the reason being that under the old constitutional arrangement the mulattoes were so increasing their numbers and influence and wealth that they were about to get the franchise in numbers that would have permitted them to swamp the small white minority.

But in this field again, nothing of any great significance has been written. A book appeared about 1920 by a Canadian, Humphrey Wrong, but it is quite a superficial work. Mr. Wrong never worked in the Public Records office in England, but wrote his book in Canada where he did not have access to the documents.

A publication recently issued by the Stationery Office in London shows the extent to which a small minority dominates these governments in the West Indies. About six per cent of the people in Trinidad, about three per cent in Barbados, and about five per cent in Jamaica have the vote. One could trace, therefore, the extent to which conditions, social and economic, are the result of a political form of government which gives control to the sugar planters, oil interests, and the like.

It is apparent that very important materials are to be had in the West Indies. To what extent that would help us with our knowledge of the American Negro and research being done or projected in this country, others here are better qualified to judge than I; but it seems as though the comparative point of view must be of value in such work.

DISCUSSION

Mr. Aptheker: For the sake of the record, I would like Mr. Williams to give us his opinion on Mathieson and Coupland, who have written on slavery in the West Indies and who have, or I think at least pretended to have, dealt adequately with that question.

Mr. Williams: Professor Coupland's books, frankly, seem to me to be very bad books. In the first place, one of his books, a small general work in the Home University Library, concerns the British anti-slavery movement in general. The authorities he quotes, as far as I can remember, are Clarkson's *History of the Abolition Movement* and the *Life of Wilberforce*, by the latter's sons. I don't think he quotes parliamentary debates at all.
Mr. Herskovits: He has done other things than that, especially in the field of slavery in East Africa. You feel that in the general discussion of slavery you mentioned he hasn’t gone to the sources?

Mr. Williams: He didn’t go to the sources at all. A German writer, Hochstetet, has done a small book on the economic motives for the abolition of the slave trade, and although he used purely secondary sources he used them well. But so far as I can remember, Coupland didn’t even know of the existence of the parliamentary debates. In those days what was said in Parliament wouldn’t be the sort of thing that would be said now, for they spoke openly.

Mr. Apteker: You feel that Mathieson is better?

Mr. Williams: Mathieson is better. He likewise uses only secondary authorities, but he makes better use of them.

Mr. Herskovits: I wonder if I might speak of some possible interrelationships in following the lead of Mr. Williams concerning anthropology, first pointing out that anthropological studies are not a search in the nooks and crannies for such exotic curiosities as the Shango cult in Trinidad or the Pucumarians in Jamaica, but are concerned instead with the whole range of human institutions.

The significance of the material from the Islands for those who are concerned with social problems in the United States, a matter Mr. Williams mentioned in passing, I think should be stressed. I may draw on my own field work of last summer in Trinidad for an example. This was the first opportunity I had to work in any Negro community where the general socio-economic pattern of West Africa, such as would be found in Haiti or among the Maroons of Jamaica or in the Guiana bush, was lacking. In terms of this pattern, the family homestead is the center and stabilizing force for social organization, and the economic security that is given by the fact that a man belongs to a large relationship group to which he can turn for help in time of need is of primary importance. In the extreme northern portion of Trinidad, far removed from the oil fields and sugar belt of the island, the plantation system is fundamental in the economy. Here a condition approximating that of the landless wage workers and the share-
croppers of the United States obtains. I have the feeling that a person dealing with the problems of sharecropping, or even the special problems of the Negro in industry, could get a great deal by making a detailed study of what is to be found in this island, and perhaps in Jamaica and a few of the other islands.

The arrangement in Trinidad whereby a worker who cuts the bush and plants it for another may live on it for five years, getting everything that is grown on it during that time before he turns it over to the proprietor, is very interesting. Such a matter would seem to have an immediate relevance to the American scene that has gone unrealized because, so far as I know, almost no one who has worked on the economics of the Negro has ever taken his findings into the West Indies and subjected them to analysis on the basis of comparative studies.

Mr. Wish: Much of what Mr. Williams brought out about the economic despair in the West Indies had an economic effect on the South, because they felt there was no solution to their perpetuation of slavery.

Mr. Apteeker: I would add that what took place in the West Indies affected not merely the masters but the slaves as well in the United States. The Haitian revolution had a very great effect and there is direct evidence that slaves who plotted revolt here were aware of what had gone on there. Some evidence also exists of intercommunication between slaves here and those in the West Indies.

Mr. Wish: Here is still another aspect of the matter. Some of the slaves who rebelled in the United States were deported to the West Indies.

Mr. Herskovits: One of our most interesting ethnological problems, as yet completely unstudied, is a direct result of such a revolt. Negroes and Carib Indians formed a mixed-blood community on the island of St. Vincent. Because these people were difficult, they were deported to Honduras, where their descendants live today as the black Caribs. As far as I know, all we know about those people is contained in a cursory paper that appeared in the American Anthropologist about twenty years ago. May I mention also the importance of the very rich material to be ob-
tained in Dutch Guiana? The most successful revolts, the most instructive cases of mingling of cultures, took place there. Thus in Dutch Guiana, not only was there an infiltration of British Indians such as occurred in Trinidad, but when the importation of British Indians was stopped, Javanese were brought to work the plantations. Taki-taki gives them all a common medium of expression. As for Negro research, situations to be studied in Dutch Guiana range from colonies deep in the bush, living the life of Africa of the 17th and 18th centuries, to groups who are as acculturated as Negro town-dwellers anywhere else in the New World.

MR. TURNER: What of the slaves, some 25,000, that were taken from America to the West Indies during the Revolutionary period by loyalist slaveholders?

MR. WILLIAMS: I thought the largest number went to Canada.

MR. HERSKOVITS: I have come on the descendants of some of them in Haiti and in Trinidad.

MR. APHERKER: The basis of the Negro armed force in one of those West Indian Islands—I think Barbados—was a shipment of Negroes who fought for the British here.

MR. HERSKOVITS: The whole subject of small population movements in the West Indies offers more in the nature of striking cases than in any other area I know. Thus a large number of Acadians, Longfellow's Evangeline people, were settled during the eighteenth century in the little valley in Haiti where I worked. Most of them died within about five or six years, and the rest moved on. There was also a large German colony which was settled in northern Haiti. The migration of the Maroons of Jamaica is an epic in itself. When defeated, they were supposed to be given land in Jamaica, but a large number of them were deported to Nova Scotia and remained there. Arthur Huff Fasset has published a Memoir of the American Folklore Society giving their folk-tales. Part of them went back to Sierra Leone where they settled, to mingle with Africans from all parts of Guiana, the released cargoes of slave ships brought there to live.