

(barracks), where they were held until purchased and shipped off to foreign lands.

Neighbors who had domestic quarrels had only to prefer charges of witchcraft in order to get each other into the chaingang—ordeals by poison, or fire, determining their guilt, subject to the caprice of the petty officials administering them; and these in turn were easily susceptible to bribes. As a rule, white slave-traders, or contractors, as they were termed, had native chiefs in their service who went on raids for the purpose of collecting slaves for export, so that, between the upper and nether milestones, common people had a poor chance for a permanent residence on the Dark Continent.

From an old number of Goldwaiter's Geographical Magazine, we may learn that most of the negroes who were brought to the United States were obtained from tribes living near the coast, and from a district located 100 to 300 miles inland, between the Senegal river, the Gulf of Guina, and the Gaboon; while a part of the blacks, who were imported by thousands to the plantations of South America, came from a latitude farther south.

The result is that an important difference in ancestry exists between most of the negroes of the United States and those who inhabit the eastern part of South America. The larger part of our States negroes, though by no means all of them, are of pure African lineage, and their ancestors spoke languages which were entirely distinct from those spoken by the Bantu tribes exported from the more southern portions of the African west coast, and which, as a whole, are a superior race of people. Nevertheless, through much suffering and trouble, our negroes have developed wonderfully, for they have had advantages denied to the Africans who live farther south in the western hemisphere, and are now above the latter in the scale of intelligence and civilization.

The most serious handicap which our present generation of Anglo-Africans has to carry, and one seldom thought of by those who are working for his salvation, is lack of family antecedents. He belongs to the innominate; to the grand army of ciphers. In these days of egoism, when every white man who is proud of himself is studying to trace his lineage, the black man is absolutely without recourse.

This disability was felt even in slave times, before the war, and at that time high class servitors, with ambition and ideas of their own personal consequence, were fain to call themselves by the names of their masters, especially when to the manor born; and they ranked in importance among their fellows as well as among the white people themselves, according to the social status of their households. In these crucial days when credentials are indispensable and references are required, where or how can the unfortunate black man come in? This is