

THE

ALBERT NYANZA,

GREAT BASIN OF THE NILE

AND

EXPLORATIONS OF THE NILE SOURCES.

BY

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resists any attempt at coercion; being free, his first impulse is to claim an equality with those whom he lately served, and to usurp a dignity with absurd pretensions, that must inevitably insure the disgust of the white community. Ill-will thus engendered, a hatred and jealousy is established between the two races, combined with the errors that in such conditions must arise upon both sides. The final question remains, Why was the negro first introduced into our colonies—and to America?

The *sun* is the great arbitrator between the white and the black man. There are productions necessary to civilized countries, that can alone be cultivated in tropical climates, where the white man cannot live if exposed to labour in the sun. Thus, such fertile countries as the West Indies and portions of America being without a native population, the negro was originally imported as a slave to fulfil the conditions of a labourer. In his own country he was a wild savage, and enslaved his brother man; he thus became a victim to his own system; to the institution of slavery that is indigenous to the soil of Africa, and that has *not been taught to the African by the white man*, as is currently reported, but that has ever been the peculiar characteristic of African tribes.

In his state of slavery the negro was compelled to work, and, through his labour, every country prospered where he had been introduced. He was suddenly freed; and from that moment he refused to work, and instead of being a useful member of society, he not only became a useless burden to the community, but a plotter and intriguer, imbued with a deadly hatred to the white man who had generously declared him free.

Now, as the negro was originally imported as a labourer, but now refuses to labour, it is self-evident that he is a lamentable failure. Either he must be compelled to work, by some stringent law against vagrancy, or those beautiful countries that prospered

under the conditions of negro forced industry must yield to ruin, under negro freedom and idle independence. For an example of the results, look to St. Domingo!

Under peculiar guidance, and subject to a certain restraint, the negro may be an important and most useful being; but if treated as an Englishman, he will affect the vices but none of the virtues of civilization, and his natural good qualities will be lost in his attempts to become a "white man."

*Revenons à nos moutons noirs.* It was amusing to watch the change that took place in a slave that had been civilized (?) by the slave-traders. Among their parties, there were many blacks who had been captured, and who enjoyed the life of slave-hunting—nothing appeared so easy as to become professional in cattle razzias and kidnapping human beings, and the first act of a slave was to procure a slave for himself! All the best slave-hunters, and the boldest and most energetic scoundrels, were the negroes who had at one time themselves been kidnapped. These fellows aped a great and ridiculous importance. On the march they would seldom condescend to carry their own guns; a little slave boy invariably attended to his master, keeping close to his heels, and trotting along on foot during a long march, carrying a musket much longer than himself; a woman generally carried a basket with a cooking-pot, and a gourd of water and provisions, while a hired native carried the soldier's change of clothes and ox-hide upon which he slept. Thus the man who had been kidnapped became the kidnapper, and the slave became the master, the only difference between him and the Arab being an absurd notion of his own dignity. It was in vain that I attempted to reason with them against the principles of slavery; they thought it wrong when they were themselves the sufferers, but were always ready to indulge in it when the preponderance of power lay upon their side.