It is an anomaly that American ethnology, certainly as related to governmental activity, has confined itself almost wholly to the Indian, and has almost wholly ignored the Negro. The National Museum has reproduced in illustration every phase of Indian life, social and economic. A few cases contain all that the government has accumulated of the record of the life history of more than nine million of its population. Popularly speaking, so little is known by the mass of Americans of the Negro's native life that we have come to think of them as a people without an ancestral history. And such knowledge as they have has been so distorted as to be worth but little. American study of the Negro in Africa has been largely confined to a search for evidence in support of one side or the other of the ancient and bootless controversy over the question of the relative positions in the human scale to which the Caucasian and Negro are entitled. It seems little less than criminally foolish for sensible white men to have kept up a dispute among themselves as to whether or not their race is really superior to the Negro.

We have not even taken the preliminary step of determining what tribes contributed to our Negro population. I believe, however, that it is easy to exaggerate the importance of this foundation stone of American Negro ethnological study. In the first place there was much that was common to all the tribes upon which the slave-trader preyed, and in the second place the different slave stocks have become so thoroughly intermixed in this