a product of the new anti-democratic political science. Fitzhugh wrote on the eve of the Civil War, "War elevates the sentiments and the aims of men; makes them love, honor and appreciate each other according to each one's moral worth; begets enterprise and hardihood of character . . . strips off masks, exposes humbug, and pretension." On another occasion he wrote, "War alone subjects all to those perils, trials, vicissitudes, dangers, and privations, that are necessary agencies in developing, maturing and fortifying character." The Richmond Enquirer editorialized, "It is by war you conquer the barbarian race, and by slavery you reduce them to labor and the arts of civilized life. Slavery and war have thus been the two great forerunners of civilization." It is not without interest to compare these statements with Mussolini's dictum, "War alone brings up to its highest tension all human energy and puts the stamp of nobility upon peoples who have the courage to meet it. All other trials are substitutes. . . ."

This is the dangerous legacy of the Southern slaveholders' ideology, which the social scientist may examine from various angles as to its repercussion upon the future of democracy and especially in regard to the position of the Negro. The one-party system, the existing sectional inequalities, and the inheritance of an older racialism springing from the same ideological source as the German Teutonic myth, foreshadow the possible shape of things to come. It is the function of the social scientist to offer a factual and analytical presentation of social problems; but it is largely through an approach enriched by interdisciplinary training and cooperation that he can best offer results which will serve research, and inevitably, afford a basis for social action.

**DISCUSSION**

MR. APTHEKER: I was wondering if you could not go a little further back in your chronology in finding the antecedents of the literature you cited.

MR. WISH: This work has been done by Jenkins and others. In the early period of pro-slavery thought, the entire controversy is laid along defensive lines, since there was a feeling that, given time, slavery would end. But by the forties, through the work of
Thomas R. Dew, the famous propagandist, and because of the disappointing results of the colonization movement, it was felt that that door was closed so far as the solution of the Negro problem by emigration was concerned. Therefore the question had to be settled on the assumption that slavery would exist forever.

**Mr. Johnson:** Wasn't Dew's philosophy simply an extension of the new German political science? He had studied in Germany.

**Mr. Wish:** That is the position of Professor Dodd, at least, but I don't think one can account for Dew's outlook merely by reference to the German scene.

**Mr. Reddick:** Perhaps the question suggested by Dr. Johnson might be reversed. Since in the ante-bellum South pretty definite social and racial theories were elaborated, to what extent were these taken over in Europe?

**Mr. Wish:** The only indication I can think of at the moment is an address and some other comments made by the president of the London Anthropological Society, which cited as proof the research done by such pro-slavery men as Van Evrie and Nott.

**Mr. Herskovits:** The slavery controversy in England actually caused the formation of the pro-slavery London Anthropological Society, as a protest against the anti-slavery position of the existing Ethnological Society. Not until 1871 did these two societies merge into the present Royal Anthropological Institute.

**Mr. Aptheker:** Some of the anti-slavery agitators also used anthropological evidence. If I am not mistaken, I think it was Clarkson who took some examples of the handicrafts and art work of the Negroes to France as an argument against Negro inferiority.

**Mr. Johnson:** Speaking of movements in thought, I wonder whether Mr. Wish included the anti-slavery movement in the South. I believe it began there, didn't it?

**Mr. Wish:** Yes, during the Colonial period.

**Mr. Johnson:** In my research I have come upon a great deal of material on this point, and I believe the movement began not so far from me in Tennessee. A great many efforts toward abolition, it seems to me, developed in different parts of the South. Of course, everything was stopped when the Northern abolitionists made it a very forceful issue.
MR. WISH: Another aspect of our problem is the effect of the slave insurrections on Southern psychology. It is very hard to measure this, but we do find any important plot or insurrection followed by the enactment of restrictive codes, and it was regarded as a mark of disloyalty for any individual to foster manumission or anything of that sort.

MR. REDDICK: I should like to suggest another problem related to your various disciplines—that is, the question of acculturation, which might, for example, be studied in the historical mould of Louisiana. There one sometimes comes on the results of an interpenetration of five more or less distinct cultures.

MR. HERSKOVITS: There is a point here that has been overlooked. We have all been talking about social history in terms of the currents of thought among the white people. I realize that the documentary evidence with regard to currents of thought existing at the same time among the Negroes is extremely difficult to find; yet it is unfortunate that no historical or sociological analysis takes this into account. I hope that the day will come when historians will discover some kind of documentary evidence that will give us information, for this country, of the kind that Monk Lewis gave us for Jamaica, for example, or that some of the French writers gave us for Haiti and Martinique. I refer to documents that will furnish us some idea of Negro life under slavery in terms of the reactions of the Negroes themselves, that will give us the kind of background materials that are hinted at in the autobiographies of escaped slaves.

MR. JOHNSON: The best material of that kind, so far as I can determine, is to be found in such autobiographical accounts, taken from ex-slaves. A number of these have been collected, perhaps a hundred. But the point is that it will be no more than perhaps five or six years before the possible human sources will have disappeared.

MR. WISH: I can think of another source, but it is extremely unsatisfactory. That is the legal source. In the American Law Digest can be found the cases affecting slavery. Of course, the Digest takes in only the most important cases and considers only their legal aspects. It does, however, give exact references,
and if one could go to the local courts and get transcripts of the hearings, the problem might be solved.

Mr. Sterling Brown: The Federal Writers’ Projects have collected a number of narratives by living ex-slaves, but the references to slavery and reconstruction and to the entire routine of slave life must, of course, be taken by the scholar for what they are worth, especially since it seems to me that they are very frequently distorted. I saw a good example of that on the Project. Most slave narratives speak of “Christmas in the quarters,” and so forth. The anecdotes in a book of slave narratives which is to be published soon as *The Negro in Virginia*, were collected by Negro workers. When these workers turned in pictures of the plantation life which were not so pastoral, however, such materials were immediately discounted as having been influenced by the collectors. The stories collected by white Southerners, which presented the kindly old master, were of course accepted as accurate. As I said, we have a large number of such documents, and I understand that Dr. Reddick also has a good number. I know there are some at Fisk. So in the future, I suppose a critical study of the entire series can be undertaken. Whatever their defects, they are certainly more valuable than *Old Master’s People*, by Orland K. Armstrong.

Mr. Aptheker: There is one manuscript autobiography of a slave, in the Library of Congress, which dates from the early 1830’s.

Mr. Johnson: Johnson’s diary, from Natchez, Mississippi, referred to by Mr. Wish, is an exceedingly valuable document that comprises some twelve volumes. Louisiana State University is getting it ready for publication.