

## THE COLOR LINE

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Few evils are less accessible to the force of reason, or more tenacious of life and power, than a long-standing prejudice. It is a moral disorder, which creates the conditions necessary to its own existence, and fortifies itself by refusing all contradiction. It paints a hateful picture according to its own diseased imagination, and distorts the features of the fancied original to suit the portrait. As those who believe in the visibility of ghosts can easily see them, so it is always easy to see repulsive qualities in those we despise and hate.

Prejudice of race has at some time in their history afflicted all nations. "I am more holy than thou" is the boast of races, as well as that of the Pharisee. Long after the Norman invasion and the decline of Norman power, long after the sturdy Saxon had shaken off the dust of his humiliation and was grandly asserting his great qualities in all directions, the descendants of the invaders continued to regard their Saxon brothers as made of coarser clay than themselves, and were not well pleased when one of the former subject race came between the sun and their nobility. Having seen the Saxon a menial, a hostler, and a common drudge, oppressed and dejected for centuries, it was easy to invest him with all sorts of odious peculiarities, and to deny him all manly predicates. Though eight hundred years have passed away since Norman power entered England, and the Saxon has for centuries been giving his learning, his literature, his language, and his laws to the world more successfully than any other people on the globe, men in that country still boast their Norman origin and Norman perfections. This superstition of former greatness serves to fill out the shriveled sides of a meaningless race-pride which holds over after its power has vanished. With a very different lesson from the one this paper is designed to impress, the great Daniel Webster once told the people of Massachusetts (whose prejudices in the particular instance referred to were right) that they "had conquered the sea, and had conquered the land," but that "it remained for them to conquer their prejudices." At one time we are told that the people in some of the towns of Yorkshire cherished a prejudice so strong and violent against strangers and foreigners that one who ventured to pass through their streets would be pelted with stones.

Of all the races and varieties of men which have suffered from this feeling, the colored people of this country have endured most. They can resort to no disguises which will enable them to escape its deadly aim. They carry in front the evidence which marks them for persecution. They stand at the extreme point of difference from the Caucasian race, and their African origin can be instantly recognized, though they may be several removes from the typical African race. They may remonstrate like Shylock -- "Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same summer and winter, as a Christian is?" -- but such eloquence is unavailing. They are negroes -- and that is enough, in the eye of this unreasoning prejudice, to justify indignity and violence. In nearly every department of American life they are confronted by this insidious influence. It fills the air. It meets them

at the workshop and factory, when they apply for work. It meets them at the church, at the hotel, at the ballot-box, and worst of all, it meets them in the jury-box. Without crime or offense against law or gospel, the colored man is the Jean Valjean of American society. He has escaped from the galleys, and hence all presumptions are against him. The workshop denies him work, and the inn denies him shelter; the ballot-box a fair vote, and the jury-box a fair trial. He has ceased to be the slave of society. He may not now be bought and sold like a beast in the market, but he is the trammelled victim of a prejudice, well calculated to repress his manly ambition, paralyze his energies, and make him a dejected and spiritless man, if not a sullen enemy to society, fit to prey upon life and property and to make trouble generally.

When this evil spirit is judge, jury, and prosecutor, nothing less than overwhelming evidence is sufficient to overcome the force of unfavorable presumptions.

Everything against the person with the hated color is promptly taken for granted; while everything in his favor is received with suspicion and doubt.

A boy of this color is found in his bed tied, mutilated, and bleeding, when forthwith all ordinary experience is set aside, and he is presumed to have been guilty of the outrage upon himself; weeks and months he is kept on trial for the offense, and every effort is made to entangle the poor fellow in the confused meshes of expert testimony (the least trustworthy of all evidence). This same spirit, which promptly assumes everything against us, just as readily denies or explains away everything in our favor. We are not, as a race, even permitted to appropriate the virtues and achievements of our individual representatives. Manliness, capacity, learning, laudable ambition, heroic service, by any of our number, are easily placed to the credit of the superior race. One drop of Teutonic blood is enough to account for all good and great qualities occasionally coupled with a colored skin; and on the other hand, one drop of negro blood, though in the veins of a man of Teutonic whiteness, is enough of which to predicate all offensive and ignoble qualities. In presence of this spirit, if a crime is committed, and the criminal is not positively known, a suspicious-looking colored man is sure to have been seen in the neighborhood. If an unarmed colored man is shot down and dies in his tracks, a jury, under the influence of this spirit, does not hesitate to find the murdered man the real criminal, and the murderer innocent.

Now let us examine this subject a little more closely. It is claimed that this wonder-working prejudice -- this moral magic that can change virtue into vice, and innocence to crime; which makes the dead man the murderer, and holds the living homicide harmless - - is a natural, instinctive, and invincible attribute of the white race, and one that cannot be eradicated; that even evolution itself cannot carry us beyond or above it. Alas for this poor suffering world (for four-fifths of mankind are colored), if this claim be true! In that case men are forever doomed to injustice, oppression, hate, and strife; and the religious sentiment of the world, with its grand idea of human brotherhood, its "peace on earth and good-will to men," and its golden rule, must be voted a dream, a delusion, and a snare.

But is this color prejudice the natural and inevitable thing it claims to be? If it is so, then it is utterly idle to write against it, preach, pray, or legislate against it, or pass constitutional amendments against it. Nature will have her course, and one might as well preach and pray to a horse against running, to a fish against swimming, or to a bird against flying. Fortunately, however, there is good ground for calling in question this high pretension of a vulgar and wicked prepossession.

If I could talk with all my white fellow-countrymen on this subject, I would say to them, in the language of Scripture: "Come and let us reason together." Now, without being too elementary and formal, it may be stated here that there are at least seven points which candid men will be likely to admit, but which, if admitted, will prove fatal to the popular thought and practice of the times.

*First.* If what we call prejudice against color be natural, *i.e.*, a part of human nature itself, it follows that it must be co-extensive with human nature, and will and must manifest itself whenever and wherever the two races are brought into contact. It would not vary with either latitude, longitude, or altitude; but like fire and gunpowder, whenever brought together, there would be an explosion of contempt, aversion, and hatred.

*Secondly.* If it can be shown that there is anywhere on the globe any considerable country where the contact of the African and Caucasian is not distinguished by this explosion of race-wrath, there is reason to doubt that the prejudice is an ineradicable part of human nature.

*Thirdly.* If this so-called natural, instinctive prejudice can be satisfactorily accounted for by facts and considerations wholly apart from the color features of the respective races, thus placing it among the things subject to human volition and control, we may venture to deny the claim set up for it in the name of human nature.

*Fourthly.* If any considerable number of white people have overcome this prejudice in themselves, have cast it out as an unworthy sentiment, and have survived the operation, the fact shows that this prejudice is not at any rate a vital part of human nature, and may be eliminated from the race without harm.

*Fifthly.* If this prejudice shall, after all, prove to be, in its essence and in its natural manifestation, simply a prejudice against condition, and not against race or color, and that it disappears when this or that condition is absent, then the argument drawn from the nature of the Caucasian race falls to the ground.

*Sixthly.* If prejudice of race and color is only natural in the sense that ignorance, superstition, bigotry, and vice are natural, then it has no better defense than they, and should be despised and put away from human relations as an enemy to the peace, good order, and happiness of human society.

*Seventhly.* If, still further, this aversion\* to the negro arises out of the fact that he is as we see him, poor, spiritless, ignorant, and degraded, then whatever is humane, noble, and

superior, in the mind of the superior and more fortunate race, will desire that all arbitrary barriers against his manhood, intelligence, and elevation shall be removed, and a fair chance in the race of life be given him.

The first of these propositions does not require discussion. It commends itself to the understanding at once. Natural qualities are common and universal, and do not change essentially on the mountain or in the valley. I come therefore to the second point -- the existence of countries where this malignant prejudice, as we know it in America, does not prevail; where character, not color, is the passport to consideration; where the right of the black man to be a man, and a man among men, is not questioned; where he may, without offense, even presume to be a gentleman. That there are such countries in the world there is ample evidence. Intelligent and observing travelers, having no theory to support, men whose testimony would be received without question in respect of any other matter, and should not be questioned in this, tell us that they find no color prejudice in Europe, except among Americans who reside there. In England and on the Continent, the colored man is no more an object of hate than any other person. He mingles with the multitude unquestioned, without offense given or received. During the two years which the writer spent abroad, though he was much in society, and was sometimes in the company of lords and ladies, he does not remember one word, look, or gesture that indicated the slightest aversion to him on account of color. His experience was not in this respect exceptional or singular. Messrs. Remond, Ward, Garnet, Brown, Pennington, Crummell, and Bruce, all of them colored, and some of them black, bear the same testimony. If what these gentlemen say (and it can be corroborated by a thousand witnesses) is true there is no prejudice against color in England, save as it is carried there by Americans -- carried there as a moral disease from an infected country. It is American, not European; local, not general; limited, not universal, and must be ascribed to artificial conditions, and not to any fixed and universal law of nature.

The third point is: Can this prejudice against color, as it is called, be accounted for by circumstances outside and independent of race or color? If it can be thus explained, an incubus may be removed from the breasts of both the white and the black people of this country, as well as from that large intermediate population which has sprung up between these alleged irreconcilable extremes. It will help us to see that it is not necessary that the Ethiopian shall change his skin, nor needful that the white man shall change the essential elements of his nature, in order that mutual respect and consideration may exist between the two races.

Now it is easy to explain the conditions outside of race or color from which may spring feelings akin to those which we call prejudice. A man without the ability or the disposition to pay a just debt does not feel at ease in the presence of his creditor. He does not want to meet him on the street, or in the market-place. Such meeting makes him uncomfortable. He would rather find fault with the bill than pay the debt, and the creditor himself will soon develop in the eyes of the debtor qualities not altogether to his taste.

Some one has well said, we may easily forgive those who injure us, but it is hard to forgive those whom we injure. The greatest injury this side of death, which one human

being can inflict on another, is to enslave him, to blot out his personality, degrade his manhood, and sink him to the condition of a beast of burden; and just this has been done here during more than two centuries. No other people under heaven, of whatever type or endowments, could have been so enslaved without falling into contempt and scorn on the part of those enslaving them. Their slavery would itself stamp them with odious features, and give their oppressors arguments in favor of oppression. Besides the long years of wrong and injury inflicted upon the colored race in this country, and the effect of these wrongs upon that race, morally, intellectually, and physically, corrupting their morals, darkening their minds, and twisting their bodies and limbs out of all approach to symmetry, there has been a mountain of gold -- uncounted millions of dollars -- resting upon them with crushing weight. During all the years of their bondage, the slave master had a direct interest in discrediting the personality of those he held as property. Every man who had a thousand dollars so invested had a thousand reasons for painting the black man as fit only for slavery. Having made him the companion of horses and mules, he naturally sought to justify himself by assuming that the negro was not much better than a mule. The holders of twenty hundred million dollars' worth of property in human chattels procured the means of influencing press, pulpit, and politician, and through these instrumentalities they belittled our virtues and magnified our vices, and have made us odious in the eyes of the world. Slavery had the power at one time to make and unmake Presidents, to construe the law, dictate the policy, set the fashion in national manners and customs, interpret the Bible, and control the church; and, naturally enough, the old masters set themselves up as much too high as they set the manhood of the negro too low. Out of the depths of slavery has come this prejudice and this color line. It is broad enough and black enough to explain all the malign influences which assail the newly emancipated millions to-day. In reply to this argument it will perhaps be said that the negro has no slavery now to contend with, and that having been free during the last sixteen years, he ought by this time to have contradicted the degrading qualities which slavery formerly ascribed to him. All very true as to the letter, but utterly false as to the spirit. Slavery is indeed gone, but its shadow still lingers over the country and poisons more or less the moral atmosphere of all sections of the republic. The money motive for assailing the negro which slavery represented is indeed absent, but love of power and dominion, strengthened by two centuries of irresponsible power, still remains.

Having now shown how slavery created and sustained this prejudice against race and color, and the powerful motive for its creation, the other four points made against it need not be discussed in detail and at length, but may only be referred to in a general way.

If what is called the instinctive aversion of the white race for the colored, when analyzed, is seen to be the same as that which men feel or have felt toward other objects wholly apart from color; if it should be the same as that sometimes exhibited by the haughty and rich to the humble and poor, the same as the Brahmin feels toward the lower caste, the same as the Norman felt toward the Saxon, the same as that cherished by the Turk against Christians, the same as Christians have felt toward the Jews, the same as that which murders a Christian in Wallachia, calls him a "dog" in Constantinople, oppresses and persecutes a Jew in Berlin, hunts down a socialist in St. Petersburg, drives a Hebrew from an hotel at Saratoga, that scorns the Irishman in London, the same as

Catholics once felt for Protestants, the same as that which insults, abuses, and kills the Chinaman on the Pacific slope -- then may we well enough affirm that this prejudice really has nothing whatever to do with race or color, and that it has its motive and mainspring in some other source with which the mere facts of color and race have nothing to do.

After all, some very well informed and very well meaning people will read what I have now said, and what seems to me so just and reasonable, and will still insist that the color of the negro has something to do with the feeling entertained toward him; that the white man naturally shudders at the thought of contact with one who is black -- that the impulse is one which he can neither resist nor control. Let us see if this conclusion is a sound one. An argument is unsound when it proves too little or too much, or when it proves nothing. If color is an offense, it is so, entirely apart from the manhood it envelops. There must be something in color of itself to kindle rage and inflame hate, and render the white man generally uncomfortable. If the white man were really so constituted that color were, in itself, a torment to him, this grand old earth of ours would be no place for him. Colored objects confront him here at every point of the compass. If he should shrink and shudder every time he sees anything dark, he would have little time for anything else. He would require a colorless world to live in -- a world where flowers, fields, and floods should all be of snowy whiteness; where rivers, lakes, and oceans should all be white; where all the men, and women, and children should be white; where all the fish of the sea, all the birds of the air, all the "cattle upon a thousand hills," should be white; where the heavens above and the earth beneath should be white, and where day and night should not be divided by light and darkness, but the world should be one eternal scene of light. In such a white world, the entrance of a black man would be hailed with joy by the inhabitants. Anybody or anything would be welcome that would break the oppressive and tormenting monotony of the all-prevailing white.

In the abstract, there is no prejudice against color. No man shrinks from another because he is clothed in a suit of black, nor offended with his boots because they are black. We are told by those who have resided there that a white man in Africa comes to think that ebony is about the proper color for man. Good old Thomas Whitson -- a noble old Quaker -- a man of rather odd appearance -- used to say that even he would be handsome if he could change public opinion.

Aside from the curious contrast to himself, the white child feels nothing on the first sight of a colored man. Curiosity is the only feeling. The office of color in the color line is a very plain and subordinate one. It simply advertises the objects of oppression, insult, and persecution. It is not the maddening liquor, but the black letters on the sign telling the world where it may be had. It is not the hated Quaker, but the broad brim and the plain coat. It is not the hateful Cain, but the mark by which he is known. The color is innocent enough, but things with which it is coupled make it hated. Slavery, ignorance, stupidity, servility, poverty, dependence, are undesirable conditions. When these shall cease to be coupled with color, there will be no color line drawn. It may help in this direction to observe a few of the inconsistencies of the color-line feeling, for it is neither uniform in its operations nor consistent in its principles. Its contradictions in the latter respect would

be amusing if the feeling itself were not so deserving of unqualified abhorrence. Our Californian brothers, of Hibernian descent, hate the Chinaman, and kill him, and when asked why they do so, their answer is that a Chinaman is so industrious he will do all the work, and can live by wages upon which other people would starve. When the same people and others are asked why they hate the colored people, the answer is that they are indolent and wasteful, and cannot take care of themselves. Statesmen of the South will tell you that the negro is too ignorant and stupid properly to exercise the elective franchise, and yet his greatest offense is that he acts with the only party intelligent enough in the eyes of the nation to legislate for the country. In one breath they tell us that the negro is so weak in intellect, and so destitute of manhood, that he is but the echo of designing white men, and yet in another they will virtually tell you that the negro is so clear in his moral perceptions, so firm in purpose, so steadfast in his convictions, that he cannot be persuaded by arguments or intimidated by threats, and that nothing but the shot-gun can restrain him from voting for the men and measures he approves. They shrink back in horror from contact with the negro as a man and a gentleman, but like him very well as a barber, waiter, coachman, or cook. As a slave, he could ride anywhere, side by side with his white master, but as a freeman, he must be thrust into the smoking-car. As a slave, he could go into the first cabin; as a freeman, he was not allowed abaft the wheel. Formerly it was said he was incapable of learning, and at the same time it was a crime against the State for any man to teach him to read. To-day he is said to be originally and permanently inferior to the white race, and yet wild apprehensions are expressed lest six millions of this inferior race will somehow or other manage to rule over thirty-five millions of the superior race. If inconsistency can prove the hollowness of anything, certainly the emptiness of this pretense that color has any terrors is easily shown. The trouble is that most men, and especially mean men, want to have something under them. The rich man would have the poor man, the white would have the black, the Irish would have the negro, and the negro must have a dog, if he can get nothing higher in the scale of intelligence to dominate. This feeling is one of the vanities which enlightenment will dispel. A good but simple-minded Abolitionist said to me that he was not ashamed to walk with me down Broadway arm-in-arm, in open daylight, and evidently thought he was saying something that must be very pleasing to my self-importance, but it occurred to me, at the moment, this man does not dream of any reason why I might be ashamed to walk arm-in-arm with him through Broadway in open daylight. Riding in a stage-coach from Concord, New Hampshire, to Vergennes, Vermont, many years ago, I found myself on very pleasant terms with all the passengers through the night, but the morning light came to me as it comes to the stars; I was as Dr. Beecher says he was at the first fire he witnessed, when a bucket of cold water was poured down his back -- "the fire was not put out, but he was." The fact is, the higher the colored man rises in the scale of society, the less prejudice does he meet. The writer has met and mingled freely with the leading great men of his time, -- at home and abroad, in public halls and private houses, on the platform and at the fireside, -- and can remember no instance when among such men has he been made to feel himself an object of aversion. Men who are really great are too great to be small. This was gloriously true of the late Abraham Lincoln, William H. Seward, Salmon P. Chase, Henry Wilson, John P. Hale, Lewis Tappan, Edmund Quincy, Joshua R. Giddings, Gerrit Smith, and Charles Sumner, and many others among the dead. Good taste will not permit me now to speak of

the living, except to say that the number of those who rise superior to prejudice is great and increasing. Let those who wish to see what is to be the future of America, as relates to races and race relations, attend, as I have attended, during the administration of President Hayes, the grand diplomatic receptions at the executive mansion, and see there, as I have seen, in its splendid east room, the wealth, culture, refinement, and beauty of the nation assembled, and with it the eminent representatives of other nations, -- the swarthy Turk with his "fez," the Englishman shining with gold, the German, the Frenchman, the Spaniard, the Japanese, the Chinaman, the Caucasian, the Mongolian, the Sandwich Islander, and the negro, -- all moving about freely, each respecting the rights and dignity of the other, and neither receiving nor giving offense.

"Then let us pray that come it may,  
As come it will for a' that,  
That sense and worth, o'er a' the earth,  
May bear the gree, and a' that;  
"That man to man, the world o'er,  
Shall brothers be, for a' that."