

278 THE RISING TIDE OF COLOR

that the other manufacturers are forced either to employ Asiatics also or to reduce white wages to the Asiatic level. Oriental labor is something which does not stand still. The taste for it grows. A party springs up financially interested in increasing it. In Natal to-day the suggestion that Indian labor should no longer be imported is met by an outcry from the planters, the farmers, and landowners, and a certain number of manufacturers, that industries and agriculture will be ruined. So the coolie ships continue to arrive at Durban, and Natal becomes more and more a land of black and brown people and less a land of white people. Instead of becoming a Canada or New Zealand, it is becoming a Trinidad or Cuba. Instead of white settlers, there are brown settlers. . . . The working-class white population has to go, as it is going in Natal. The country becomes a country of white landlords and supervisors controlling a horde of Asiatics. It does not produce a nation or a free people. It becomes what in the old days of English colonization was called a 'plantation.'"¹

All this gives a clearer idea of the difficulties involved in a successful guarding of the gates. But it also confirms the conviction that the gates must be strictly guarded. If anything further were needed to reinforce that conviction it should be the present state of those white outposts where the gates have been left ajar.

¹ Neame, "Oriental Labor in South Africa," *Annals of the American Academy*, vol. XXXIV, p. 181.