

THE NEGRO AS A DISTINCT ETHNIC FACTOR IN CIVILIZATION.

BY WILLIAM LEE HOWARD, M.D., BALTIMORE, MD.

Huxley once said: "Knowledge does not go beyond phenomena." This aphorism does not hold good among the majority of those who write and talk on the "Negro Question," because few of these people have any distinct knowledge of the peculiar phenomena seen in the African race. At least, it appears that the physiologic and anatomic facts—or phenomena—which prove the negro to be a distinct ethnic factor are either unknown or unrealized by those who attempt by schools and colleges to give the negro the ethical feeling of the Caucasian. The attitude of complacent moralists, the preaching of far distant ascetics, and the Sunday-school advice of the New England maiden who would take the African to her bosom, would be amusing were it not for the serious conditions underlying the misunderstood facts.

The truth is that the negro of to-day, untrammelled and free from control, is rapidly showing atavistic tendencies. He is returning to a state of savagery, and in his frequent attacks of sexual madness, his religious emotionalism, superstition, and indolence, is himself again—a savage. This animalism, this innate character of the African, will demonstrate itself more and more as he is allowed the liberty of his sway of ancestral sexual impulses, and as long as moralists and sociologists of the "suppressive school" continue to remain purblind to the negro's dominant physiologic and psychologic organism.

The anatomical and physiological conditions of the African must be understood, his place in the anthropological scale realized, and his biologic basis accepted as being unchangeable by man before we can scientifically and humanely place this ethnic factor where it belongs.

Let it first be understood that there can never

be any inter-racial relations of Caucasian and African, socially or sexually. Any such relation is prevented by the great sexual, anatomical, and physiological differences, and any attempt at such relation means complexly ruinous results.

The African is also unlike the Caucasian in secondary sexual characters, and this being so he can never be absolutely alike in the highest psychical processes. These facts are ignored by those who would have the African brought into social relations with the white woman, and by those who ignorantly believe that a few years of Latin and Bible teaching will deprive him of periodical erethisms of the sexual centers. When education and religious teaching change the biologic basis of his color it will also be able to change the anatomical and physiological reason for his sexuality and bestiality.

The Caucasian as a race is moral; the African as a distinct race is not immoral, he is unmoral, and no amount of education or training is going to change a non-existing element. This fact should never be lost sight of; it is one of the causes which produce the great psychic differences between the white and colored races. "These differences may be exaggerated or lessened, but to obliterate them it would be necessary to have all the evolution over again on a new basis. What was decided among the prehistoric Protozoa cannot be changed by act of Congress" (Geddes and Thompson). Biologic differences between races of distinct ethnic origin result in psychologic and social differentiation impossible to harmonize.

It is unscientific to attempt to study the adjustment and laws of society without a thorough knowledge of the structure of its individual parts. It is useless for philanthropists, preachers, and editors in the north, or any

other part of the country where the African is not understood or studied, to talk about school and college education controlling his hereditary racial instincts. His individual parts are not known to such people. Only he who knows life from the monad to *cell complex man* can intelligently discuss the negro question. To understand the ineradicable racial traits of the African one must know the structural life and habits resulting from a certain biologic basis. We must penetrate beneath superficial ideas, throw aside prudish philosophy, and open our eyes to anatomical and psychical facts if we wish to render justice to civilization. Silence regarding sexual matters must give way to vocative statements, for it is by these unavoidable statements that we must be guided in dealing with the negro question.

This great question can only be solved by dealing in concrete facts, not abstract principles; the latter method has been too long in vogue and has resulted in a miserable failure. As an example: The belief that the African was capable of living as hygienically and morally as the Caucasian was the great mistake made by those who deal in abstract principles. Physicians know that this false idea sets in action three of the most powerful enemies of mankind: insanity, tuberculosis, and syphilis—diseases which have been so conscientiously studied by the best minds during the last ten years, and whose causes and remedies we are beginning to comprehend. There is every prospect of checking and reducing these diseases in the white race, if this race is socially—in every aspect of the term—quarantined from the African.

It is not necessary here to dwell on the main anatomical points of difference that are known to exist between the Caucasian and the African. These variations show conclusively to the student ineradicable racial traits. The phylogeny of the negro will exert itself under all conditions. Those who would give the Afri-

can equal social recognition, who sincerely believe that instruction in the humanities will in a few decades bring him to appreciate and understand the ethical and moral code of the Caucasian, forget that centuries of contact with the brain-worker has not produced any mental effect in the African beyond those emanating from the medulla. Education as it is understood by the white man will never, in the full-blooded African, affect centers above those governing the animal instincts. It is a fact observed by those who are in a position to study the negro that with the advent of puberty all intellectual development ceases; even the "sound memory," which is the cause of much apparent precociousness, seems to be submerged by the growth and activity of sensuality. With the advent of puberty the negro shows his genic instincts to be the controlling factor of his life. These take hold of his religion, control his thoughts, and govern his actions. In the increase of rape on white women we see the explosion of a long train of antecedent preparation. The attacks on defenseless white women are evidences of racial instincts that are about as amenable to ethical culture as is the inherent odor of the race. It is this sexual question that is the barrier which keeps the philanthropist and moralist from realizing that the phylogenies of the Caucasian and African races are divergent, almost antithetical, and that it is gross folly to attempt to educate both on the same basis. When education will reduce the large size of the negro's penis as well as bring about the sensitiveness of the terminal fibers which exist in the Caucasian, then will it also be able to prevent the African's birthright to sexual madness and excess—from the Caucasian's view-point.

During these periods of sexual madness the negro has all the active symptoms of lycanthropia. There is a loss of controlling power over the higher centers of the brain, or else the

rabid impulses due to an overdevelopment of sexual energy in certain portions of the brain, which the normal power of inhibition—that which the white man possesses—cannot control.

“The free sexual life of the kraal and the raid, continued as it has been for ages, has given the negro male a sexual development, anatomical and physiological, unapproached except among the lower animals” (Barringer). The size of the penis as measured by Burton among many hundred negroes was found to be six inches, quiescent. According to the general law, to which this is no exception, the genital organs of the male are in proper proportion, as regards size, to the dimensions of the female organs.

The African's life from the age of puberty—when he is introduced to skatalogical rites which last for days amid much rejoicing—to death, is surrounded by ceremonies and superstitions, whose active bases are sensuality. These ceremonies and superstitions exist in the negro to-day, as is to be seen in the voodoo worship, in the camp meetings, and in the alleys of the large cities where the negroes segregate. With their fathers and grandfathers phallic festivals were tribal institutions. In the days when he was fed and taught to work, when his racial instincts were kept in proper channels, the camp meeting was first instituted, but religion played no part here. These gatherings in the woods at midnight were merely to gratify sexual craving; for unsatisfied sensuality frequently finds an equivalent in the shouting emotionalism of the African.

No extent of education has produced in the present-day negro any ethical understanding of the fidelity of married life. He has no code of ethics or morals to control adultery. What is among all races of the world carefully guarded, is among this race accepted as natural and treated with moral indifference. Every unphysiologic and antisocial act that tends to breed degenerate human beings, sinful, vicious, and

lustful, lies inherent in the African to-day. He will walk the alleys at night with a penis swollen from disease, and infect his bride-to-be with the same nonchalance that he will an hour later exhibit when cohabiting with the lowest of his race. These facts are well known to physicians, who have time and time again attempted to show the philanthropist that in the increase of insanity, tuberculosis, syphilis, and the concomitants of vice—crime, pauperism, illegitimacy—is the key to the “negro question.” What is needed by those who would place the negro on an equality with the white man is a knowledge of the negro's biologic basis, and also a knowledge of physiologic laws. This is the first order of the Bible and Christ, but the last one understood by our moralists and Bible teachers. These individuals should understand that the sexual instinct of the African approaches the animal. It appears to intensify at certain periods; it is then we have the raping of white girls. Freedom from control of a superior race, thirty years of attempted education, has resulted in the increase of sexual crimes and a decided reversion to savage lust.

Sexual instinct—as emotion, idea, and impulse—is a function of the cerebral cortex. The sexual sphere of the cerebral cortex may be excited, in the sense of an excitation of sexual concepts and impulses, by processes in the generative organs. Now as these organs in the African are enormously developed, as his whole life is devoted to matters appertaining to the worship of Priapus, it is to be expected that the sexual centers in the cortex are correspondingly enlarged. Whether the persons who talk about elevating the negro through education expect a diminution in the size of the sexual organs, thereby preventing excitation of sexual concepts; or whether having the negro boys brought up in schools with white girls is expected to inhibit cortical centers containing cells placed there on biologic principles, are questions not yet answered. The truth is, the negro

question has not been discussed after the manner of the holy books of Hebrews, which give "expressions plainly descriptive of natural situations." The question has been handled *virginibus puerisque*, and the *béguellerie* of New England female philanthropists has kept the essential racial facts from being told.

Dr. Mitchell, superintendent of the Mississippi State Insane Hospital for Negroes, writes me under date of January 30, 1903: "It seems strange that so few of the people in the Northern States have an appreciation of the selective differences between the Caucasian and African. This I think warps their judgment. I have been brought in close contact with the negroes all my life, both as a physician and planter, and believe I know them pretty well; and from my extensive observation am satisfied that education does not eliminate the superstition which pervades the whole race, whether literate or illiterate, and they have, as far as I know, but one redeeming characteristic, which is that they do

not entertain a vindictive spirit, but on the contrary are quite forgiving; and when this is said I believe it is the only virtue that belongs to them as a race."

Many years ago, long before the African was considered as an ethnic factor in civilization, "stay-at-homes" had dreams of an International Society, the effacement of race feeling, and a general intermingling of all races, social and marital. One man of the time, Chateaubriand, had the insight and foresight to clearly show that the idea was the fulfilment of unbaked minds. He wrote: "The madness of the moment tends to achieve the unity of people, and to make but one man of the whole race. Well and good; but in acquiring general faculties will not a whole series of private sentiment perish? Good-bye to the delights of home, good-bye to the charms of the family; among all those beings, white, yellow, and black, reputed as your fellow countrymen, you would not be able to throw yourself on a brother's neck."

THE DANGERS OF AN EXCLUSIVE MILK DIET IN NEPHRITIS.¹

BY ALFRED C. CROFTAN, M.D.,

Professor of Medicine, Post-Graduate Medical College, Chicago.

There is a wide-spread popular prejudice in favor of an exclusive milk diet in nephritis. This we owe chiefly to the French school of clinicians ("le régime lacté doit être aussi absolu que possible," Dieulafoy), and to numerous imitators that this school has educated.

Many of the leading German authorities are endeavoring to give other rational régimes a fair trial. In this country some of the more careful clinical observers are also beginning to encourage more liberal feeding in nephritis.

The mass of general practitioners, however, and the laity, are still completely under the spell of the older teachings in regard to the

necessity of an exclusive milk diet in nephritis. That this is the case is documented by the large number of nephritics who drift to the specialists in large centers, with a heroic and at the same time pitiable history of having rigidly subsisted, on the advice of their physician, or without it, for months and even years on a diet consisting almost exclusively of milk.

That milk is a useful article of diet in the management of nephritis, probably the most useful article we possess, no one will gainsay; that milk should be given persistently and should constitute a large proportion of the food to be administered in these cases is also conceded; but I emphatically protest against the use of an *exclusive* milk diet in these cases, for

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