

was very certain that in 1865 the Federals and Confederates would have united in driving the French out of Mexico, fearful of their getting a foothold on this continent, and so very near our very doors. ¶ The last cargo of slaves brought into the South came one night in 1860. Civil war was impending, the minds of people were distracted, and it seemed to the men who made the venture that it was an apt time to make this daring effort. The vessel, a small one, with about three hundred slaves between decks, was run in at a place in South Carolina a little south of what are known as the Sea Islands, where the finest cotton is raised, and there the slaves were gotten ashore, far from any port, and among people who were thought to be friendly to the movement.

It seems that the slaves as soon as gotten ashore were divided among planters who had agreed to take them, and they were carried off, not in large bodies, but considerably scattered. They were of a very wild tribe known as the Gullahs, of which numbers had been brought into the South Carolina section and part of Georgia. ¶ In some way news of this bold affair leaked out and the United States authorities acted in concert in checking it. It seems that some of the slaves thus brought over were rounded up in order to be deported and that the young men who had fathered the scheme were pursued and one was taken. This was late in the year and the war sentiment was then spreading so fast that the matter escaped public notice. Certain of the slaves were taken in charge by a United States marshal, and the sheriffs of two or three counties perhaps were ordered to act in concert with him, though they seemed to have been rather lukewarm in their efforts. The ship was seized and sold. Some of the descendants of these particular slaves yet remain, and a gentleman who traveled in that section some years ago had photographs made which shows their type, which is a singularly pure African, without a strain of white blood or any other mixture. These Coast Negroes in South Carolina and Georgia retain to a very remarkable degree the dialect and customs of their ancestors. On the Sea Islands it is very difficult to understand much of their talk, and the overseers before the war and since that time had to have what may be termed special training to understand it.

These negroes, who represent the very last slaves brought over to this country, almost like a race by themselves. Not a dozen of them have ever been up-country except during the war, when their owners refuged into the hill country and took their slaves with them whenever they could. Of course a number of the slaves ran away and numbers of them became "contrabands," as they were then termed, being "contraband of war," and received support from the War Department in the way of rations and cast-off clothing. There was very much less in the way of ties of friendship between them and the whites than there was between the whites and those blacks whose ancestors had been brought over a great while before. ¶ There were a few slaves in the Confederate service, and there were also some free negroes in that service. A great many of the coast negroes went into the United States Army and entire regiments of

them were formed, some of these being perhaps having been in their infancy brought direct from Africa.

If one goes to Charleston the talk of many of these pure blood Africans can now be heard and will surely puzzle the visitor. Their intense blackness and oiliness of complexion will arrest attention. Added to this are the gay turbans the women wear, wrapped around the head in peculiar style. Some of these negroes follow the style of head-dress of their native country. The very gayest head handkerchiefs are brought over for them, largely from the West Indies, the colors being extremely bright and handkerchiefs very large. In personal appearance these negroes are very like the blacks in the West India islands, though their talk does not approach the excellent English of the latter. ¶ The most solid communities of negroes in this country are along the South Carolina coast, particularly on the islands; in the Yazoo River Valley in Mississippi and one spot in North Carolina; namely James City, a town near Newbern, where there are blacks only and not one white resident. The James City blacks are pure-blood in most cases and they live a life apart. They, so far as their community stands, are a relic of the Civil War, the United States Army having located them on this particular spot as a colony in 1862, though in recent years it has been found that the property is that of a private individual.

While there was up to a period of, say twenty years ago, not a little amalgamation, of course unlawful, of whites and blacks this has ceased, one may say, entirely, except perhaps in the most remote sections. In North Carolina it has been stamped out. The change in public and private sentiment against it became overwhelming. ¶ The negroes in the communities in question do not, as a rule have the franchise to any extent whatever, nor do they care a whit for it. This has been shown in North Carolina and certainly in South Carolina and in Mississippi. Crime among these blacks, along certain lines, shows a heavy percentage. ¶ There are colonies in Louisiana which preserve the Voodoo customs of their native Africa, and the writer has been told that up to the time of the Civil War there was something of this here and there along the coast of South Carolina and Georgia. It seems to be an unquestioned fact that in Louisiana these Voodoo believers have even since the Civil War, made human sacrifices, sometimes even a young girl, upon an altar, the victim being termed in their language or jargon, "the goat without horns." This is a return to the old sacrifices of Africa.

There is much fetish belief in Louisiana and coastal Georgia and South Carolina among the blacks. There is some of it in North Carolina, even in the up-country, where for so long the blacks have been exposed to white influences, and there are even in Raleigh, one or two persons who are reputed to be "conjure doctors," who for a fee will put charms at a place they select to ward off evil influences; or, on the other hand, to injure some person by this mode. It is known that within three years such a person has placed a vial under a room in which a person lay sick, receiving a dollar for this work, and

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