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In 1827, the value of British and Foreign Goods exported from the United Kingdom to the West Coast of Africa was £155,759
In 1840, " " " 410,798
In 1850, " " " 890,216
In 1860, " " " 1,145,434

The total actual value of *imports* from Africa into the United Kingdom for the six years, 1856 to 1861 inclusive (being the latest Official return), amounted to £9,804,356

In 1818, the import of Palm Oil into England from Africa was . . . . . 1,465 tons.
In 1823, " " . . . . . 3,328 "
In 1831, " " . . . . . 8,164 "
In 1841, " " . . . . . 19,853 "
In 1860, " " . . . . . 40,216 "

This increase in one article, Palm-oil, though large, is trifling when compared with the resources of Western Africa, while many articles equally or more important and abundant have been totally neglected, or have only very recently received attention.

The Directors are convinced that, by a judicious encouragement of, and co-operation with, native traders and persons resident on the Coast, the imports of Palm-oil may be greatly increased, and also that other most valuable products, hitherto disregarded, may be made a source of wealth both to Africans and to this Company. Cotton, Fibres, Palm-nut Kernels, Pea Nuts, Oil Seed, Coffee, Pepper, Ginger, Grain, India Rubber, Gums, Dyes, Beeswax, Ebony, Copper Ore, and other Minerals, are all articles that Africa can supply in large quantities.

The Company is prepared to receive consignments of produce for sale in England, and to purchase and ship goods in return, and generally to transact business on commission against credits or good security. The Company's large fleet of vessels will offer great facilities to shippers, and secure rapid returns. Goods can be delivered at the various small towns on the Coast with the greatest regularity, and at moderate rates of freight.

The ample resources of the Company guarantee to African shippers the highest possible price for their consignments, and that purchases will be made for them on the most favourable terms (the large amount of goods purchased by this Company from the leading manufacturers of all articles suitable for the African Trade will enable them to buy such goods on far more advantageous terms than could otherwise be looked for), while the business will be conducted on such equitable principles as to foster and encourage the development of African resources.

Business will be transacted both in London and Liverpool. For further particulars, and on business generally, address JAMES ASPINALL TOBIN, Esq., Managing Director of the Company of African Merchants, Limited (at the Offices of the Company), Walmer-buildings, Water-street, Liverpool.

WEST COAST OF AFRICA.

The African Royal Mail steamship Athenian, G. F. Snart, commander, which arrived at Liverpool on the 10th inst., brings the following intelligence:—

LEFT CAMEROONS, July 31.—Trade was brisk, and the river healthy.

OLD CALABAR, Aug. 2.—The rains had set in; consequently little or no business was doing.

FERNANDO PO, Aug. 3.—Trade had improved during the month.

BONNY, Aug. 4.—Trade was brisk, and the river healthy.

BRASS, Aug. 5.—Little business had been done during the month. Several cases of sickness were reported.

BENIN, July 24.—A great quantity of oil had arrived in the river from the interior.

LAGOS, Aug. 8.—The road to Abeokuta had been opened. A large amount of oil and cotton had been brought down, and was ready for shipment. The merchants anticipate a good season. Mr. M'Coskey and Mr. John Whitford, of Liverpool, had sailed in the Thomas Bazeley for the river Niger. A letter received from the latter gentleman states they had arrived at Akassa, and had set in, everything appeared favourable for a successful journey.

ACCRA, Aug. 11.—A good business had been done during the month.

CAPE COAST CASTLE, Aug. 12.—Several cases of sickness were reported. Owing to the absence of the Governor, there had been a slight stoppage of business. The Athenian was detained four hours for the mails.

SIERRA LEONE, Aug. 20.—A great deal of sickness was in the colony. Several deaths had occurred among the white population during the month. The Royal Mail steamer Calabar had arrived from Liverpool, and sailed for the leeward coast on the 14th of August.

BATHURST, Aug. 24.—Little or no business being done. From some unexplained cause the mail steamer was detained four hours by the authorities.

TENERIFFE, Aug. 31.—All vessels visiting the island are now subject to five days' quarantine; the mail steamer consequently had no communication.

RIVER GAMBIA.

TO THE EDITOR OF THE AFRICAN TIMES.

Bathurst, July 29, 1865.

Dear Sir,—To consult the welfare of the colony cannot be a public offence. Economical subjects must have a place in the welfare of the colony. Allow me, therefore, a small space in your invaluable columns.

On the ground of a scarcity of money in the colonial chest, increased duties have been levied on annual licence for retail of spirits, on tobacco, wines, sugar, and rum, &c., and a severe additional fifty per cent. duty on the small imports of Rola nuts. This is well, and almost more than enough; but are there no other means of assisting the revenues? I believe there are. Why not reduce the exorbitant expenses which disable the colony from getting rid of her increasing debts? Exorbitant salaries of the subordinate (and even the principal) officers of the Colonial Departments (Collector and Secretary) are the root of our financial difficulties. Could any one give reasons why the First Writer here should receive more than the First Writer at Cape Coast, 150*l.* per annum, or why the Clerk of Customs and Bonded Warehouse Keeper and the Tide Surveyor receive so much above 150*l.*? Surely 120*l.* per annum would be quite enough for the latter for spending two and a-half hours a-day on duty; for the remaining two and a-half are spent in a way that is certainly not conducive to the respectability of the public service. In these and one or two other little offices a saving of above 650*l.* a-year might be made, which would be surely some assistance to the colony. The salaries now paid are excessive for the trivial labours of four or five hours a-day. Mercantile clerks* who labour eleven hours in the day do not earn more than the fourth of such salaries, and undoubtedly there are many of those educated native clerks who are equally capable of occupying those offices. We cannot blame the Mother Country for having made the proposal of relinquishing the Gambia, because instead of the colony growing in improvements she grows in excessive expenses, and unnecessarily incurs heavy debts without hope of recovery.—Dear Sir, yours,

TRUTH.

By every mail we continue to receive complaints from the native population of the conduct of Dr. Sherwood, Colonial Surgeon, and the happy holder of some half-dozen other offices, as enumerated in a previous number of this paper. There must surely be something wrong where there is so much and such continued complaint; and we think it becomes the duty of Her Majesty's Government to order some impartial inquiry as regards the conduct of a public officer holding so very important a position.

We understand that a memorial from the British merchants and others in the Gambia has been sent to the Right Hon. the Secretary of State for the Colonies, praying that the step we have long since energetically denounced—namely, the proposed abandonment of M'Carthy's Island, may not be carried into execution. We further learn that in the same memorial they express their dissent from the views of the Government and of the Committee of the House of Commons as regards the future government of the colony, which they would have to remain independent of Sierra Leone, and not subject in any way to the superior authority of a governor-general there. We entirely disagree with them on this important point, and anticipate great benefits to the gradually civilising native population from the exercise of the proposed supervision by a governor-general at Sierra Leone, who will be removed from those local influences which but too often prejudicially bias or control the decisions of a resident governor.

TO THE EDITOR OF THE AFRICAN TIMES.

Bathurst, August 24, 1865.

Sir,—Please give publication to this communication. A memorial to which I am a subscriber against my will, being but a dependant clerk, is sent this mail to the Right Honourable Edward Cardwell, Her Majesty's Secretary of State for the Colonies, by the principal European merchants of this colony, signed also by their clerks and river traders, with the object of inducing that right honourable gentleman to set aside the resolution proposed by the committee, of withdrawing from M'Carthy's, and of making this colony dependant on Sierra Leone; suggesting a mode of government which they say will benefit the colony, but which, I must say, if followed fully, would only benefit themselves.

Now, Sir, let me tell you, that we wish the welfare of our colony, and cannot say that to withdraw from M'Carthy's will benefit us; but this we know, that a change in this government is very much needed. Most of the European merchants who are memorialists are old residents who expect to lose their wicked influence here were this made a sub-government. They are doing much harm, and, to speak the truth, the government is in their hands.

One of them is flattered by the title of governor, father, &c., by his fellows. His son at M'Carthy's is a principal merchant and a sitting magistrate there. These European members of council and sitting magistrates too often use their power for evil, and prevail on his Excellency and other officials to act unjustly. Under the cloak of magistrates they would flock to the court on any case affecting a European or an intelligent native who is an object of their hatred or displeasure, and twist the law to suit their prejudice, giving no justice to natives who have long been groaning under oppression and wrong without a lawyer to plead their cause. Appealing to the Governor for redress is too often useless.

The real object of the memorialists is cunningly to dictate to the Secretary of State a mode of government which would not deprive them altogether of their wicked influence. These native-despising aristocrats would have the reins of government in their hands, and would not give much of it to the Governor-General for fear of exposure, and therefore they would undertake the court duties gratis. They are afraid that if we poor natives have, like themselves, to appeal to an independent, unprejudiced, and faith governor-general, unbiassed beforehand, the result will lessen their influence.

The object of these men is only to make money, and reign as lords over the despised black; though some of them have the black blood in themselves, and have black women as concubines. They have been setting bad examples, doing nothing to civilise the place, using their power to crush natives of some sense, and keep them at a respectful distance, instead of doing their utmost for their advancement.

All we want is a governor-general and a lieutenant-governor who will deal with strict-handed justice, without regard to colour. We are undone if left to the fancy of the memorialists, who hold power for evil, and one of whom we heard is aiming at the government of this place.—I am, Sir, your obedient servant,

A GAMBIAN.

SIERRA LEONE.

We find difficulty in adequately expressing our regret and indignation at the persistence of Mr. Queen's-Advocate and Acting Chief-Justice Huggins, in endeavouring to force upon this colony "An ordinance providing for security for costs (to be given by plaintiffs) in actions *ex delicto*." When we first heard of the attempt, some months ago, we gave our opinion pretty freely, although moderately, on the subject, believing that Mr. Huggins would abandon a course for which no justification whatever could be found, and which, if adopted, would operate as a most grievous denial of justice to those classes of the community in Sierra Leone who have especial need of the protection now afforded under the operation of British law in the colony. We rejoice to see that a general public meeting, which seems to have been attended by all the influential native merchants and traders, was held on the 21st of July, for the purpose of publicly discussing this proposed *Ordinance*, which was unanimously condemned by the meeting. Mr. Lake said, with great force and justice, "We are required to give security—that is the whole principle of the bill; any man aggrieved, ill-treated, beaten, kicked, is required to give security for costs before he can enter an action against the person who ill-treated him—that is the principle of the bill."

The following *Petition* was unanimously approved and signed immediately by about 120 persons:—

"*To his Excellency Colonel W. J. Chamberlayne, Acting Governor and Commander-in-Chief in and over the Colony of Sierra Leone, and the Honourable Legislative Council of the same.*

"The humble Petition of the undersigned Inhabitants of Freetown, Merchants, Traders, and others, respectfully showeth—

"That your petitioners beg leave to approach your Excellency and the Members of the Legislative Council of Sierra Leone, in Assembly, for the purpose of most respectfully but most firmly protesting against the passing of 'an Ordinance providing for security for costs in actions *ex delicto*,' the title and principle of which Ordinance are the same as in a prior Ordinance, against the passing of which almost every one of your petitioners protested to the Governor and Legislative Council on a recent occasion. The amended Ordinance now referred to by your petitioners is the same in principle, as they have already stated as before it was amended; and having been before opposed to its principle, on what they considered and still consider good grounds, they, therefore, beg most respectfully strongly to protest against its being law; for they honestly believe that its whole scope and tendency is the protection of the rich and powerful in their oppressions of the poor and weak, and that should it become law, it will be a source whence the most horrible crimes that disgrace the calendar of a civilized country will flow in this colony continuously.

"Your petitioners will not notice the natural inferences to be drawn from the preamble of this ordinance—as, for instance, the inference from 'persons not having property in this colony, are induced to bring actions for wrongs in the Supreme Court, frequently for the express purpose, and in the expectation of extorting large sums of money from the defendants,' as your petitioners would not wish to appear to doubt or question your knowledge that there are person who induce others to do so for the purpose asserted: but they beg with all respect to draw your attention to the fact that this Ordinance is evidently intended to apply principally to the very large class of persons in the humblest walks of life, such as tradesmen, labourers, and domestic servants, and that most of the recent actions in the Supreme Court brought by people of this description against rich and powerful defendants have been to obtain redress for the shameful or barbarous treatment they received from those defendants, generally employers, among whom in Sierra Leone, it is well known, a system of kicking, and otherwise barbarously ill-treating their servants, obtains to a frightful extent.

"Your petitioners beg leave also to state that there are no two cases on record here where a defendant had no chance of recovering the heavy costs to which he had been put in defending such an action: and they earnestly beg that your Excellency and the Honourable Members of the Legislative Council will cause a copy of the record of these actions which have been tried to be laid before you, in order to substantiate the fact.

"Your petitioners, therefore, cannot believe that your Honourable Body will ever pass this Ordinance, which, when law, will clearly have the effect (from the inability of the persons, generally plaintiffs, to provide security) of encouraging this inhuman system of rousing and putting into practice the very worst passions of these poor, ignorant people, and of indirectly encouraging immunity in the committal of the most cruel wrongs. If the remuneratory sanction of the law has hardly been able to check this system of wholesale kicking and maltreatment of their servants on the part of employers, can it be reasonably expected that, when virtually removed, the system will be less followed?

"Therefore, your petitioners earnestly pray that your Excellency and the Honourable Members of the Legislative Council will be pleased to give the matter your serious consideration, and grant the prayer of their petition—namely, the annulling of 'an Ordinance providing for security for costs in actions *ex delicto*.'

"And your petitioners, as in duty bound, will ever pray."

SHERBRO.

PROBABLE FATAL INFLUENCES AT SIERRA LEONE.

The *Early Dawn*, published at Sherbro, has the following, which certainly deserves attention. People who despise *preaching* will sometimes listen to the mighty voice of *statistics*:—

"We have had most remarkable weather during the latter half of July; clear, cool sunshine, with scarcely a drop of rain. We believe that such a change is favourable to health, though we learn that there has been much sickness in Freetown, there having been nine deaths of white people during the month of July. This is a large number considering the small white population. We believe it to be very healthy in the Sherbro, and think that for the last five years the average health of the Sherbro has been better than that of Freetown. Why Sherbro should be more healthy than Sierra Leone is not easy to determine. We live in the midst of mangroves, surrounded by low, marshy land. Freetown is comparatively elevated and well drained. It ought to be healthier than this place, and yet we believe that the per-centage of deaths among Europeans is greater there than here. Perhaps it will be found that drinking, late hours, and inordinate excitements, kill more people in Freetown than the climate, and that the comparative exemption of the Sherbro is owing to the simple habits of the people, they being more separated, and having fewer opportunities for such intemperate indulgences.

"If we are right in this (and we are not alone in our conviction), then it follows that *temperance as a sanitary measure* ought especially to be insisted on by those having official influence and authority in Sierra Leone, not in a legislative capacity, but by example and by public teaching."

BRITISH POLICY AT THE GOLD COAST.

TO THE EDITOR OF THE AFRICAN TIMES.

On Board the Ethiope, off Madeira, August 31, 1865.

Sir,—Naturally affected as I am wherever the Gold Coast is concerned, allow me to make a few brief suggestions with reference to the resolutions passed by the House of Commons Committee on Western Africa. That the object of the policy of the Government of England should be to encourage in the natives the exercise of those qualities which may render it possible for the said Government of England more and more to transfer to the said natives the administration of all the governments, with a view to the ultimate withdrawal from all, &c., leads to the idea that eventually the working of the administrative and judicial machinery on the Gold Coast shall devolve upon the Gold Coast herself, after English laws, customs, and institutions, have been grafted on those of the Gold Coast. The importance, the reasonableness, and even the wisdom of the policy decided upon, cannot fairly be gainsaid; seeing that, as with individuals, so it is with nations; we cannot do better than learn, while in our infancy, what we ought to do when we come to be men. It is only fortunate that the mode of effecting so mighty a change should be left yet unprovided for; and thus I feel privileged to suggest that as governors are enjoined by the Royal Charter "not to interfere with the native laws and customs except where such laws and customs are repugnant to Christianity and natural justice," it is necessary and expedient that the Lieutenant-Governor should be instructed to point out unreservedly to the native sovereigns such of the laws and customs as are repugnant to Christianity and natural justice; and then to assist them to amend any such laws and customs. All the laws and customs may be caused to be first written for the information and guidance of the Lieutenant-Governor, or they may be noted down as they are brought under notice in the course of appeal. The latter may, perhaps, be the better course; but I think it is essentially necessary that the laws and customs, swept of all their superfluous atrocities or injustice, should become laws and customs for the black and the white alike. I was going to say that they should become laws and customs by which the black and the white may be guided alike. I humbly submit that the ends of justice cannot otherwise be better served; for hitherto the natives have had to appeal to purely English laws—laws which they did not understand, of which they were ignorant, which were foreign, and which were satisfactory to none but lawyers, licensed advocates, and attorneys.

But, on the other hand, where admonition and reproof are necessary, the Lieutenant-Governor should privately admonish the native sovereigns rather than publicly reprehend them. Fines and imprisonments must be quite out of the question, for an open admonition cannot but breed an open disgrace. But to displace and replace *in toto* all the laws and customs of the Gold Coast is inadvisable and needless, seeing that not all the native laws of the Gold Coast are unwise, unreasonable, and contrary to natural justice. The concealment of a treasure-trove from the King of Ashantee constituted the offence with which Ganin, the refugee Ashantee man, was charged, and from the perhaps

* Educated native clerks.

righteous penalty of which Ganin was screened in the Gold Coast Protectorate (as we understand, for constitutional reasons), at the cost of the *blood* of many a Fantee from whom British protection was virtually, if not actually, withdrawn; and yet a treasure-trove, as an offence, is not unknown in the English code. I have neither the power nor the will to condemn, but I only advance these matters or things by way of argument. If measures preparatory to the abandonment of the Gold Coast are now being adopted for the teaching of Africans how to govern themselves eventually, the better policy of governors, I humbly submit, must be never more to keep the Government of England in the dark, nor the native sovereigns of the Gold Coast in ignorance —I am, dear Sir, yours respectfully, DANIEL L. CARR.

OUR SPECIAL CORRESPONDENT AND EX-GOVERNOR MR. RICHARD PINE.

Among our correspondents there is no one who has rendered such important services to Africa in his denunciation of official abuses (which have so prejudicially impeded the advance of civilisation at Cape Coast) as the writer of the following letter. We have never found one of the facts he has alleged to be disproved. His facts have more than once been protested against by the parties inculpated, but never disproved; and we do not hesitate to say that had they received that attention from Her Majesty's Government to which their truth entitled them, much good yet left undone would have been accomplished, many public scandals would have been prevented, and many thousand pounds of British money would have been saved. Ex-Governor Mr. Richard Pine personally denounced him to us as unworthy of credit; and the following is his rejoinder, which he authorises our publishing with his name. The good of Africa and its people, which, we think, depends a great deal on the purity and *prestige* of British authority in Africa, is our only object; and in the interest of this we permit our correspondent to reply in our columns to the attacks made upon him.

TO THE EDITOR OF THE AFRICAN TIMES.

Cape Coast, August 10, 1865.

Sir,—I learn that Mr. Pine, lately Governor of these settlements, has endeavoured to establish at home, in quarters where he has reason to know I wish to stand well, an impression that I am a person whose statements are unworthy of credit. I should really take no notice of this, were it not for the circumstance that I happen to be a constant correspondent of your valuable paper, and it seems to me that for a correspondent of a paper to permit his reputation for veracity to be impugned without reply, would be an injustice to the public who read what he writes, as well as to the journal which prints and publishes it.

Often, in expressing my opinion as to the probable tendency of events or of movements out here, I have not been unconscious that persons as well able as myself to judge, have differed from me; but my opinions have, I may honestly say, been sincere.

As to my statements of facts, it is known by every one here, that they have been so far correct, that no single fact represented by me has as yet been proved to be otherwise *than* a fact. And I may say plainly, not in a boasting spirit, that your paper has been the means of bringing about many beneficial changes out here, the necessity for which was made known to you through me.

But, indeed, the question is, *am* I a person unworthy of credit? am I so unscrupulous, so disreputable, so regardless of public respect, so utterly insensible to all those motives which cause a man to seek the esteem and confidence of his fellow-men, as that I should systematically and deliberately mislead an important public journal by continued misrepresentations, wilfully put forth? Mr. Pine, *in propria persona*, shall stand forth, partly in his official, partly in his private character, as my defender, or, at all events, he shall tell you that if he is convinced that I am not to be accounted worthy of belief, it has, at any rate, been only of late that he has entertained this idea. Therefore Mr. Pine, by these letters that I now enclose, shall afford a refutation to his own accusation. And what says he in these letters? Does he represent me as disreputable, unworthy of credit, a person of no account? It would seem that, taken at *his* estimate, I must have been not only of some repute, but even very useful, and of considerable importance. It is unnecessary to make quotations from Mr. Pine's letters, for I send the *original documents* intact, and by these you shall judge what is the real fact as to the question at issue. It may possibly occur to the minds of those to whom you may show these letters, after having heard Mr. Pine's accusation, that there is indeed *some want of accuracy of assertion somewhere*.

I shall simply call your attention to Mr. Pine's letter to me wherein he threatens me with proceedings at law for publishing accounts of the doings of Mr. Martin Doorly as Inspector of Prisons unless I made the *amende honorable*. This threat I took no notice of, and yet no proceedings were ever taken, and nearly a year has elapsed.

No! The truth is that, so long as I supported Mr. Pine, so long did he find it useful and convenient and expedient to flatter me, to praise me, and to avail himself of all such services as I (and in some instances I *alone*) could render to him or to his Government.

When I accompanied him with a picked company of forty volunteers to the bush during the Ashantee war, and provided carefully for his security and personal comforts and wants, *then* I was his "dear Finlason," his "best and nearest friend," his "saviour," his "father, mother, brother, and sister combined." When I wrote articles in your paper expressing approval of his public acts, then I was a very useful, intelligent, courteous, and high-minded gentleman; my testimony was valuable; my opinion was most important. But, *tempora mutantur*, and now the "dear friend," the "saviour," the "father," &c., &c., the "intelligent, high-minded," *cum multis aliis*, has become transformed into a moral, or rather an immoral demon, a ragamuffin, an infamous and disreputable scamp utterly unworthy of credit.

Assuredly Mr. Pine, like every other man, has a right to change his opinions. That he should have changed his opinion of me is no reason why I should entertain hostile feelings towards him; but that he has expressed this change of opinion in quarters where such expression might lead to an impression that my statements are, as he says, not to be relied on, is indeed a good and sufficient reason why I should place matters in their proper light.

To retaliate is not my desire—I am not vindictive—I do not wish to crush to the earth an officer already loaded with sufficient official troubles, and the weight of public condemnation; I desire only to vindicate my own reputation.

I have done with Mr. Pine. I will not condescend to reply to some statements he has made respecting my private affairs. To say that these statements are simply untrue would be to say what every one here knows. It is well for Mr. Pine that I do not retort, that I (mercifully I might say) abstain from raising the curtain that screens the private deeds of some official men lately of high position on the Gold Coast, from the astonished gaze and startled contemplation of the public of *your country*. I have not written aught that my conscience disapproves of. Mr. Pine is nothing to me; I do not attack him, in spite of the numberless and trenchant weapons of attack against him which I possess. He has passed away from the sphere in which I move at present. May his future career, if it be of a public nature, be less accompanied with calamity to those by whom he has been surrounded; and may he, if possible, learn to set an example to the community over which he presides, (if ever he shall again preside over one) of respect for public decency, for truth, for fair play, for honesty, and the reputation of his Government.—I remain Sir, your obedient servant,

WILLIAM CHARLES FINLASON.

TO THE EDITOR OF THE AFRICAN TIMES.

Aburi, Aquapem Mountains, Aug. 5, 1865.

Dear Sir,—We are very anxious to learn what the Parliamentary Committee has decreed concerning us. This state of uncertainty is very bad for us. It is, however, a pity that there is little or no hope of our Gold Coast being made a colony of. Our people would certainly like it; though, of course, as a preliminary, the British Government would have to regain that *prestige* which incapable men have lost.

But if our governors go on in the same line of policy as their predecessors with regard to the missionaries, there will come very little out of their work. This assertion seems to be presumptuous, if made by a missionary; but it is still nothing but the truth. I find in the *Record* of the 7th June the following passage in a leader, in which it is shown that, in India, in two provinces—Bombay and Bengal—the officials are against the order that missionaries should receive grants in aid for the education of the Hindoos. He says, "The real foundation of this antagonism appears to lie in a hatred alike of missionaries and missionary work. It appears to be mainly limited to Bengal and Bombay. Meanwhile, the accounts from other districts are of the most gratifying character. 'In all the other provinces,' says the *Times* correspondent, who is not likely to be a bigoted admirer of missionary operations, 'the missionaries are welcomed as the most efficient agency for civilising the hill tribes, and cheaply speading education among the Hindoos.' The work of the American missionaries among the Karens, notices of which have appeared from time to time in our columns, is cited as an instance, and confirmed by the statement of Colonel Thayre, the Chief Commissioner, that a missionary and his wife, now at the station, are of more value to the administration than half-a-dozen magistrates. Other localities are also named in which the results are equally gratifying, and so conclusive, that Mr. Temple, the Chief Commissioner of the Central Provinces, actually writes to the missionaries, begging them to extend their operations."

Would the governments here better agree with us, they would only gain. Not that we wish to act instead of magistrates. But if they would only show that they agree with us, and by their influence help us, they would have much more influence. For instance, the late Major Jones showed great interest in our work. People saw this. But when he ordered the King of Aquapem to clear the roads, he did not say, finish what the missionaries have begun, and cleanse the roads they have made. Thus they did what he said—*i.e.*, they cleared their old rugged path and left our new road uncleared. Now, the natives were confirmed in their old opinion, that the missionaries make a road for themselves, which they of course will keep in repair with their own money. Had, now, the Governor asked the missionaries about his plan of cleansing the roads, they would have told him how to act, and the natives would not only have cleansed our new road, but they would have done what you printed in your former number, they would have completed the remainder. And we would have gladly assisted them with our knowledge, and would now have a nice road from Christiansborg to Akropong, which would not have cost a farthing to the Government.

The only Governor who saw the advantage of enlisting our influence was Sir Benjamin Pine, who, to the utter amazement of the friends of the old system, showed us a very warm friendship, and heard our advice, as he knew he could depend upon our reports. Had he remained longer on the Coast, he would have greatly developed our country. But his successors undid what he had done, his own brother included.

You will remember that Lieutenant Sealey, when he was Acting Chief Civil Commandant, went up hither to settle the palavers which arose in consequence of the people's superstition about the small-pox, which he did in a very clever way. Well, when Captain Edmunds returned, poor Sealey had to pay the whole cost of this expedition, to the amount of about 18*l.*, out of his own pocket! And this was one of the wise acts of our dear Pine, who is lamenting that he is one of the most ill-used innocents in existence!

Still, our work, thanks be to our Lord, is growing fast. The old fetishism is showing everywhere that they feel that the end is approaching, and they prepare for the last struggle. But the victory must belong to Christ, and him even crucified! Glory be to Him for ever!—Believe me, faithfully yours, C. L.

DAHOMEY.

TO THE EDITOR OF THE AFRICAN TIMES.

Great Popo, July 29.

Dear Sir,—Being away down here on business, I have not been a witness of the *last great custom* for the late King, which you will have heard a month or two ago was about to be held for building the *blood-house* over his grave. We hear that the mud being used for building this monument is mixed with human blood and liquors instead of water. The greater portion of the prisoners made by the King from the five towns he took on his late expedition will be sacrificed for this purpose.

There is no demand for slaves for exportation now. The slave merchants who had collected a number for shipment are now selling them back to the natives, to work on their plantations. This point, at least, has been gained. But it is a great pity we cannot get some parties, with a little capital, and with knowledge, to settle here, and instruct the natives in raising other produce, in addition to, or instead of, palm oil. It would be, indeed, a great blessing to this Coast.

A French vessel loading palm kernels was lately driven ashore here. She became a total wreck, and has been left to be plundered by the natives.—Yours, truly, J.

TO THE EDITOR OF THE AFRICAN TIMES.

Cape Coast, August 10, 1865.

Sir,—For some time past several letters have appeared in your journal reflecting in strong terms on the Dutch authorities at Elmina.

I have been accused of being the author of those letters, and as it has caused me a great deal of annoyance, I beg that you will allow me through the columns of your paper to deny publicly being the author of any letter or letters that treat of the Dutch Government *in any way*.—I am, Sir, your obedient servant, WILLIAM CHARLES FINLASON.

ATTACKS ON MISSIONARIES.

The following appears in a late number of the *Iwe Irohin*, published at Abeokuta:—

To the Editor of the Iwe Irohin.

Dear Sir,—In the newspapers lately received from England, I find that at a meeting of the Anthropological Society, held in April, Mr. Walker and Captain Burton spoke against the missionaries, and their labours in this country. I wish you to give publicity in your valuable paper to the following facts: Captain Burton, in his speech, said "that the Christian converts were the curse of Western Africa." Before leaving this coast, on his last visit, he wrote the following letter to the members of the Wesleyan Missionary Committee: "I cannot terminate my journey to Dahomey without expressing my gratitude to your missionary at Whydah, the Rev. Mr. Bernasko. That gentleman not only made my visit pleasant by his kindness and civility, but also enabled me, by his influence with the King, to contribute my hints in the cause of humanity and civilisation. Having heard that you entertain an idea of removing the Wesleyan missionary from Whydah, I would respectfully suggest to you the advisability of adopting a wholly different course, of strengthening rather than of abolishing it; and wholly unsolicited I have ventured to address to you these few lines." Let me say that Mr. Bernasko, about whom Captain Burton writes, is a native minister, and therefore a "Christian convert."

Mr. Walker, from his speech, appears to be also an enemy to the missions in Africa. Before he left Lagos he took the chair at the Annual Wesleyan Missionary Meeting held there, and spoke in the strongest language of the benefits derived from the labours of missionaries.

The above facts speak for themselves.—Yours faithfully,

AN ENGLISHMAN.

THE CAPTIVES IN ABYSSINIA: RELEASE OF CONSUL CAMERON.

Foreign-office, Sept. 5.

Information has this day been received at the Foreign-office that Mr. Rassam had arrived at Suez, and had reported to Her Majesty's Agent and Consul-General in Egypt that Consul Cameron had been released. No details received.

THE NILE.

The following from Mr. Samuel Baker, the enterprising discoverer of another great source of the "Nile," the lake "Albert Nyanza," has been received at the Foreign-office, London:—

(Copy.)

Khartoum, June 21, 1865.

Still here; but the Nile has risen slightly within the last few days. Thus boats can pass the cataract, and in two or three days I shall (D.V.) start for Berber, and reach Cairo *viâ* Sonakim and Suez.

I have seen a map published by Miani, in opposition to that of Speke and Grant. It is a childish production, utterly wrong in every point, and it is a rare example of profound ignorance and presumption, with no small amount of imposture. The man was unprovided with instruments, and totally incapable of astronomical observation. He never went beyond north latitude 3 deg. 32 *min.*, but he has marked his limit on the 2 deg.! In lat. N. 3 deg. 32 *min.* he cut his name upon a tamarind tree, which now bears the name of the "Traveller's Tree" in that country. Within two miles of that tree I worked half the night at observations of various stars, and determined his exact position. Thus I can well support Speke, whose observations and map I have found perfectly correct. I have worked hard and determinedly to win what all others have failed to attain during 2,000 years—"to reach the sources of the Nile from the north." In this work I have spared neither purse nor sinew.

Since my arrival here I have learnt the sad news of poor Speke's death. I had looked forward with much pleasure to meeting him again. He and I planned the expedition together at Gondokoro, and he would have rejoiced at my success.

There is no longer any mystery connected with the Nile, nor any necessity for expeditions on that head, unless it is desired to explore the great lake that I have discovered (the Albert Nyanza). This can only be done by building a vessel for the purpose on the lake.

I shall never undertake another expedition in Africa. For the last three years I have not had one day of enjoyment, nothing but anxiety, difficulties, fatigue, and fever.

Having, thank God, succeeded, I do not regret the past, if I have earned the good opinion of my friends and countrymen. I should not have been contented to see a foreigner share the honour of the Nile sources with Speke and Grant; it happily belongs to England.

Clean cotton was lately selling at only four-pence per pound in Abeokuta. We suppose, however, that the raising of the blockade by the Lagos authorities will have caused some advance in price.

The Stag, belonging to Thomas Brown and Co., of Bathurst, arrived at Liverpool on the 8th inst., *with a full cargo of cotton* from the River Gambia, being the first full cargo of cotton imported from that colony.

A DISAGREEABLE POSITION FOR A COLONY.—We hear a great deal about the home authorities considering that the colonies should mainly defend themselves in internal disturbances; if they were to add that in such a case they would grant a proportionate *practical* management of the coloured population, I have no doubt the colonists would much more readily turn out for drill *en masse*. At present, practically, the home authorities say, "We, though knowing next to nothing of your Kafirs, will manage them as we like; but if we get you into a mess, you are the proper *people* to get yourselves out of it; and even then you must only do it in such a *manner* as *we* shall direct, which may be a very ineffective way, but that is no business of yours."—*Natal Mercury.*

The African Times.

PUBLISHED MONTHLY. PRICE 5d., STAMPED.

You are earnestly requested to allow your name to be added to the list of yearly subscribers. Price 5s. per annum for each copy, payable in advance. AFRICAN-AID SOCIETY, 8, Adelphi-terrace, Straud, W.C., London.

N.B. Post-office orders for Subscriptions to the *African Times* to be made payable to WM. J. JOHNSON, 121, Fleet-street, at the General Post-office, London.

SPECIAL NOTICE BY THE EDITOR.

The Editor of the AFRICAN TIMES *has heard with regret that some disappointment has been felt in certain quarters at the issue of only eight pages in the August number. It should be borne in mind that originally the journal was of only eight pages of a smaller-sized paper —that gradually it was increased to twelve, and frequently during the past six months to sixteen. But there is no engagement to continue to furnish such a quantity monthly, although the intention is to do so if the funds will allow. The paper is edited and conducted gratuitously; and all that can be obtained from the sale of copies and from advertisements is devoted to its improvement and enlargement. But unless a special fund were raised for the paper the Editor cannot risk loss. Eight pages of the size now issued are nearly equal to twelve of the previous size. The Editor hopes, however, by the blessing of God, to maintain the issue at twelve, and even at sixteen pages of the new and increased size. Subscribers may aid in this by obtaining* ADVERTISEMENTS *and other* SUBSCRIBERS *for the journal, without which it cannot be accomplished. They should bear in mind that although their five shillings per annum per copy, including postage or delivery, is a shilling or two a year dearer than some other journals of a similar size and paper are supplied at, the* AFRICAN TIMES *is a special paper, that will only be taken by a special class of readers—that it cannot hope to be popularised into cheapness except as education and civilization progress on the West Coast of Africa—and that in return for that individual sacrifice of a shilling or two a-year the Editor gives time, anxiety, and such little talent as he may possess, without any reward, save the hope that he may be in some measure advancing the great cause of Christian civilization and industrial development in Africa.*

The African Times.

SATURDAY, SEPTEMBER 23, 1865.

SUBSCRIPTIONS TO AFRICAN-AID SOCIETY.

W. J. Maxwell, Esq., Lagos (an.) . . . £1 1 0

COLLECTED AND REMITTED BY WILLIAM CHARLES FINLASON, ESQ.

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GENERAL OBSERVATIONS.

Another expedition for the river Niger is said to be preparing in France, under the auspices and with the assistance of the French Government. The old plan is adhered to of making a permanent establishment not far from Rabba—placing small steamboats on the river above the rapids—and caravans will keep up communication from Timbuctoo with Senegambia and Algiers.

The increase of the African race in the United States since the African slave-trade was abolished is said never to have reached 100,000 a-year; and the prevalent belief is that, as free citizens, the deaths among them will every year henceforward very considerably exceed the births.

We are sorry to see a heavy mortality again in a Coolie emigrant ship. The Fusileer, lately wrecked at Port Natal, on her voyage from Calcutta to Demerara, had lost, by *fever*, 169 out of 568, and 77 sick with fever were landed from the wreck. Only 302 were in health when brought ashore; 20 were drowned.

Two thousand acres of cotton had been planted this year in Natal, but the "green fly" had made great ravages in the cotton fields.

The *Sierra-Leone Observer* expresses the hope that Lord Alfred Churchill, brother of the Duke of Marlborough, and Chairman of the African-Aid Society, might be induced to accept the Governor-Generalship of Sierra-Leone.

We understand that Captain Geoffrey Phipps Hornby, at present flag captain to Rear-Admiral Sir Sydney C. Dacres, K.C.B., the Commander-in-Chief of the Channel squadron, will hoist his pennant on board the Bristol, screw frigate, as commodore on the Cape of Good Hope and West Coast of Africa station. Mr. G. Lowe, secretary on board the Edgar, accompanies Captain Hornby in the Bristol as secretary.

SIERRA LEONE.

IT cannot be disputed that since the decision of the Parliamentary Committee Sierra Leone has become of more importance than hitherto. It loses the character of a philanthropic pet, to take boldly that of a permanent part of British colonial possessions. Exeter Hall can no longer be thrown in our teeth when we advocate its interests, and urge the adoption of a consistent policy, and efficient measures for its progress and development. If no other good than this results to Western Africa, the late Parliamentary Committee cannot be said to have patiently laboured in vain. Erroneous as was the course pursued in bringing before it such a preponderance of almost worthless semi-official evidence, certain facts important to Africa could not fail to be elicited; and much of the stigma unjustly attached to African civilization in its present early stage to be removed. And the inquiry has led to a bold avowal of the value of results already obtained, from individuals whose knowledge of Sierra Leone —the acknowledged principal field and focus of West African civilization—entitles them to take rank as high authorities on this subject. The letter of Mr. Rosenbush, the well-known and respected banker and merchant of Sierra Leone, which we published last month, deserves much more extended remark at our hands than we were then able to give to it, and ought to receive especial attention from those British authorities whose decisions are necessarily of the highest importance as regards the means to be employed for the promotion of industrial progress and Christian civilization in Western Africa.

In that letter Mr. Rosenbush, who has been eighteen years resident at Sierra Leone, states, as an incontrovertible fact, that missionary efforts have produced very beneficial results—that the most cursory comparison of the people of Sierra Leone, composed in a great measure of Africans liberated from the holds of slave-ships, with the natives of places where the influence of missionaries is not known, will establish this without dispute. We refer our readers again to his letter on this very important point, because we feel that as the past has depended, so the future must in no small degree depend, on this of late most calumniated body of men. Whatever may be the other measures adopted for the advancement of Africa, any relaxation of the efforts of missionaries would be a result deeply to be deplored by every one who is looking and labouring for the day of African regeneration. Mr. Rosenbush's views so intimately coincide with our own as to the means by which "improvement and civilization" may be best advanced in the colony of Sierra Leone, that we may be excused again entering largely upon them at this time. The agricultural improvement of the colony demands the special attention of Government authorities; and when, as in this case, a means is pointed out which only requires a better disposal of the revenues raised in the colony itself, by making them instrumental in obtaining reproductive results from the enforced labour of the criminal portion of the population, instead of that labour being wasted, as at present, no trivial objections or inapplicable theories ought to be allowed to stand in the way of its adoption. There is no wealthy landed proprietary in the colony, themselves acquainted practically with agricultural industry, who might, and would, if they existed, initiate efforts and experiments for developing the resources of the soil. As Christian civilization had to be introduced from Europe, so must the impulse to agricultural industry be introduced from Europe also. The "germ of improvement and civilization" now "lies," as Mr. Rosenbush most truly says, "in Africa, and Africans themselves, aided by European *direction*, could be the constructors of their own social improvement." But it is idle to expect, and it is cruel to exact, that they should thus construct without European direction, and it is not less cruel that under such direction the revenues which they themselves contribute should be wasted, instead of being made instrumental to such construction. We say boldly, let this latter cruel abuse be remedied at once. Let efforts be made to show, by such an example as has been suggested, *how* Africa may rise from her agricultural slumber and her industrial sloth. One fruitful example is worth a bushel of barren precepts. One good harvest secured by well-directed criminal effort, proving what the soil and climate will do when systematically and scientifically treated, and enlisted for man's benefit, will do more good than years of talking and advice. All mankind is thus far practical. The African is not an exception. He is like the rest of the human family. He wants more than a finger-post to show him the road to good; he requires the pregnant example of others walking in the indicated direction immediately before his eyes, and side by side with him. He has been shown this by European merchants and traders, and he has profited by their example; he has walked well and successfully with them. Africans liberated, Mr. Rosenbush says, in a state of entire nudity from the fetid holds of slave-ships, and at that time complete barbarians, are now "standing at the head of, for the colony, important houses of business, and enjoying a credit from European merchants." They have been well led by example in this direction: now let them be well led in another.

The other and very important subject of Mr. Rosenbush's letter, that of *giving the people an effective voice in the expenditure of the money which they accumulate and contribute*, is far too large and too important to be entered upon by us in this present article. We have previously alluded to this question as one that must necessarily be determined in one only way, if the people are to be prepared, as the Parliamentary Committee recommend, for self-government; and we shall endeavour to show, in our next number, that they are in every way entitled to that effective voice in the expenditure of their money which Mr. Rosenbush claims for them.

THE DUTCH RULE ON THE GOLD COAST.

"THINGS may be used as mere means to an end; but men cannot be so used without directly or indirectly sharing in such end. It is on this distinction between men and things that all justice, human and divine, is founded." That this dictum, laid down by high authority, has been from generation to generation violated in Africa and with the Africans by so-called European Christians is patent to every one. Africa is designated, and with but too much truth, as pre-eminently the land of darkness. But dark as Africa is, even the deepest darkness of her superstitious and barbarian night is not so dark as are the pages of that volume in the history of Christendom which chronicles the dealings of European nations, among whose people the blessed precepts of the divine Gospel of peace and love had been promulgated and, nominally at least, received for more than ten centuries, with those stigmatised heathen, who, in the great day of final retribution, may as justly rise up in judgment against our forefathers as may Sodom and Gomorrah against the wilful rejection of the incarnate Son of God. For after all those long centuries of greater or less acquaintance with the doctrine of universal love which Christianity proclaims, they swooped down upon Africa like foul birds of prey, or demons let loose from hell. It is a dreadful volume, and we daily pronounce the condemnation of those whose deeds are there recorded, when in our unreasonable and uncharitable impatience to obtain immediate Christian results for every paltry pound, or even shilling, that we spend in God's service among the heathen we denounce as conclusive evidence of his non-conversion every delinquency, every backsliding of the poor African, who only a few years ago first heard of Christ and His great salvation, and nominally, and we believe in very many cases really, embraced that glorious hope of everlasting life and joy. We cannot see the beam in our own eye—only the mote in our poor brother's eye. And although as a national crime with regard to Africa, ours is a thing of the past, the necessity for the continued presence of our slave-repression squadron off the coast of Africa proves, alas! but too well that Christendom has not yet cleared itself from the foul guilt in which it so long revelled at the cost of the blood and tears of Africa. But it is not alone the remnant of the foreign slave-trade which proves that the old leaven which made men look upon Africans as a prey to be devoured, and not as wounded neighbours they were bound to succour, still exists in the European mind. The way in which we nationally grumble of late at the cost of the paltry little bottles of oil and wine that we are supposed to have been pouring into their wounds also proves it. And the Dutch settlements on the Gold Coast afford strong evidence of it. We hope that, after four years' publication of this journal, our readers know us too well to have supposed that we were giving insertion to the letters which have appeared in it on the subject of "Dutch African Government" merely because they were more or less well written, and amusing in some of the incidents related in them. We feel very strongly the necessity of a radical change in the system, the ends, and aims, and objects of Dutch government on the Gold Coast. The ends, aims, and objects are low and vile, and the system and its administrators (as a general rule, to which, however, there are of course exceptions) are not less so. A little trade, a little gold dust, three or four hundred slaves every year for service in Java, under the name of enlisted free soldiers, and the reputation of still having possessions in Africa—are the ends, aims, and objects in view in retaining and keeping up the name of rule and government in those countries. Men—Africans—are still there considered as things, as mere means to an end. Nothing is done to spread civilization and Christianity among them. There is little or no education bestowed—little or no Christian teaching offered. We have freed ourselves, we believe, from Juggernaut in India, but the Dutch patronise, and countenance, and subsidise the wretched and degrading Fetish superstition, whose high priests are murderers, and whose rites are debauchery and every vile excess. We have felt it our duty to this country, to Africa, and even to the Dutch Government itself, to use the means at our command for exposing this. There are high and honourable men taking part in the Dutch government at the Hague. There are, doubtless, a goodly number of really Christian men in the Dutch Chambers, in whose eyes all this ought to be and must be considered abominable and dishonouring. We indulge the belief that all that is needed to bring about a change is to show these eminent individuals precisely what the thing is with which they are connected, and which they uphold on the African coast, at the cost of something like 11,000*l.* sterling per annum. Surely it is not worth while to pay money for such disgraceful results? And our exposure of so evil a course has nothing in it that ought to be deemed offensive, or to wound the national pride of the people of the Netherlands. We have proved ourselves to be impartial censors. We do not conceal British errors, British delinquencies and shortcomings in Africa. We do not assume a national pharisaical attitude and position, and point to our national Dutch neighbour as "*that publican.*" We have but too much cause even yet to smite upon our own breasts, and confess our unworthiness. But at the same time justice demands that we should say the presence of the Dutch on the Gold Coast, with such a system, and such men as for the most part administer it, are a great obstacle in the way of British effort to ameliorate the condition of the people of those countries, and bring them within the pale of Christian civilization, with its attendant industrial results. It is bad enough to have to deal with the deep-rooted native vices, and errors, and industrial inertia, without having a focus of aggravated demoralization in neighbouring European settlements to contend with and against also. It is bad enough for us to be occasionally betrayed by our own officials falling under the influence of native vices, instead of setting the example of ennobling Christian virtues, without having in neighbouring settlements what looks at least like an organised system of deliberate continuous evil, under which the very worst practices are personally shared in, and fostered, and encouraged by the chief European authorities. We do not believe that the Dutch Government at the Hague can have been cognisant of what has taken place and what has been done and practised in its name and under its authority at Elmina and elsewhere on the Gold Coast; and in exposing it, so that it may be brought inoffensively beneath their notice, we are not only rendering a service to Africa, but doing as we would have men do to us were we in a position that made us, as they are, morally responsible for acts which bring so much dishonour on the European name. We are not surprised that the local authorities in the Dutch settlements should especially abominate and determine to get rid of Africans who have received education at Sierra Leone or other British settlements. This is only an additional evidence of the influence for good that Sierra Leone and other colonies and settlements where missionaries are bestowing the great civilising boon and agent, education, are exerting on the West Coast of Africa. But we shall feel surprised if the home Netherland authorities, who after all are the real ones, show that they are equally opposed to African advancement. And we look, therefore, for some good results of our labours in this direction also. We have begun with the Dutch settlements and with the evils which they foster and engender—the nuisance which they create. We have no intention of leaving them until such a change shall have been produced as may enable us to praise instead of blame, to eulogise instead of to denounce. And if the Dutch recognise such a change to be impossible under their rule, which we cannot conceive, we should only say, get rid of a responsibility which not only dishonours you in the eyes of the Christian world, but which will assuredly weigh heavily upon you in some way, and at some time or other, in the providential dispensation of Him who ruleth among the nations, and in whose fiat is empire or ruin—prosperity or decay.

PERFORATED SMALL COPPER COINS FOR WEST AFRICA.

THE official mind is not like ordinary minds. Official responsibility, we suppose, warps it—changes it. It lives, too, in a different atmosphere from the minds of other people, and looks through glasses which do not resemble those they use. We do not quarrel with a fact that is absolute, as this is. We must take the official mind as we find it, and act accordingly. By this we do not mean that we must assent to its reasonings and decisions when we consider these to be erroneous. Nothing can be further from our intention in the matter of the perforated coin, relative to which we published in our last an official reply, addressed from the Colonial-office to Lord Alfred Churchill, the chairman of the African-Aid Society. The Society recommended the introduction at the Gold Coast and at Lagos of a small perforated copper coin, equal in value to about five *cowries*—small shells current as money at those places and in the interior, with which the people there are in communication. These shells are imported chiefly from East Africa, Zanzibar, and adjacent countries. The West Coast natives bore a hole in each shell. The shells are then strung, and can be detached and paid away singly for very small purchases, or in strings which have a uniform number on them, so that each string represents a well-understood and recognised value in exchange. British coin has been introduced and is current in those places. The superior coins, gold and silver, are not in disfavour, but very small silver coin and all copper coin are so. We inquired why? The cause was not difficult to discover. The superior coin, being of the value of a great many cowries, is taken great care of, and the natives consequently do not suffer by losing it. But the smaller and copper coin subject them to continual loss. Hence the disfavour; and they do not supersede cowries for small purchases. The Society thought much of that disfavour would be removed if all coins placed in circulation on the West Coast were *perforated;* but they were too well aware of the extreme difficulty of obtaining the adoption of so sweeping a suggestion, however advantageous it might be, to think of recommending it in any other way than incidentally. In the interests of civilization, it is most desirable that all current money shall be metallic. The Society, therefore, proposed a small coin, worth about five cowries, and that this should be perforated, so that the natives might string it as they do cowries. It was most reasonable that the Colonial-office should refer to its officials on the Coast for their opinion. Mr. Cardwell, to whose anxiety for African progress we have before willingly borne testimony, lost no time in so doing; and by his command the official reply to which we have already alluded was sent from the Colonial-office to Lord Alfred Churchill. And we have our sense of the urbanity of this reply. There is nothing testy or disdainful about it. It simply states the difficulties and objections that have been urged. Still, it bears the stamp of the official mind in this sense: namely, that it is evident the recommendation would be shelved for ever, so far as the Colonial-office is concerned, if the African-Aid Society would only allow the matter to sleep. They have no intention, we hope, of doing this. Convinced that the measure would be a very beneficial one, and tend to the advancement of civilization, their self-imposed duty compels them to persevere. The objection, it will be seen, comes from governors and from the Treasury. As regards the last, God help us! If ever there was a heavy official drag on the wheels of progress, such a thing exists *par excellence* at the department of Her Majesty's Government called the Treasury. We should like to have any one really useful measure pointed out to us against which the Treasury did not at first protest, unless it by some extraordinary chance originated with itself or with some of its especial pets. And what can the "difficulties" be which "their Lordships find could not be easily overcome." This we are allowed to find out for ourselves. They were possibly supposed to be above our unofficial comprehension, and therefore not fitting to be communicated to us—on the principle, we suppose, of not "casting pearls to swine." We thank the "Treasury" for the compliment, but we do not accept it. The African-Aid Society took the precaution not to recommend a measure for which they could not find a precedent. They knew, doubtless, what valuable things precedents are in the high official atmosphere. We believe they had long had this question of a small and convenient coin for Africa under their anxious consideration, but they did not move without a precedent; they waited until some small coin, just such as Africa wants, was being coined at Her Majesty's Mint in London for Hong-Kong, and then they forwarded a specimen fresh from the Mint to Her Majesty's Government, saying, "This is the very thing we want for Africa." It was "a question of currency," which they were no doubt aware must come before the Treasury, and therefore these precautions. But with all due deference to the Lords of the Treasury, the difficulty as a matter of "currency," if any ever existed, must have been overcome in the case of Hong-Kong, and if overcome for the Chinese, who like perforated coin, which they carry about on strings as the Africans do cowries, and would do with opper coins (for they are fond of copper ornaments), if they could be furnished with them *perforated*—if overcome in the case of Hong-Kong it can no longer exist for Africa. Whatever, therefore, the African-Aid Society may do, we at any rate cannot, in the interests of Africa, regard such an objection to a most reasonable and useful proposal as entitled to any weight. The objections of the Governors of Lagos and of the Gold Coast are also easily disposed of. To the former we would say, Try a small *perforated* coin. You have no perforated coin—try this very small and useful one. If it succeeds, you will have done much for African civilization, and will perhaps be able to do much more, by being enabled to appeal to success obtained in this instance, as a sufficient reason for *perforating* other coin also for African circulation. To the Governor of the Gold Coast we would say, The Society never could have intended to recommend that the circulation of cowries should be prohibited. They evidently contemplated that in process of time, circulating side by side, their superiority over cowries would be recognised, so that cowries would disappear in the far interior, the importation of them being discontinued by the merchants; and in this way the introduction of this small perforated copper coin—a fac-simile of the Hong-Kong "mil"—would not cost a single "mil" to the colony. We hope therefore yet to see the "mil"—the perforated "mil"—ere long ranking among the coin current in Western Africa.

INDUSTRIAL DEVELOPMENT AND CIVILISATION OF WESTERN AFRICA—HOW TO EFFECT IT RAPIDLY.

TO THE EDITOR OF THE AFRICAN TIMES.

Dear Sir,—The civilisation of Africa, if to be effected in any reasonable time, is and must be the work of nations. No society or individual can do it; it is folly to suppose, or act upon tho supposition, that commerce, societies, or individual efforts, can be successful in rapidly reclaiming or bringing Africa from its present savage condition to a state of civilisstion. Possibly private efforts might, in the lapse of many hundred years, partially effect the civilisation of this vast, rich, and unknown country. Still, if after seventy years' occupancy of Sierra Leone by Great Britain, the inhabitants do not yet know the plough, or any agricultural labour-saving implement whatever, or practise those arts known and esteemed as essential to civil life, you may form some idea of the number of years which individual effort, aided by a British Colonial Government, may require to bring Africa up to the lowest plane and meanest type of civil man.

Profoundly penetrated with these views—knowing from personal and extended observation that they are founded in truth—I cannot too forcibly urge upon you and all true friends of Africa to concentrate all of influence we may possess in obtaining united national action upon this great subject.

If it was ever the duty of civil governments to seek to redeem from savage life barbaric nations, surely it is time that England and America should combine in immediately planting in Africa such permanent institutions as will most speedily and effectually work this change. This only can be done by negotiation and the introduction of the useful arts. By establishing agricultural schools—not a chief but would warmly second their efforts—all would gladly send their children; and by the immediate introduction of labour-saving machines, to some of which you lately alluded, the wonderful productiveness of the soil and climate would largely and speedily repay any advance of capital or outlay that may be made, and peace, and law, and kindness, and plenty will effectually take the place of strife, of crime, force, hatred, and want. The universal misery, squalid poverty, and daily want will vanish for ever from the land, and in one generation Africa may thus be redeemed from the awful horrors of want, starvation, and the savage tyranny which now so cruelly obtains.

The present time is most auspicious for such a movement on the part of the real friends of Africa. America is at peace, England desires retrenchment and economy;—could they be combined in this enterprise, their friendly relations would be assured, and, by judicious action on the part of the commissioners, the commerce of Africa would be greatly enhanced—probably doubled—in two or three years. The large national vessels now on the Coast could be withdrawn—useless for all purposes of civilisation and commerce, they would give place to small "blockade-runners," which, under the control of the commissioners, would be made to subserve the purposes of both. These, actively and usefully employed for the benefit of the negro and the requirements of Africa, would effectually inspire peace to her heterogeneous masses, and assure the negro that he was in the hands of his real friends. The commissioners should all be practical men—believers in the *manhood* of the negro, and in his capacity for unlimited improvement.

The mere fact of the union of England and America in this great and beneficent work—of their having unitedly appointed commissioners to treat with all the tribes and nations of that continent—would of itself work a real and beneficial improvement upon the African mind, give efficiency and permanence to treaties, prevent wars among themselves, and secure respect and obedience to all just measures. Other nations may be disposed to unite their efforts and influence in this great work when once inaugurated, and complete and permanent success *cannot be doubtful.*

I have taken the liberty thus hastily and generally to lay my views before you, not because they are *my* views, or that I desire to be known in the matter, but because I have seen and had considerable experience of Africa—because I have cheerfully spent my means endeavouring her progress and welfare—because I have tried to enlist the missionaries, the merchants, the Colonial Government, and, finally, native private individuals of means, in her behalf; and have failed;—because I am convinced that no private efforts—no combination of private efforts—can, from the nature of things, succeed, except in a very small degree, in civilising Africa. Shall another century be frittered away before we admit a fact which every man of observation having experience of that country knows fully now? Repulsive as that fact may be to us—was to me—is it not better, more wise and economical, to admit it at once and act upon it?

Is there at present any hope of obtaining *united national action* on this subject? This question is of the utmost importance, and upon which I shall be most happy to hear from you, and co-operate in any way deemed advisable and best.

Very respectfully yours, &c.,

AN AMERICAN.

WEST COAST OF MADAGASCAR.

A letter which appears in the *Mauritius Gazette* confirms a statement which had been previously made regarding the superiority of the West to the East Coast of Madagascar. The latter coast is like the East African Coast, singularly barren of harbours, and the long belt of flat marshy country skirting the shore on that side offers a most formidable barrier to the approaches of commercial enterprise. On the western shore, however, about which scarcely anything is known or written, physical conditions are very different. Steep mountain slopes and beetling cliffs overhang the sea, and are broken by many long and deep inlets. Here it is, then, that the Portuguese have established a slave-trading connexion, and, as the fact seems to have escaped the notice of the British authorities altogether, they ply their inhuman traffic with impunity. Large numbers of native Africans from East Africa are taken over and sold to the Malagasy. In the port of Isalary alone, where some years ago American whalers made a rendezvous, no less than twenty ships were occasionally at anchor at one time. The Yankees are quite sensible of the advantages presented in the shape of maritime facilities by the many harbours of the western coast, and make good use of them. It is very possible that supplies of rice could often be obtained from that quarter, and, in any case, it is certain that a trade, more or less profitable, might be established between the Cape of Good Hope and Natal and the natives of Western Madagascar.

BLACK, THE ORIGINAL COLOUR OF THE WHITE RACE.

THE AFRICAN IDEA.

Whilst the Anthropological Society, amongst whom Captain Burton lately figured so conspicuously, after the expiration of his consulship in Fernando Po, have been endeavouring to prove that the black man forms a link between the gorilla and themselves, it is proper that they should know the African idea of the origin of the white man, and which Africans deduce from philosophical reasonings.

The most genuine and authentic book which has been handed down to the present generation, but which that peculiar society seems to disbelieve, has plainly pointed to us the first abode of man—viz., the Garden of Eden—where, by the Divine fiat of Jehovah, man (anthropos) came into existence, and, by a miraculous extraction from his side, made He woman. From the topographical situation of Eden, as well as its geological formation, it is undeniable that the first inhabitants were brown men, with semi-straight hair, of a complexion slightly darker than a mulatto, but more akin to a Sambo than to a quadroon, and consequently more akin to the black than to the white man.

Sambo being the original colour of man, the African becomes darker by a deposit of coloured matter in the cells or corpuscles in the true skin, or derma, which is produced by exposure to the heat of the sun, extreme degradation in their social habits, and the low state of their diet and regimen, as well as by the life consequent upon the constant internal warfare which is carried on amongst them. All these go to account for their conformation.

In every part of Africa we occasionally meet with a perfectly white child, the offspring of perfectly black parents; these are known by the name of *albino.* Here is a freak of nature by which they are superlatively white, with the dermal cells perfectly destitute of those pigment matters found even amongst Europeans. If a great many of these albinoes were formed into a town, and propagation encouraged, a new race of people would be formed, which, but for the climate and domestic habits, would be as white as a Greenlander.

We suppose that of the early inhabitants of this globe one family, passing through the Isthmus of Suez, entered into Africa, another branch taking quite an opposite direction, and proceeding to the temperate zone, gave origin to a different and distinct race of men, who adapted themselves to the climate they inhabited, changing their tropical habits for others suitable to the climatorial influence of the temperate and polar zones; and thus, after the lapse of ages, forming the great Caucasian race. In like manner the Mongolian race has been also formed.

The difference in shape and peculiarity of configuration in the different races may be accounted for by the different domestic habits of each class of men, the manner in which their offspring are brought up, the degree of admixture between the different tribes and races, the difference in habitation, the degree of intellectual culture, the influence of the rites and ceremonies of the religious tenets which they hold, and last, but not the least, the different climatic influences which operate on each class.

From the foregoing the reflective mind will at once perceive that the race which descended to Africa were subject to several vicissitudes, which had a most depressing effect on them, and which deprived them of that brilliancy which is shown by the other races, but who, after a change of their religion and the cultivation of their minds, endeavour to claim their position in the world's history. This displeases some of the Japhetic race, especially those residing in Africa, and they consequently use all their endeavours to crush them.

It can now be seen that, believing in the genuineness and authenticity of the most holy and most ancient Book, man, or the race which inhabits this globe, had one origin; that they were dark in colour, if not black; and that, having first peopled that track of land eastward of the Mediterranean, from their descendants, the Ethiopian, Caucasian, and Mongolian races proceeded.

ADDENDA.—The Isthmus of Suez plays an important part in the history of Africa and the Ethiopian race. Ancient mythology has proved that through it extensive migratory movements took place several thousand years ago from Asia Minor to Africa. From a little study of the enthnology of the languages of Western Africa and the Hebrew tongue, one is involuntarily brought to trace out a similarity in one of them to that of the tribes which, from disobedience to the will of God, were dispersed, and the greatest number of them possibly went to Africa—I mean, the lost tribes of Israel. If the rites and ceremonies of the religion of the tribes bordering on the banks of the River Niger be closely examined and compared with the religion of the Hebrews at the earliest period—viz., Egbo Ebo (Heber, Eber) tribe; if the Egbo (Heber Eber) language, with all its corruption, be compared with that of the Hebrews; and if the peculiar disposition of the Hebrew tribes, as detailed in Scripture, and that of the Egboes be properly investigated—there will be found by the philosophic mind sufficient *a priori* reasons for a serious inquiry whether the Egbo tribe, which is but a branch of the Gala tribe in the interior, is the offspring of the lost tribes of Israel, driven down from central Africa, and forced to cross the Eastern or Quorra branch of the Niger by Mohammedan fanaticism.

If, then, the Egbo tribe along the banks of the Niger be of the lost tribes of Israel, the Christian world should redouble their energy in supporting Bishop Crowther in his efforts for their conversion.

H.

EVACUATION OF ST. DOMINGO BY THE SPANIARDS.

By this time the island is completely evacuated by Spanish troops. The Spaniards blew up all the fortifications they had constructed before leaving. It was said that a treaty was made protecting the Dominicans who assisted the Spaniards, but the numbers of such families arriving at Havanna show how much faith is put in such a treaty. They will be considered traitors by Dominicans, and their treatment can be imagined.

Advices from Hayti represent the rebellion gaining strength. President Geffrard has suffered reverses.

CIVILIZATION demands Africa for its future progress; commerce demands Africa, to strike the balance of exchanges between the intertropical and wintry regions of the earth; and Christianity demands Africa, that her ministers may obey the divine command: "Go ye into all the world, and preach the Gospel to every creature."

CONDITION OF FREED NEGROES IN THE SOUTHERN FEDERAL STATES.

Advices from all parts of the South have continued to represent the condition of the freedmen to be deplorable. Even those who were willing to work found difficulty in getting remunerative employment, and thousands were falling into a condition of vagabondage, or adopting lawless pursuits. In the cities and large towns, to which the negroes flocked from the rural districts, the white inhabitants were in self-preservation compelled in many cases to drive out the intruders in order to avoid a famine. At Macon the citizens drove a great number of negroes out of that place, and warned them not to return. Public meetings were held in other cities to secure a general expulsion of negroes from the large towns, where their alleged idleness and lawless conduct is said to have developed a condition of affairs positively insufferable. Home guards for the protection of exposed houses and other property were organised, and numbers of negroes punished for theft, rape, arson, and other crimes. The mortality among the negroes is said to have been very great, and it is generally expected that when entirely deprived of Government rations and hospital stores they must suffer greatly from disease and hunger. It is understood that the civil authorities under the new provisional governors are endeavouring to establish a fixed rate of wages for the freedmen on plantations. Some of them now work for rations alone, while others demand wages, and in some cases, as may be supposed, exorbitant ones. All this was to be expected under so sudden a disruption of ties between them and their old masters. Had they been white people instead of black, similar results would have necessarily ensued, and some little time must be allowed for society to settle down comfortably upon the new basis of the personal freedom of every human being in the mixed community.

AFRICAN PROSPECTS.

BY THE EDITOR OF THE "NATAL MERCURY."

The other day we took up a useful little work called "The Statesman's Year Book," professing to give a compact statistical account of the various states and governments of the world. Our purpose was to see what was said of Africa, the land we live in. Imagine our chagrin on finding the existence of that by no means petty continent quietly but totally ignored. Much space was, of course, accorded to the states of Europe, and the rest of the volume had reference to states not in Europe; but among these was not Africa. America, Asia, and Australia each receive a fair measure of attention, but this vast African land—although it occupies a fourth of the area of the habitable earth—although its history is older than that of any part of Europe, and its population is a ninth part of mankind—does not even come within the category of outside states—has no recognised standing—remains still a blank on the muster roll of nations. Why should this be? Why should Africa be, even in this latest age, so much a myth—so utterly obscure and unimportant—that it can be thus passed by? In old times, as far back as history reaches, the northern shores of this continent were the seats of empires that dominated the world, but now the sceptre is no longer held, the name evokes no sentiment but pity; the gloom of mystery and ignorance invests the land, and the great current of civilization as it sweeps with hastening impulse round the world, would never leave a trace upon its shores, were not stray eddies sometimes caught and kept by a few points like these.

But amidst the obscurity that surrounds everything that is African, the signs of change are many and manifest. Never yet has the future of Africa been so full of hope and light. Here, too, there is a north and a south struggling—not for supremacy over each other, but for the regeneration of a continent. In Algeria the French are fast displacing the torpid vestiges of Moorish sway, and are transforming a fertile and healthful country into a lesser France. Where the Moslem, for five centuries, forbade Christian foot to land—where, under the cold shade of the crescent, man has so long wrapt the earth in lethargy—not far from where heathenism crouched under Carthaginian ramparts—on the very spot where a power that imperilled Europe and conquered Spain, held rule thereafter—a prosperous Christian community, great in every element of strength, is now established. Within twenty years this French colony has so grown and prospered, that it is now the home of 200,000 Europeans, consumes seven millions sterling of imports, and ships three millions sterling in the form of exports, such as corn, tobacco, cattle, fruit, oil, and minerals. That the French influence in Algeria is for good, cannot we think be disputed. From the coast to the confines of the Sahara that vigorous and vivacious people are imparting to North Africa quite a different character, and are literally making the wilderness blossom like the rose. But a yet more interesting work goes on in Egypt. Capital is flowing there from Western Europe in marvellous measure. Vast as have been the benefits and the material wealth secured to Egypt by the fact of its being the highway to the East, they are as nothing compared with the blessings that are about to be conferred on it by the interposition of foreign influence, and the growing discernment and wider knowledge of those who rule Egypt. Possessed of a soil of perennial richness, calling for little culture, and naturally irrigated, the valley of the Nile, which is as prolific now as it was in Pharaoh's time, is already yielding largely in cotton and corn. Tenacious though the people may be of old customs and traditions, much of their dogged Orientalism is breaking down before the resistless forces of the age—the constant friction caused by the ever-flowing stream of western life that permeates Egypt. We say nothing of the gigantic canal scheme, which, whether it fails or succeeds—and in the interests of our common progress we hope for the latter—has enriched Egypt by the expenditure in it of millions of money. The extraordinary extension of cotton culture there—the rapid covering of the soil by a most valuable crop—the establishment of mills and factories for the better manipulation of local products—the commencement of steam traffic down the Nile, and the probability that before long a railway traversing the valley where as yet the shades of Thebes, of Karnak, and of Abou Simbel have had the desert in all its grim silence to themselves—will penetrate into Abyssinia, not only draining of their natural wealth those lower districts, but tapping the yet more varied fields that lie beyond—these are but some of the onward symptoms that are making Egypt a great power for good, and that will exercise a most beneficent pressure upon the savage kingdoms of the interior.

Between the north and the south of Africa spread about 7,000,000 square miles of almost unknown land. Upon the character of this region science has spent its speculations, and the exploration of it has been the hard work of ages. Africa, in fact, has been the world's huge problem. From Cæsar to Speke, the origin of the Nile has been mankind's greatest puzzle. Unsolved though it be, the attempts to trace it out have been of the greatest service. No longer esteemed a howling wilderness, or a death-stricken morass, the interior of Africa, from the southern border of Sahara down to our own limits, we know to be singularly fertile, and by no means insalubrious. The western shore, north of Walwisch Bay, gives ample evidence that a wealthy country lies beyond—a country rich in minerals and vegetation—blessed in all save the savage races that seal it up from the view of civilization. Going north, we find, near the equator, a tract of splendid hill-land, where the Cameroon Mountains reach to a height of 14,000 or 15,000 feet, and where the climate is so genial, that Captain Burton recommended its fitness for a penal settlement. Here we have come to the most remarkable part of the continent. Beyond the Cameroons extends that vast depression which intersects Africa, at a high altitude, from the equator to the Cape. Then, on the other side of the still unknown territory, we come to the wonderful lake-land, whose inland seas, fringed by the palm-growth of the tropics, are overshadowed by the snowy peaks, and embraced by the crescent arms of the mystic Mountains of the Moon. Here, in what may naturally be regarded as the hottest part of Africa, lying exactly across the equator, is a land which, according to Speke and Grant, is one of the finest in the world. Owing to its height above the sea-level, the climate is singularly pleasant, and is so far from being excessively hot, that Captain Grant walked through the whole of it in woollen clothing, and slept every night between blankets. 750 different specimens brought away by these travellers attest the abundance and variety of the vegetation there. All the necessaries and many luxuries of savage life grow without much effort, and the natives lead an easy and somewhat gluttonous existence, in the rank enjoyment of the many gifts of nature. From all we know, and that recent travellers have told us, the whole of East Africa, between Natal and the equator, bears the same character. Dr. Livingstone has found the cotton plant growing abundantly throughout the valleys and river plains north of the Zambezi. On this side of that river exists a country that is utterly unexplored as yet. On the map this region presents a blank, and a dotted line only marks the supposed course of the Limpopo as it goes to the sea. What is known of this tract, however, and by slow degrees it is being trenched upon, is altogether favourable. The large organised hunting stations which are now established in the Trans-Vaal, sending out yearly many detachments of trained hunters into the adjacent territories, are gradually opening up this darkly hid land, and we hear that recent hunters describe what they have seen of it in most glowing terms. They say that for beauty of aspect and natural fertility it exceeds any of the southern divisions, and the people of Moselekatse, who rules as the emperor of it, are known to be in advance of the tribes on this side of them. Here, it must be remembered, is the ancient Sofala, presumed to be the Ophir referred to in the Bible, and to this day gold ornaments sometimes reach us through natives who have received them from that mysterious locality. Further

inland, where late researches have made us tolerably acquainted with the features of the country, the continent swarms with population, who are socially beyond our Zulus—who navigate, by means of canoes, the large rivers on whose banks they live—who mass together in greater townships—who produce a fair sort of pottery, and roughly weave the indigenous fibres that abound there. From the whole of these districts immense supplies of ivory are obtainable. So far from the supply of this commodity being exhausted, it would seem that the further we go the denser become the herds of elephants. Dr. Livingstone counted 800 at one time in one valley. Unfortunately, this great source of commercial wealth passes through the hands of the unscrupulous Portuguese adventurers, who have succeeded so far, in conjunction with the Arabs of Zanzibar and Mombas, in locking up East Africa from the approaches of legitimate dealers and the happy influences of free trade.

(To be continued.)

RIVER GAMBIA.

A GLANCE THROUGH ST. MARY'S, BATHURST, ETC.

TO THE EDITOR OF THE AFRICAN TIMES.

Sir,—Having given you a short description of Bathurst in the River Gambia, I shall endeavour to give some account of the different tribes inhabiting these parts of Western Africa. Commencing from the mouth of the river, at St. Mary's, the first that calls for notice is the Soninkee division of the Mandingo tribe. It must, however, be premised that the Mandingoes are divided into two great sections—viz., Soninkees or Pagans—those who do not believe any religion—and Mohammedans, or followers of the great prophet Mohammed; so that any tribe may be a Marabout, although it might not be a Mandingo. Thus, we meet with Jollof Marabouts, or Yoruba Marabouts, up the river; while, on the contrary, only the non-Mohammedan portion of Mandingoes, are called Soninkees.

The Soninkees were the original inhabitants of the lands bordering on the river far into the interior, extending from the mouth to more than 600 to 700 miles inland; and in times gone by they exercised so tyrannical a sway over the other or Mohammedan inhabitants, as to cause a rebellion and a general rise for independence. They employ their time in agriculture; but, when compared with the other tribes, they are lazy, warlike, and troublesome, and are also great drinkers of ardent spirits. They live in the commonest cave huts, with grass roofs, and so low that they are obliged to prostrate themselves before they can enter their miserable abodes. They do not attempt to imitate the civilized inhabitants with whom they come in contact, and riches seem not to be of any consideration to even the most polished among them; they cultivate a little land during the rains, and when the dry season is fully set in, their poor stock being exhausted, they remain in a half-starved state until the next season. Those along the sea-coast and the river, by coming in constant relation with civilized nations, become rather hard-working, and are prevented from carrying on those predatory wars which they otherwise make to provide themselves with the necessaries of life. Beyond the reach of the civilizing element they are excessively lazy, and live on the Mohammedan population.

The females, on the other hand, are very industrious, clean, and, in fact, *handsome*; many amongst them are *scarcely* to be surpassed by the bending stature that enchants the European world. They dress in the same form as the Jollofs, but with very inferior materials. They worship the alligator, and in some parts a piece of iron; the former up at Fullah Lenda in the Sanie Creek. In some parts, as in Wollie, they worship a stone or tree, and they offer to it human sacrifices; in this case a prince of the royal blood is always chosen. The Soninkee Government is at Barrah, where Fort Bullom is built, as far in the interior as *Jokadu*—about 120 miles.

The *Mohammedan* population are generally considered the most civilized, and are called Marabouts, from which name the well-known feather derives its designation. They are great tillers of the ground; they spin yarns; are dyers of cloths with *native-manufactured indigo;* they plant a large quantity of *ground-nut, guinea corn, Indian corn, indigo-cotton,* and *sweet potatoes;* and are the principal producers of the commercial wax, which forms one of the principal exports of the river Gambia. They are the greatest traders in the river, and travel from a considerable distance in the interior. They have conquered a large portion of the land formerly belonging to the Soninkees, and form now a very strong body, menacing the peace of the river. They are very warlike, and fight most desperately for the faith (Koran).

The next tribe we meet with, as inhabitants of portions of land along the river Gambia, are the *Numinkars.* There are two divisions of these tribes; one subject to the King of Salom, the other to that of Barrah. The territory of the former is situate on the north bank of the river, through which two rivers run, one called *Saloom,* and the other *Sinis.* Those who inhabit the country along the Saloom are *Jolofs* and *Serias.* The King of Saloom was at one time so powerful that he owned the land from Saloom to Cower, a distance of about 200 miles. The inhabitants on the Sinie are entirely Serias. The Numinkars, who are subject to the King of Barrah, are about thirty miles north of *Betaintes.*

The Numinkars are a hard-working set of people; they cultivate a good deal of land, planting principally rice and guinea corn; they are also great fishermen. They carry fish and produce to the upper rivers and exchange them for cotton and corn, the latter of which they sell in St. Mary's, Bathurst, in exchange for iron bars, tobacco, rum, and the cotton employed for home consumption.

The following are the countries one has to go through up the River Gambia: *Passing from the north bank,* at the mouth of the river, are—1. *Saloom.* This territory extends to the interior behind the towns bordering on the river, from Barra to as far as Cower. Between Badiboo and Jokadu is Swara Kunda Creek. 2. *Barrah.* Principal town, Essow, formerly Beridin. 3. *Jokadu.* Principal town, Jokadu. 4. *Badiboo.* Principal town, India. 5. *Sangalle.* Principal town, Candy Kunda. 6. *Cower.* Principal town, Cower. 7. *Yuaney.* Principal town, Catabár. The interior county is Footah Taurah. 8. *Wollie.* Principal town, Madinna. The country in its interior is Wallof or Jollof.

There are two varieties of Foollahs met with in these parts—viz., the Wandering Foollahs, who are not Marabouts, and the Footah-Toola and Footah-Jollah, who are Marabouts.

Having thus noticed the countries along the right bank of the River Gambia, let us examine those on the left bank. On arriving at the mouth of the river, we have first Combo, occupying an extensive belt of land, whose principal town is Cape St. Mary's, or Baccou—which, by its exposure to the bracing influence of the sea, has been made the Bathurst sanitarium. Combo contains three reigning kings, one at Boosumballon, another at Bericamah, and a third at a town of the same name. The inhabitants are an admixture of Mandingoes and Jollofs. They live principally in farming and palm-wine making, and the women are all but naked.

Interior of Combo is the great Jollof country, called by the natives Foguie, extending seaboard to as far back as the mouth of the Casamangs and along the River Gambia to as far back as Ventang, where it meets the great Jollof country, being separated from it by a creek of the same name. This creek runs a hundred miles inland to Bajacundah. In Bajacundah the inhabitants wear their pangs across their body, with a loose gown over their shoulders. They also file their front teeth.

Next to Combo is Giyan, which is governed by two kings. The principal towns in it are Mandoorar, Quinnalla, Batailing, Colieole—which is the capital of one of the divisions of the country—and Kunung, from whence the expedition under Captain Hill, in 1849, bombarded and burnt down the town of Bombacco. Colieole is the last town in Giyan, and in it we find a creek called Colieole Creek, which separates Giyan from Jarah.

Next to Giyan is Jarah, whose principal town is Badoomey; the principal trading town is Doomasangsang. Crossing the Jarah Creek, we come to the country called Yaminah. Yaminah is opposite to Yaney, and on the other side of M'Carthy's Island.

Next to Yaminah is Dobancundah, whose principal town has the same name. Leaving Dobancundah, we come to Charcundah, the principal town of the same name. After Charcundah comes Sumah Cundah, then Cabul. Cabul comprises a most extensive tract of land, and its king has two large tribes tributary to it—viz., Baddar and Cantora. Leaving Cabul, we come to the extensive territory of Bundoo, whose principal town is Bullah Binney. After Bundoo comes Tandar, and then Konkodoo, of which very little is known.

The dance and song of the Mandingoes are most peculiar; the latter is an unharmonious and unmelodious composition, in which the whole vibratory powers of the vocal cord is employed to give it effect, combined with loud clapping of the hands and a swing-swang motion of the whole body. No variation seems to form a part of their laboured production, all their songs being attached to one music, and this consists of a prolonged octave, then a medium one scale lower, and an abrupt gradation of two scales lower. The dance presents frantic gestures so grotesquely performed, that the sternest countenance of a man of extreme morose temperament will give way.

The sugar crop on the St. Paul's River, Liberia, cultivated on 682 acres, yielding two and a-half to three hhds. each, will give 4,211,200lbs. as the product of the year 1864. One-third allowed for house consumption will leave for export 2,857,467lbs.

THE COURSE OF CIVILIZATION.—History proves that barbarous countries do not emerge from barbarism by development from within, but by accretion from without. America derived its culture from Western Europe; the people of Western Europe received theirs from the Romans; the Romans from the Greeks; the Greeks from the Phœnicians and Egyptians; and long before Tyrian merchants trafficked, or Egypt became the school of the world, a high civilization and a profound philosophy had a home beyond the Indus, in the old cradle of mankind. One race hands the torch of science to another; but no one seems to know how to strike the fire for itself. Had no invader gained a footing in England, this island would have remained in barbarism to this day; and America had been still the hunting-ground of the savage, had not civilization been imported. Africa is behind the rest; and yet not very far behind, for in the life of humanity three or four centuries are but as three or four years in the life of a man. She has not made time with her sister continents in the race of improvement, not because she is a sandy desert, for the fertility of her soil is exuberant, capable of enriching commerce with a profusion of valuable products which the world wants, but because she has been reserved for the habitation of black men, and the white men who attempt to explore and cultivate her perish. It was written that Africa should be redeemed by her own children; not those born on her soil, but those who shall have passed through the apprenticeship of servitude in strange lands, and learned the arts and religion of Christian nations in bondage.

CAN TAKE CARE OF HIMSELF.—In a recent speech, ex-Governor Wright, of Indiana, said: "As to the cant about the negro's ability to take care of himself, he had these facts to relate, and he would do so without comment: In 1862, the rebel Legislature of South Carolina raised a committee to inquire into the expediency of enslaving the 5,000 free negroes of Charleston. That committee reported against it, and stated that those 5,000 free negroes paid into the treasury of Charleston annually 27,000 dolls., and that their property amounted annually to 1,500,000 dolls. Out of that amount of property, 300,000 dolls. of it was composed of slaves. That the 9,000 free negroes of New Orleans in 1860 were worth as much *per capita* as the white people of Louisiana; that these free negroes had their own schools, their own benevolent societies, &c. These facts, he contended, proved that the free negro was capable of taking care of himself. He also stated that a lady who owned 500 negroes in 1860 told him that she had lost them all but 200 by the beginning of 1863. That year she made a contract with them to cultivate her farm on the shares, and that last year, under such a system, where the negro was working for himself as well as for his mistress, the 200 made her more money than 500 had done in slavery."

NOTICE OF PARTNERSHIP.

JOHN WALLER GOOD and JAMES FAUSTUS AMISSAH, of Cape Coast Castle, on the Gold Coast of Africa, having agreed and consented to become PARTNERS in business as GENERAL MERCHANTS, hereby notify that they will in future do business together under the style of GOOD and AMISSAH. This Partnership will commence on the 1st of OCTOBER next ensuing.

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Monrovia, Liberia, 1864.

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