

The White Man's Burden

By: Rudyard Kipling, 1899, England

Take up the White Man's burden--
Send forth the best ye breed--
Go bind your sons to exile
To serve your captives' need;
To wait in heavy harness,
On fluttered folk and wild--
Your new-caught, sullen peoples,
Half-devil and half-child.

Take up the White Man's burden--
In patience to abide,
To veil the threat of terror
And check the show of pride;
By open speech and simple,
An hundred times made plain
To seek another's profit,
And work another's gain.

Take up the White Man's burden--
The savage wars of peace--
Fill full the mouth of Famine
And bid the sickness cease;
And when your goal is nearest
The end for others sought,
Watch sloth and heathen Folly
Bring all your hopes to nought.

Take up the White Man's burden--
No tawdry rule of kings,
But toil of serf and sweeper--
The tale of common things.
The ports ye shall not enter,
The roads ye shall not tread,
Go mark them with your living,
And mark them with your dead.

Take up the White Man's burden--
And reap his old reward:
The blame of those ye better,
The hate of those ye guard--
The cry of hosts ye humour
(Ah, slowly!) toward the light!--
"Why brought he us from bondage,
Our loved Egyptian night?"

Take up the White Man's burden--
Ye dare not stoop to less--
Nor call too loud on Freedom
To cloke your weariness;
By all ye cry or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your gods and you.

Take up the White Man's burden--
Have done with childish days--
The lightly proffered laurel,
The easy, ungrudged praise.
Comes now, to search your manhood
Through all the thankless years
Cold, edged with dear-bought wisdom,
The judgment of your peers!

The Black Man's Burden

By: Edward Morel, 1903, England

It is [the Africans] who carry the 'Black man's burden'. They have not withered away before the white man's occupation. Indeed ... Africa has ultimately absorbed within itself every Caucasian and, for that matter, every Semitic invader, too. In hewing out for himself a fixed abode in Africa, the white man has massacred the African in heaps. The African has survived, and it is well for the white settlers that he has....

What the partial occupation of his soil by the white man has failed to do; what the mapping out of European political 'spheres of influence' has failed to do; what the Maxim and the rifle, the slave gang, labour in the bowels of the earth and the lash, have failed to do; what imported measles, smallpox and syphilis have failed to do; whatever the overseas slave trade failed to do, the power of modern capitalistic exploitation, assisted by modern engines of destruction, may yet succeed in accomplishing.

For from the evils of the latter, scientifically applied and enforced, there is no escape for the African. Its destructive effects are not spasmodic: they are permanent. In its permanence resides its fatal consequences. It kills not the body merely, but the soul. It breaks the spirit. It attacks the African at every turn, from every point of vantage. It wrecks his polity, uproots him from the land, invades his family life, destroys his natural pursuits and occupations, claims his whole time, enslaves him in his own home....

... In Africa, especially in tropical Africa, which a capitalistic imperialism threatens and has, in part, already devastated, man is incapable of reacting against unnatural conditions. In those regions man is engaged

in a perpetual struggle against disease and an exhausting climate, which tells heavily upon childbearing; and there is no scientific machinery for salving the weaker members of the community. The African of the tropics is capable of tremendous physical labours. But he cannot accommodate himself to the European system of monotonous, uninterrupted labour, with its long and regular hours, involving, moreover, as it frequently does, severance from natural surroundings and nostalgia, the condition of melancholy resulting from separation from home, a malady to which the African is specially prone. Climatic conditions forbid it. When the system is forced upon him, the tropical African droops and dies.

Nor is violent physical opposition to abuse and injustice henceforth possible for the African in any part of Africa. His chances of effective resistance have been steadily dwindling with the increasing perfectibility in the killing power of modern armament....

Thus the African is really helpless against the material gods of the white man, as embodied in the trinity of imperialism, capitalistic exploitation, and militarism....

To reduce all the varied and picturesque and stimulating episodes in savage life to a dull routine of endless toil for uncomprehended ends, to dislocate social ties and disrupt social institutions; to stifle nascent desires and crush mental development; to graft upon primitive passions the annihilating evils of scientific slavery, and the bestial imaginings of civilized man, unrestrained by convention or law; in fine, to kill the soul in a people—this is a crime which transcends physical murder.

Questions on "The White Man's Burden"

1. When Kipling says "send forth the best ye breed," who is he addressing? (Hint: Remember that Kipling is British) Why does he want them to send out their "best breed"?
2. Kipling describes the native people as "half devil and half child." What do you think he means by this?
3. When Kipling says that the reward for Imperialism is "the blame of those ye better/ and the hate of those ye guard" to what is he referring to? What would those natives who Imperialist powers "bettered" blame Imperial powers for?
4. How would you describe "The White Man's Burden" according to Rudyard Kipling?