

**THE UNITY SERIES.
V; WESTERN RACES
AND THE WORLD**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649106684

The unity series. V; Western races and the world by F. S. Marvin

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F. S. MARVIN

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AND THE WORLD**

THE UNITY SERIES. V

WESTERN RACES AND
THE WORLD

ESSAYS ARRANGED AND EDITED

BY

F. S. MARVIN

AUTHOR OF 'THE LIVING PAST', 'THE CENTURY OF HOPE', ETC.

'Every one members one of another.'—ST. PAUL.

HUMPHREY MILFORD
OXFORD UNIVERSITY PRESS
LONDON EDINBURGH GLASGOW COPENHAGEN
NEW YORK TORONTO MELBOURNE CAPE TOWN
BOMBAY CALCUTTA MADRAS SHANGHAI

1922

PREFACE

THE issue of this—the fifth volume of the Unity Series—coincides with the re-issue, in a cheaper form, of the initial volume, 'The Unity of Western Civilization', which suggested the idea and the title of the whole. Each succeeding course of lectures, with its subsequent book, has been suggested by its one or more predecessors. The growth has been a natural one and welcomed as such by an increasing public. There was clearly a need for the persistent presentation of the synthetic aspects of history, for putting in their due prominence those factors in human evolution which have tended to build up a more united mankind.

In this volume we have for the first time extended our view beyond the limits of Western Civilization and considered the evolution of the world-relations of Western Races with their less progressive neighbours. The field is so vast and varied that it has been difficult to hold together, and make any statements applicable to, all the parts. Yet this was essential from the point of view of the series as a whole, and we can only plead in extenuation of any defects in detail that we have striven, while preserving the notion of one great human problem being solved throughout the world, to do full justice to all the agents in it of whatever race.

F. S. M.

BERKHAMSTED,
March 1922.



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I

INTRODUCTORY

AN EDUCATIONAL PROBLEM

F. S. MARVIN

ON any doctrine of progress some members of the human family must be more advanced than others, for we are not all gifted alike, nor have we all grown up under the same conditions. And we shall find that progress has been made in the past, and must be made in future, by developing unity in thought and action among both the separate parts of mankind and mankind as a whole. Hence the subject of this book, the relations of the more advanced and less progressive races of men, links up with both the great topics which inspired the first two volumes of this series: 'The Unity of Western Civilization' and 'Progress in History'.

In this volume, however, we are extending our vision beyond the range of the European civilization which mainly occupied us in the earlier courses. It has, of course, been assumed throughout that Western culture has sprung from roots common to all mankind. But earlier courses, and the subsequent books, directed attention mainly to the character and stages of development of that leading civilization itself; in this one we are turning back to study the reactions of the assumed vanguard on the rest of mankind.

How far this assumption is justified we shall consider in a moment; but the preliminary points, of Unity and Progress, are so important that it will be well to give at

once one or two illustrations of them in reference to the special subject now before us. For men dispute nowadays as to the reality of progress, and sometimes deny that we have made any real advance to greater unity in the world or ever can. It is best to test this question by an examination of definite cases ; and hence we may ask relevantly, Have the relations of Western Races and the rest of the world improved in historic times ?

In the middle of the fifteenth century the first ships of the Portuguese coasted down to Guinea, under the direction of Prince Henry the Navigator, ' to see if they could make capture of any man, or hunt down any woman or boy whereby the desire of their lord might be satisfied.' The Dutch, the French, the English, were soon hot in pursuit of the same game, and by a provision of the Treaty of Utrecht, not much more than two hundred years ago, the right to send a ship to convey slaves from West Africa to the Spanish colonies in the New World, was extorted by us from the French. Less than two hundred years later, in 1889, the European Powers, assembled at the Brussels Conference, determined jointly ' to put an end to the crimes and devastation engendered by the traffic in African slaves, to protect effectively the aboriginal populations of Africa and to ensure for that vast continent the benefits of peace and civilization '.

Nor was this a vain pretence. It has been largely carried out, and is the basis of the wider organization recently set up under the League of Nations. The advance, surely an undoubted one, involves, it will be seen, a growth on both the two main lines from which we start. There is progress in the conception, now avowed if still faultily carried out, by the dominant Powers in the Black Continent, that their true rôle is that of trustees and not of spoilers ; and there is greater unity, shown in the fact that we are now all pledged to act collectively in