number of generations, a decaying population of perhaps twenty millions of idle, quarrelsome, effeminate, and vicious half breeds, ready to fall a prey to any power that chooses to come and enslave them? Or shall they be a nation of two or three hundred millions of people flourishing, industrious, and enterprising, and still offering a home, and the highest honors of the state, to all those who choose to come and avail themselves of them by virtuous and laborious lives? Three centuries ago this question was virtually put to a nation more powerful than the United States are to-day—a nation whose fleets girdled the globe, whose conquests spread over continents, and whose missionaries were in every land; but to-day the colonies founded by that nation are among the weakest countries of the globe, claiming the title of states; and, undoubtedly, one great cause of this decay has been the licit and illicit connection of the Spanish race with negroes, Indians, and other barbarians, thus producing the hybrid populations we behold in Mexico, and many of the South American States.

If this “aversion” could be overcome in the United States, then would the white race go *deliberately, and criminally, and cruelly*, to produce a breed of beings, who, they are morally certain, are doomed to pass miserable and vicious lives, hating and hated, and whose end is extinction. And yet hundreds of thousands of persons advocate all this misery, simply because they have heard of a truly worthy mulatto (as we have met many), who has had to endure some hardships on account of his color.

This aversion to hybridity, then, is the safeguard of the people—the *pledge to future generations, yet unborn, that they shall be brought into the world with noble instincts, and healthy bodies, instead of with vicious proclivities and diseased organizations*. But do away with the social and political distinctions now existing, and you immediately turn all the blacks and mulattoes into citizens, co-governors, and acquaintances: and acquaintances, as Wilberforce aptly remarks, are the raw material from which are *manufactured friends, husbands, and wives*. The man whom you associate with is next invited to your house, and the man whom you invite to your house is the possible husband of your daughter, whether he be black or white.

If we examine the practical operation of this principle in other countries, we shall find that just in proportion as this aversion to hybridity, on the part of whites toward blacks, or this prejudice of color, if you will, is done away with and abandoned, just in that proportion is the white population of those countries reduced in the standard of civilization and morals.

We will consider first the island of Antigua, of which the resident English society has generally been considered more intellectual and refined perhaps than that of most of the other West India islands. Here, says Mr. Baird, various attempts have been made from time to time, by liberal-minded governors and others, to break down the feeling which isolates the classes, and particularly the colored people from the whites, but *only with very minor effect*; it is but the simple truth to say, that *there is little homogeneousness of feeling or of sympathy in regard to matters of social intercourse.\** This is natural enough and explains itself; it is the same thing that we observe in the States.

Now if we turn to the island of Cuba, we find a white population far in advance of the revolted colonies of Spain, because still upheld by the constant infusion of the pure blood of the mother-country; nevertheless, intellectually and morally, the whites of Cuba are far behind those of Antigua; here there, then, is not so broad a difference between the capacities of the free negro and of the Creole, as there is in Antigua between the same class of persons and the resident English; consequently, the social distinctions are less marked, and indeed, as we are informed by the Countess Merlin, the blood of the Indian or African is sometimes seen to mingle in the offspring of parents of noble birth, the result of legitimate and avowed wedlock.†

But let us go still lower. In the empire of Brazil, owing to its immense body of negroes, its large production of coffee, and its intelligent corps of foreign merchants princes settled in the capital, and principal seaports of Pernambuco, Bahia, &c., there is a great deal of commercial activity; and this in connection with the several lines of steamers running from Rio to various parts of the world, cause a fictitious show of civilization and advancement which do not exist *nationally*, but are confined to the seaports (or show-ports, as they may be termed, since they are not unlike certain very showy Paris shops, where all the goods are in the windows and none inside).

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\* *West Indies*, vol. i., p. 51.

† *La Havana*, t. ii., p. 123.

Throughout the interior of Brazil, we find a degraded and ignorant population, presided over by a still more degraded priesthood, so that the vast body of the people of the empire are undoubtedly inferior to the Spanish Creoles of Cuba. Here then the negro approaches still nearer to the low standard of civilization prevailing around him, and consequently he enjoys not only the same social but the same political rights as any of the natives of the country.

"Indeed," says Lord Brougham, "the colored race was better treated in the empire of Brazil than by our American kinsmen. Liberated Africans had all political rights, save that of holding office; and free Creoles, without distinction of color, had all rights, without exception, and not merely by law, but in practice; men of color filling high places both civil and military, and being received in society on the same footing with whites. The constitution of Brazil rested upon the two great pillars of representative government, an extensive elective franchise (every person having a vote who possessed £20 a year in any way), and two chambers—one elective, for four years, the other for life."\*

Thus the negro, who, amid the higher civilization of Cuba, had acquired only a few social privileges, and amid the still higher British society of Antigua, none, has, in the lower one of Brazil, acquired both social and political rights.

If we cross the continent to Peru, we meet with a population which, being unvivified by the civilizing influences of commerce, is sunken still lower than that of Brazil, and although, owing to a different form of government, the political privileges of the negro are not so great, yet socially the distinction between him and the people generally is still less marked than in Brazil; in the latter country a talented mulatto rises to a high position; but the mass of the free negroes do not appear to enjoy social privileges to such an extent as in Lima, for example, while one will frequently find all classes assembled together promiscuously; in the restaurants, for instance, of this city, says Von Tschudi, "*The Congo negro, the grave Spaniard, the white Creole, the Chino, together with monks and soldiers, may be seen all grouped together, and devouring, with evident relish, refreshments served out in a way not remarkable for cleanliness.*"†

In Balize, too, amalgamation is common; and Stephens writes:—

"Before I had been an hour in Balize, I learned that the great work of practical amalgamation, the subject of so much angry controversy at home, had been going on quietly for generations; that color was considered mere matter of taste; and that some of the most respectable inhabitants had black wives and mongrel children."‡

But, last of all, let us take the country which is perhaps the

\* Speech, House of Lords, 28th June, 1835.

† *Central America*, vol. i., p. 12.

‡ *Peru*, p. 151.



most degraded of any of the important states in the Western World, and here we find all prejudice of color absolutely abandoned; there is no aversion to hybridity, no distinction between white and black races. And why? because we *have reached a point of civilization nearly as low as the level of the negro*; in fact, in this respect one would be puzzled to decide which of the two countries is the more elevated, Mexico or Hayti.

We have before alluded to the low condition of the people of Mexico, and stated that the half-breeds were double the number of whites; the estimate given by Brantz Mayer of the latter, in 1850, was 1,100,000. But Mr. Wilson, a more recent traveller, though we do not pretend to say so high an authority, doubts if there are "half that number,"\* and from what we have seen of the country, as well as read of it, we are inclined to believe that he is correct. But taking the estimate of Brantz Mayer, we find that the proportion of people who could read and write among the whites and mixed races was *only twenty per cent.*, while among the negroes and Indians it was only *two per cent.*; therefore, out of a population of seven and a half millions only about seven hundred and forty thousand possessed the lowest rudiments of education.† This is the *extent* of education; its *character* even among the higher classes is generally of a very low grade; for this kind of observation no one had better opportunities than Madame Calderon de la Barca, the wife of the Spanish minister.

"Generally speaking, then," says this lady, "the Mexican senoras, and señoritas, write, read, and play a little, sew, and take care of their children; and when I say they read, I mean, they know how to read, and when I say they write, I do not mean that they can always spell. . . . I do not think that there are above *half a dozen married women, or as many girls above fourteen*, who, with the exception of the mass-book, read any one book through in the course of the whole year."‡

Says Mr. Wilson, the white men "are superior to the Indian in little else, except in the gilding with which they cover their vicious and corrupt lives."||

This traveller then describes the Mexican peon or common laborer, who, he says

"Is immensely below the American laborer, and still has to be watched as a thief, for the want of a little morality intermixed with his religious instruction. It is a degrading sight to stand at the door of one of the large coach manufactories at Mexico, and to witness the manner in which they search them, one by one, as they come out."§

And then the mechanic, who is even on a footing with the

\* *Mexico and its Religion*, by R. A. Wilson, p. 281.

† *Mexico, Aztec, Spanish, &c.*, by Brantz Mayer, vol. ii., pp. 43 and 44.

‡ *Life in Mexico*, pp. 179 and 180.

|| *Mexico*, p. 289.

§ *Mexico*, p. 281.

peon, and subsists on "griddle-cakes, with black beans and red pepper," and whose lodgings "are a palm-leaf mat on a stone or earthen floor, while his serape does duty for a blanket at night."\*

And, finally, the clergy, of whom he remarks, that, in depravity of morals, "it is hard to say which of the fraternities has reached the lowest level, though common consent concedes the palm to the Dominicans."†

Now, the first idea of the reader on considering the degradation of this population, which he well knows, and which we have only again hinted at in the above extracts to refresh his memory, will be, a feeling of surprise that the negro of our day could so far overcome his prejudice of color, as to mingle his pure black blood with that of such a diluted race! Be that as it may, the statistics show that he has; and Mr. Olmsted shows that this mixture is not illicit but lawful; the Mexicans *consort freely* with the negroes, making no distinction from pride of race.‡

It is well known that large numbers of slaves annually run away from servitude in Texas, and crossing the Mexican border, become citizens of that republic. "There," said one of them to Mr. Olmsted, "the Mexican government was very just to them, they could always have their rights as fully protected as if they were Mexican born. He mentioned to me several negroes whom he had seen in different parts of the country, who had acquired wealth and positions of honor. Some of them had connected themselves by *marriage with rich old Spanish families*, who thought as much of themselves as the best white people in Virginia. In fact, a colored man if he could behave himself decently, had rather an advantage over a white American, he thought the people generally liked them better. These Texas folks were too rough to suit them."§

The truth is, these runaway negroes, trained to labor, and disciplined by mild, but firm, and superior intelligences in the Southern States, having been surrounded, too, from infancy by a healthy and vigorous civilization, on arriving among the effeminate hybrids of Mexico, where everything is tumbling to decay, immediately perceive their own superiority; and we

\* *Mexico*, 282.

† *Ibid.* p. 33. Brantz Mayer also describes another class—the somewhat celebrated lepero, a sort of half-breed—He says:—"The *lepero* is a variety of the Indian, and combines in himself most of the bad qualities of the two classes from whose union he derives his being. . . . His wants are so small that he may be liberal in his vices; he regards work as an odious imposition on human nature. . . . an occasional crime or quarrel, which is terminated by a resort to knives, sends him several times every year to the public prison. . . . a branch of this nomadic horde engaged in thieving." *Mayer*, vol. ii., p. 27.

‡ *Olmsted, Texas*, p. 163.

§ *Texas*, p. 325.

think, under the circumstances, deserve great credit for the readiness with which they consent to intermarry with the "*old Spanish families*" of the country. One of them remarked, with unconscious, but inimitable humor, to Olmsted, that "*colored men could make money faster than the Mexicans, because they had more sense!*"\*

There is something very comical in the first impression caused by this remark, but it also has its grave side. It contains a history of three centuries, a lesson to philanthropists, and a warning to nations.

Three centuries ago there might have been seen, amid the palaces of Madrid, the proud forms of those haughty and indomitable conquerors of the New World, the Pizarros and the Corteses, the Balboas, and the Alvarados, and beside them a savage, black and disgusting in features and habits, but still a curiosity, even in Spain; the former look and act the gods, their faces shine with wisdom, and the physiognomy of their very bodies is valorous; the latter, the poor negro, is stupid and brutish of countenance, ill-shapen in body, and contrasts unfavorably even with the rich mettled horse of the Spanish hidalgo. A sculptor would place the heel of the Spaniard upon the neck of the negro! Three hundred years roll round, the scene is transferred to Mexico; the negro savage has been in a land of industry, where labor is the law for white and black, and his blood has been kept pure—the Spanish hidalgo, on the other hand, has lived in idleness, and lazily amalgamated with whatever chance has offered—the two now stand side by side, the negro erect, lofty, and intelligent, and the hybrid descendant of the once glorious Spanish conquerors a slavish, effeminate, and ignorant being. The sculptor now places the heel of the negro upon the neck of the Spaniard!

The sketch, if premature in all its details, is yet exactly true in the main points of the rapid decay of one race by hybridity and idleness, and the rapid advancement of another by purity of race and by regular industry.

Thus it is true that there is a point to which hybrid civilization has descended, and to which negro civilization has ascended, where all colors and classes meet on one level; as you ascend from that point, so increases the aversion of the whites to being thrust down to an equality with the negro, (sympathies cannot be forced); and as you descend from that point, so will the negro who, in the United States, has made

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\*Texas, p. 324

great advancement, feel himself superior to the mongrel breed, with whom he is brought in contact, so as ultimately to experience an aversion even to amalgamation with them. All this is but human nature, and a wise provision it is. It prevails everywhere, and nowhere would it be stronger than among the philanthropists of England and certain parts of New-England (where the grade of civilization is very high, and morals very pure), if they had a few millions of negroes settled among them.\*

We think that every humane man, who will carefully examine this subject for himself, will arrive at the same conclusion as the writer of these few suggestions and facts—viz., that to encourage amalgamation is to encourage the commission of crime and cruelty, the increase of ignorance and misery, and to insure the destruction of two races in attempting to elevate one.

When public opinion in England and the Northern States changes on this subject—when the attempt is no longer made to place the free negro of the latter country in a position which he cannot occupy—when the efforts to make the black and white amalgamate cease—then, and then only, will the colored man in the North begin to be treated with kindness, as he is in the South, and that animosity now so bitter against him begin to subside. But even then, the free negro must reform his life before he can be respected, or even willingly tolerated, anywhere.†

\* As an example of what may be called the sentimental feeling on this subject which prevails among persons generally, who have scarcely ever seen a negro, we may cite the following paragraph from Mr. Weld's *Travels in the United States*. An accident, it appears, had happened to the railway carriages in which Mr. Weld was travelling, on account of which the passengers (no one being injured) were compelled to form an impromptu "pic nic" party:

"During our repast," says Mr. Weld, "which was prolonged *pour passer le temps*, the poor slaves sat apart, unheeded by all but myself. *It would, indeed, have given me great satisfaction to have had it in my power to gather them within our circle, but this I knew was impossible.*"—p. 251.

Now what reason can be alleged why those servants should have been brought to the table with the passengers, and "gathered into their circle"? Were they despised because they sat apart? Is it the custom in any part of the world, when dinner is announced, to descend to the kitchen and invite John and Thomas, and Mary and Susan, to join the guests at table in the drawing-room? Nay, are not John and Thomas and Susan much happier in dining below, where their sympathies correspond, than with the ladies and gentlemen above?

Which of you having a servant ploughing, or feeding cattle, will say unto him by-and-by, when he is come from the field, 'Go and sit down to meat,' and will not rather say unto him, 'Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken, and *afterward thou shalt eat and drink*'?

† It is curious that the Mosaic law forbids, even in material things, anything approaching amalgamation:

"Thou shalt not sow thy vineyard with divers seeds.

"Thou shalt not plough with an ox and an ass together.

"Thou shalt not wear a garment of divers sorts, as of woollen and linen, together," &c.—Deut. xxii. 9, 10, and 11.