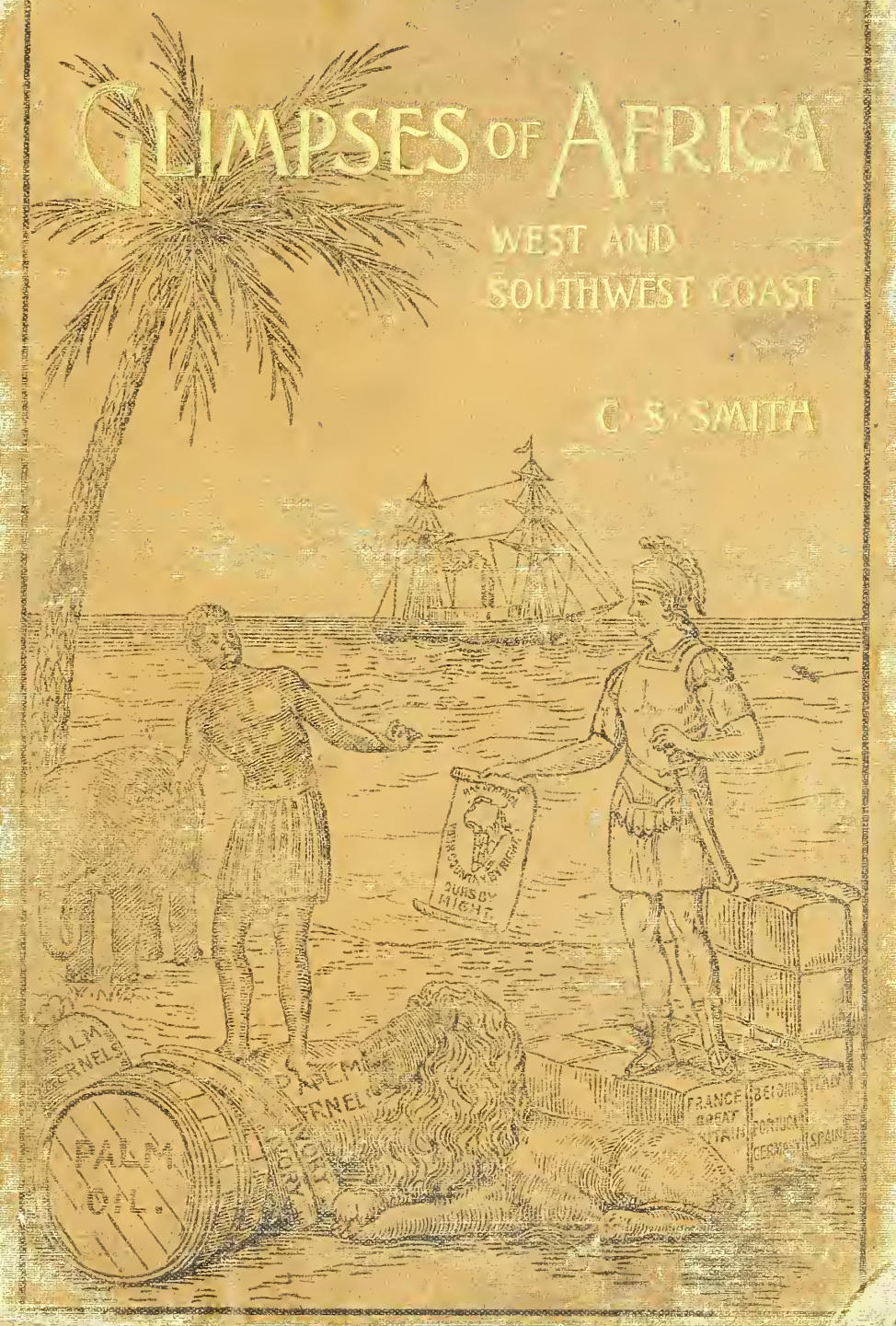
GLIMPSES OF AFRICA

WEST AND SOUTHWEST COAST

C. S. SMITH



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GLIMPSES OF AFRICA

WEST AND SOUTHWEST COAST

Containing the Author's Impressions and Observations during a Voyage of Six Thousand Miles from Sierra Leone to St. Paul de Loanda, and Return

INCLUDING

The Rio del Ray and Cameroons Rivers, and the Congo River from its Mouth to Matadi

BY

C. S. SMITH.

INTRODUCTION BY

BISHOP H. M. TURNER, D. D., LL. D.

WITH MAPS AND MANY ILLUSTRATIONS

NASHVILLE, TENN.
PUBLISHING HOUSE A. M. E. CHURCH SUNDAY SCHOOL UNION
1895

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THE FLOWERS COLLECTION

DEDICATION.

TO ALL NOBLE AND HEROIC SPIRITS,

WHO BELIEVE

THAT THE GOOD OF THE WHOLE IS GREATER

THAN ANY OF ITS PARTS,

AND WHO ARE POSSESSED OF THE

SPIRIT OF SELF-DENIAL

TO

DARE AND VENTURE FOR THE PUBLIC WEAL,

THIS WORK

IS RESPECTFULLY DEDICATED.

432495

PREFACE.

FOR twenty years I had been possessed of a desire to visit Africa—a desire which grew upon me as the years passed by, and which I at last succeeded in gratifying in the year 1894.

The voyage, which began when I left Nashville, Tenn., August 17, of the above year, was planned so as to cover a tour of the West and Southwest Coast of Africa, for a distance of three thousand miles by the ship's course, from Sierra Leone on the North to St. Paul de Loanda on the South; and to include the ascent of the Cameroons and Congo rivers, so far as they are navigable for ocean steamers. The inducing causes which led me to make this tour may be enumerated as follows:

First. To gratify a long-cherished desire to see Africa. Second. To see what the European is doing there. Third. To see what the African himself is doing. Fourth. To gain a knowledge of the operations of missionary efforts. Fifth. To make some meteorological observations. Sixth. To see if there are any openings for the employment of the skill and energy of intelligent and industrious young Americans of African descent.

The time occupied in making the voyage was one hundred and forty-seven days from the date I left Nashville until I returned. I was on the West and Southwest Coast of Africa two months and three weeks, including a stop at Monrovia of ten days, and at Sierra Leone of six days. All civilizing influences are confined to the coast and river

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courses. I carried with me my own scientific instruments for making metcorological observations, and a number of books on Africa, so that I might compare the statements of other African travelers with the results of my own observations.

I did not go into the interior at any point, except as I ascended the Rio del Ray, Cameroons, and Congo rivers. I ascended the Congo for a distance of one hundred and ten miles, which is as far as ocean steamers can go, navigation being interrupted by a series of cataracts.

My original intention was to confine my initial effort as a book writer to the simple narrative of the results of my observations. Before I had completed my tour, however, I was led to change this plan so as to include some matter of a general nature in harmony with the inducing causes which led me to make the voyage.

Hence I have divided the work into two parts. Part I. contains seven chapters, including "Preliminary Statements." Part II. contains the "Personal Memoranda" of the voyage.

The narrative is confined to personal observations, though this will perhaps deprive the casual reader of some details otherwise interesting. Much error, particularly in reference to Africa, has been propagated in consequence of writers generally not confining the subject of their books to their own observations. In my own case, I presume, the sources of information being equally accessible, that the intelligent reader can obtain for himself as easily as I can for him whatever information he desires about the early history of Africa, its ancient races, and the efforts of the Portuguese, British, and Dutch to circumnavigate and colonize that continent.

I do not lay claim to originality for the full contents of

the work. Chapter II.—"Europe in Africa"—is in the main a compilation from Whitaker's Almanac for 1895. I have consulted numerous authors, and gained valuable data and suggestions from their writings. With two single exceptions, all the works consulted have been published within the past three years.

Among other scientific instruments, I carried with me Saussure's hygrometer with a thermometer attached, and an aneroid barometer for the purpose of making meteorological observations.

I unhesitatingly vouch for the genuineness of all the illustrations, as they are made from photographs collected by myself, and for which I am chiefly indebted to Messrs. Lutterodt Brothers, and Mr. D. Olawala Labinjo, native photographers on the West Coast of Africa, the former being located at Accra, Gold Coast Colony.

Acknowledgments are made for favors received during the voyage from Elder, Dempster & Co., Agents of the African Steamship Company, Liverpool, Eng.; Rev. J. R. Frederick, Freetown, Sierra Leone; Messrs. Henry & Jesse Cooper, Monrovia, Liberia; Rev. Clement Irons, Mehlenburgh, Liberia; Rev. William Barleycorn, Fernando Po; Mr. Francis J. Steane, Victoria; King Bell and Prince Manga Bell, Bell Town, Cameroons; Mr. Antonio Andre Mari, Black Point; Mr. G. T. Samuel, Boma, Congo; Captain Eversfield, Purser Humphreys, and Chief Engineer Irving, of the Steamship "Benguela;" Captain Walsh, of the Steamship "Bakana," and Mr. Roland Cole, Colonial Postmaster of the Gold Coast Colony.

INTRODUCTION.

THE nineteenth century, which will soon be numbered with the past, has been one of eventful resources. It came in amid stir, wars, revolutions, national upheavals, and new political experiments; but the activities, stir, and adventures were prompted by human ambition and national greed. Nearly the whole civilized world either had war on hand or one in contemplation, or had just emerged from the smoke of battle. The spirit of conquest had been fed by the lust of power for so long anterior to this event that distinction appeared to rest alone upon those who were the most relentless in imbruing their hands in the blood of their neighbors, and this gory greed reached its culmination in the early part of the present century. Napoleon Bonaparte appears to have been raised up in the negative providence of God to glut this inordinate ambition, and teach the world the folly of such a course. International treaties followed, feuds and misunderstandings were adjusted and settled, and an appeal to arms was no longer resorted to when mutual blunders occurred, as had previously been the case; nor has the bloody drama been the universal play of nations since the downfall of Napoleon, for selfish ambition became gorged with blood, and stood aghast before bleaching bones and the wails of widows and children. True, we have had wars since, and sanguinary strife has marked the progress of the nations, but their career of blood and carnage has been but temporary, and every decade is lessening the number, mitigating the causes, and increasing the horrors for such a condition of things.

But the latter part of the nineteenth century has produced a marvelous change. Men are still ambitious, aspiring, pursuers of fame, lovers of admiration, and are equally heroic. They still risk, dare, venture, and battle with obstacles, and desire and expect the approval of their day and generation in some form or another. It is human nature to be pleased with a smile.

A hearty handshake imparts a solace when we feel it is given in recognition of services rendered or victories achieved. No sane man, in the exercise of his normal powers, is satisfied to be the whole absorbent of his own glory. It lends extra pleasure to have others share with him. But no longer is glory, honor, and renown regarded as a postulate of war and domination over others, or of the degradation, sorrow, and anguish of others.

The pride of merit is now associated with benefaction. Who can do the most to enlighten, help, and elevate the world is the voice that sounds and echoes from human endeavor. A new dispensation is upon us. Men give their millions to help the poor and to educate the ignorant; others spend sleepless nights in planning to unite the masses on some line of great reform; others in comparative obscurity come forth from their private retreats with new inventions, after years of study and experiment, which lift the burden of labor and toil from the shoulders of millions, and their names go flaming down to the future; others are piercing the jungles of every clime and catching by instrumental skill the pictures and mirages of every land and sea, and reproducing them in books, to enable millions to sit in their homes and inspect the entire globe, with its valleys, hills, mountains, lakes, deserts, landscapes, cities, and peoples of every size, color, and nationality. And thus we might continue to instance, by way of delineation and

illustration, to show grandeur in human endeavor in a variety of forms almost infinite; and while peril is necessarily encountered, it is not the peril of bloodthirsty ambition, when danger confronts the invader of household and family comforts, as formerly prevailed—even in the early part of this century.

The Negro, colored man, Afro-American, or whatever name the reader may prefer, is not sitting idly by, while the mighty host of meritorious men in the arena of the various professions and beneficial industries are ascending the hills in quest of the summit of distinction. We are men, to all intents and purposes, possessed of all the inspirations, aspirations, and virtues incident to human nature in general. Thus we are procuring homes, beautifying them, educating our children, entering the professions of medicine, law, sacred ministry, the various branches of literature, and all that belong to the higher branches of civilized life.

Up to the present, however, our chief success has been, as Dr. Derrick would say, in the "Republic of letters." The numerous schools and colleges which have been established of late years, the hundreds of newspapers and other periodicals which we are publishing, with the large number of books which we are sending from the press daily, discussing every subject, to a greater or less degree, almost in the sphere of pantology, give attestation to the intellectual fertility of the colored man's brain to an extent that the world is compelled to look on and say, "Well done!"

But while knowledge in all of its departments is universal (for it must be of necessity, if it is genuine knowledge), there is, nevertheless, a racial and denominational coloring which instinctively is stated to better advantage when one of the race or the denomination is the narrator. It

appears to be impossible for a white man or woman, be they friend or foe, to tell the exact truth when they are relating or discussing the merits or demerits of the colored race.

We do not mean to imply that the Negro does not often misstate and misrepresent facts, both willfully and ignorantly, and very often maliciously, but even then those familiar with our people and their special habitudes and characteristics will discover a familiarity in the terms employed throughout the story or narrative. And, on the other hand, the white people are so thoroughly convinced that the black man cannot do them justice that they neither trust him nor any other race to write their shortcomings or deeds of valor and greatness. Bancroft in his history represents Este Vanico Dorantes, the great discoverer of New Mexico, as a brutal and cruel Negro, while the Spanish historian ranks him as the Negro Columbus, and entitled to the gratitude of humanity.

Rev. Charles S. Smith, D. D., who projected, organized, and battled with opposition, wrestled with criticism, defied his opposers, scorned his contemners, and practically created something out of nothing, has given the A. M. E. Church a department which towers over all others, and makes any attempt at comparison ridiculous. Like Alexander of old, he desired a new domain for the exercise of his intellectual prowess, and selected Africa, the giant continent of the world, as the field for his gladiatorial risk and venture. He says he was prompted in going to Africa: "First. To gratify a long-cherished desire to see that country. Second. To see what the European is doing there. Third. To see what the African himself is doing. Fourth. To gain a knowledge of the operations of missionary efforts. Fifth. To study the effect of the climate upon the human constitution Sixth. To see if there are any open-

ings for the employment of the skill and energy of intelligent and industrious young Americans of African descent."

The reasons above stated were a sufficient incentive to impel a man of worth and merit to defy consequences, and make the sacrifice for the good of others, while selfishness would have frozen the energies of a man who had no concern beyond his own ease and comforts. England, and indeed all of the European countries, have recognized their African explorers as men possessed of heroic courage, and those who have dared to pierce the jungles of that continent, and wrestle with its tropical malaria, strange diseases, sultry valleys, carnivorous beasts, poisonous reptiles, and torturing insects, have been titled, honored with preferment, made the guests of royalty, and, like the illustrious Livingstone, complimented with a sarcophagus in Westminster Abbey, which is the most exalted recognition that England can pay to her meritorious dead.

In this country, however, the insanity of color prejudice has been a bar to any considerable endeavor and sacrifice being made in connection with Africa, and nearly all of the information that we have happily obtained has come through European adventurers and explorers.

But Dr. Smith, the author of the well-written and illustrated work, entitled "Glimpses of Africa," has been raised up, as we believe, in the providence of God, to set before the reading public—and especially the colored portion of it—a narrative of his observations, with a variety of illustrations which will enhance interest in the natural sceneries and resources of that country to an extent that will arouse disinterested thousands, and awaken the spirit of investigation in connection with the Negro which has heretofore been dormant.

H. M. Turner.

Atlanta, Ga., February 16, 1895.

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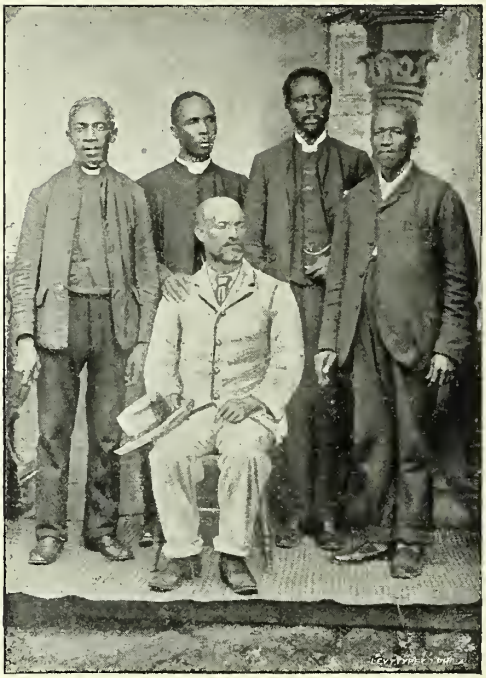
PART FIRST.



REV. GEORGE DECKER. PROF. H. M. STEADY.
REV. J. R. FREDERICK. MR. GEORGE BOYLE.
C. S. SMITH.

[From a photograph taken at Free Town, Sierra Leone.]

CHAPTER I.

Preliminary Statements.

To see Africa from America is one thing;
To see Africa through books and magazines is one thing;
To see Africa through reports and hearsay is one thing;
To see Africa through dreams and visions is one thing;
But to see Africa in Africa is another thing.

APROPOS of the above, and in order that the reader may know what my views were concerning Africa before going there, and what a radical change they underwent after reaching there, I have deemed it advisable to reproduce here the subjoined article, which was first printed in the Nashville (Tenn.) Evening Herald, of January 25, 1890. I do not regard any remark or comment necessary, other than to say that I frankly confess to error of judgment, the result of seeing Africa from afar.

To the Herald: Your issue of the 20th inst. contains an editorial on Africa's future which in my opinion embraces the most candid expressions that I have ever read concerning the purpose of the Caucasian to ultimately dominate that land. From the editorial referred to I quote the following: "Humanitarians may mourn over the fact, but the irrepressible, land-seeking Caucasian has set his eyes upon Africa, and he is going to possess it, in the full sense of the word." In this statement you express but a part of the truth, so far as it concerns the ambition of the Caucasian. Not only has the Caucasian set his eyes upon Africa, but upon every other part of the world which is

not at this time in his control and possession. I give you full credit for stating even half of the truth concerning the purpose of the Caucasian to attain to universal domination. I postulate that if Caucasian civilization is to be the last cycle in the evolution of civilization, its influence will become everywhere dominant, and its arms universally triumphant. The Caucasian now holds in his hands the destiny of the world. Blot out Caucasian civilization, and all that is worth preserving in literature, art, science, etc., would be lost—that is, speaking from the standpoint of modern achievements. I glory in all that the Caucasian has achieved for civilization and the world's advancement. I do not believe, however, that Caucasian civilization is to be the last cycle in the evolution of the world's civilization. I believe it is to be superseded by another cycle in the evolution of civilization, which will perhaps be the last that the world will witness. The Caucasian may be said to be the Jehovah of the civilization of this age, and if he is not omniscient he is omnipotent and omnipresent. Of course I do not use the terms "omnipotent" and "omnipresent" toward the Caucasian in the same sense as they are used in referring to the Deity.

Man is limited in his powers and possibilities. In every age of the world some one tribe, race, or nation has led all the other tribes, races, or nations. The Caucasian is now in the lead —in the zenith of his glory and power. Standing upon the pinnacle of his achievements, he can fairly repeat the saying ascribed to Robinson Crusoe: "I am monarch of all I survey." Still, while that "Divinity that shapes our ends, rough-hew them as we may," in the eternal evolution of things has thrown the Caucasian into the front and on top, does it necessarily follow that he will always hold the high, commanding position which he occupies to-day?

I do not believe that the Caucasian will ever dominate Africa. The higher forces of his civilization may prevail there, but they will be controlled and shaped and guided by native Africans. I believe that every race or nation will have its day, and at some time in the evolution of the world's civilization reach the ascendency. Africa has not yet had her day—at least I am not

able to discover historical evidence to the contrary that has been satisfactory to me. I am a firm believer in the prophetic announcement that "the last shall be the first," and that Ethiopia, or the "Dark Continent," shall yet stretch forth her hands unto God.

Some years ago representatives of the leading European powers held a conference, or congress, and carved out the richest and most fertile portions of Central Africa into what is now known as the Congo Free State, and this they did without consulting the aborigines of Africa as to their wishes in the matter. In fact, the "land-seeking Caucasian" said nothing to them about it in any manner, shape, or form. Thousands of miles away from Africa, inspired and led by the King of Belgium, they issued their *dictum* as to its future, and took possession of the fairest part of that land without warrant or deed. The success of their self-assumption in the matter is yet to be attested.

The actual population of Africa has not yet been made known, but the best authorities agree that its unmixed population numbers at least 200,000,000. This number of people, occupying their own soil, constitutes a power that is not to be despised or easily overcome. Certain tribes of Africa, now in their savage state, have already made England, Germany, and France anxious as to the permanency of their present possessions in that land. I differ from you in the statement that the millions of blacks in this country, should they desire to go to Africa, would not be welcomed there. The world concedes the right of the African and his descendants to dwell in Africa; and if the millions of blacks in this country ever attain to true manhood, freedom, and independence, it will be in the land of their ancestors. In the evolution of the world's forces, in the shaping of its destiny, we must never forget that Providence is the controlling force. There will be no immediate emigration of blacks in large numbers from America to Africa. They have not yet passed through the forty years of their wilderness state since their emancipation. The old slave class will continue until death to sigh for the good old times that are passed, while the old master class will not voluntarily consent to see them exiled from their hum-

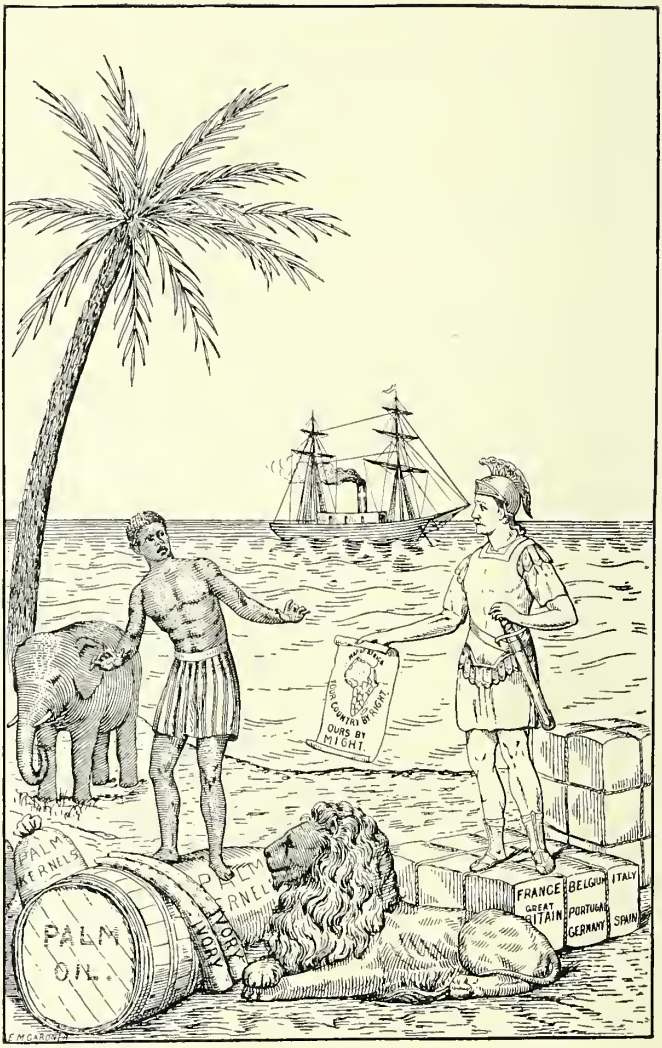
ble cabins on the old plantations. Many of the rising generation may be content to black boots and clean spittoons in the service of white employers, but there will be a class with educated minds, trained hands, and manly hearts, who will refuse to have these qualities forever dwarfed by the overshadowing presence of the Caucasian. This class will as naturally and as voluntarily turn their faces toward Africa as do certain birds on the approach of winter leave their northern homes for sunny climes.

The establishment of the Republic of Liberia on the West Coast of Africa, by American statesmen and philanthropists, was not an accident. Those who led in that movement built wiser than they knew. The Republic of Liberia controls a stretch of country sufficient to give more than forty acres of land to the head of every Afro-American family. Its interior possessions are as fertile and as healthy as any portion of Africa. In America the Negroes, as a class, will never be anything more than servants and scullions. In my opinion there is no section of the country where the white man will ever admit the Negro to terms of industrial, commercial, and political equality. Doubtless Israel would not have left Egypt of their own accord, and even before they had reached the Red Sea they hungered and sighed for the leeks and onions with which their oppressors had fed them. Thousands of Negroes seem to abhor the very name of Africa, by reason of their love for the old home and the memories of early days; while thousands of others, deceived by flattering if not false friends, comfort themselves with the hope (which can only end in despair) that the Caucasian in America will at last embrace them in their arms, and take them into full partnership in industrial, commercial, social, and political lines.

This is only a brief outline of my views touching the subject referred to, and I conclude by thanking you for your honest and candid expressions as to the purpose and ambition of the Caucasian to dominate Africa, to which I will also add the whole world.

C. S. SMITH.

January 24, 1890



THE PARTITIONING OF AFRICA.

CHAPTER II.

Europe in Africa.

THE four years 1891 to 1894 have seen a great advance of Europe in Africa, and many "spheres of influence" have been precisely defined.

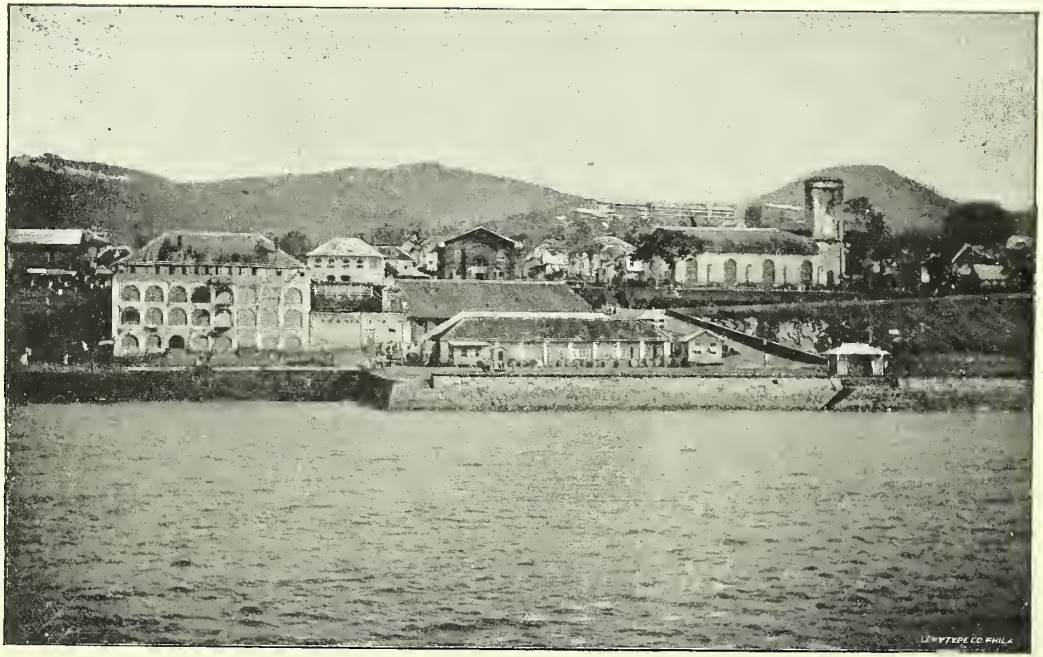
Serious efforts have also been made to develop the resources of the vast regions which European Powers have undertaken to lift upward to a higher plane of civilization. If the successes achieved have not often been sufficiently great to satisfy the more impatient spirits, and if the means employed have in many instances failed to gain the approval of "philanthropists," it must nevertheless be admitted that real progress has been made in several directions.

For proof that the European conscience is alive to its duty toward the African, we may refer to the "General Act" of the Anti-Slavery Conference, which met at Brussels in 1891. This "Act" applies to the whole of Africa, from Latitude 20° North to Latitude 22° South, and is more especially directed to the suppression of the slave trade in the interior, the prohibition of the importation of firearms, and the restriction of the trade in alcoholic drinks. An International Slavery Commission, constituted in accordance with this "Act,"

met for the first time at Zanzibar, in November, 1892, under the presidency of Sir Geral Portal.

We begin our survey of the European Possessions in Africa with those of Great Britain.

The British Possessions in Africa fall into four groups, viz., British Guinea, South Africa, Eastern Africa, and the African Islands. Though inferior to "French Africa" in area, the British Possessions



FREETOWN, SIERRA LEONE (BRITISH).

far exceed it in population, and probably also in their potential capacities. Although the old colonies on the Guinea Coast have been shut off from their "Hinterland," or back countries, through the energetic action of France, and in Eastern Africa a large territory complacently looked upon as a natural inheritance of this country has been surrendered to Germany, there still remains a large area in this quarter (Ibea), in addition to the Niger territories, with millions of semi-civilized natives, and South Africa, the only part of the dark continent fit to become the permanent home of a northern race. The question whether Tropical Africa is fit for the permanent residence of Europeans is most likely to be settled by an advance from the South. Even now British South Africa, with the allied Boer States, has a European population of 650,000 souls, as compared with 510,000 Europeans in Algeria and Tunis; and while most of the former are *bona fide* settlers, the European population of the French dependencies includes quite a disproportionate number of military men and functionaries.

Commercially the preponderance of "British Africa" is marked. The total trade of Africa has been estimated at about $235,000,000 of imports, and the same value of exports; of these $95,000,000 of imports and $90,000,000 of exports are due to British Africa, while French Africa imports $70,000,000 and exports $60,000,000.

Nearly all the boundaries of the British Possessions have been defined. The following is a state-

ment of the British Possessions and Protectorates in Africa:

	Sq. Miles.	Population.	In. to Sq. M.
Gambia	4,120	60,000	15
Sierra Leone	27,730	480,000	17
Gold Coast	52,990	1,800,000	38
Lagos and Yoruba	21,100	3,000,000	143
Niger Territories & Oil Rivers	375,190	24,380,000	65
British Guinea	481,130	29,720,000	62
Cape Colony	225,690	1,800,000	8
Natal	16,740	550,000	33
Zulu and Tonga Lands	4,540	200,000	18
Basuto Land	10,290	220,000	21
British Bechuana Land	54,610	60,400	1
Bechuana Land Protectorate	117,860	100,000	1
Matebele and Mashona Lands	252,880	400,000	2
British Central Africa	285,900	3,000,000	10
British South Africa	975,510	6,330,400	7
Zanzibar and Pemba (Protectorate)	960	210,000	219
Ibea to 10° N., 6° N	449,570	4,500,000	10
Ibea 6° to 10° N	218,110	1,858,000	8
Sokoto	1,382	10,000	7
Somali Land	67,000	200,000	3
British East Africa	741,300	6,778,000	6
Mauritius and Dependencies	1,090	395,000	363
St. Helena, Ascension, and Tristan da Cunha	126	4,300	34
British Africa	2,199,160	43,227,700	20

French Africa.—France is at the present time the claimant to the largest area in Africa, and there are not wanting enthusiasts in that country who dream

PART VIEW OF LIBREVILLE, GABOON (FRENCH).

of the foundation of an African Empire stretching from the Mediterranean to the Congo, and thence to the Nile. England has conceded liberty to France to occupy the whole of the Sahara to the north of a line extending from near Sai on the Niger to Lake Tchad, leaving the whole of the Gando, Sokoto, and Bornu within the British sphere. French territory is thus made continuous from Algeria to the Niger, but no attempt has as yet been made to occupy this vast and inhospitable region.

The schemes of Mons. G. Rolland, and of others, who propose to build Saharan railways to Lake Tchad and Timbuctoo, are not likely to be favorably entertained for a considerable time to come. But, putting aside all these Utopian schemes, it must nevertheless be conceded that France is making serious and successful efforts to extend and consolidate her African Possessions.

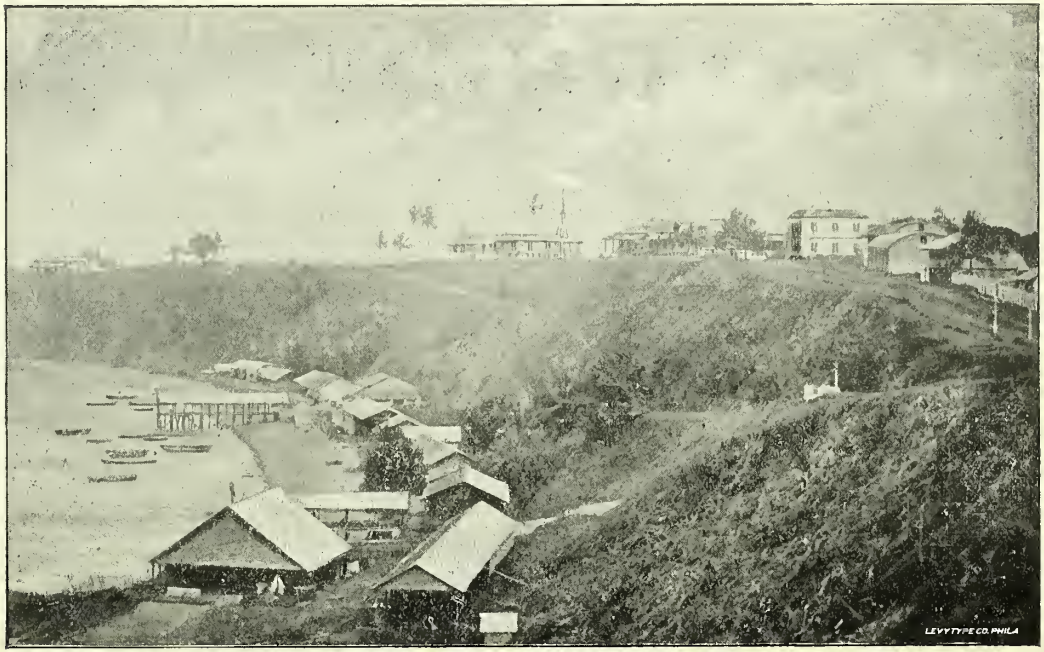
This is more especially the case in Senegambia, the Western Soudan, and on the Guinea Coast, where the British colonies of Gambia and Sierra Leone are already surrounded by French territory, and a similar fate seems to be in store for the Gold Coast. The colonial expenditure of France is very considerable. Algeria alone between 1830–88 cost $700,000,000, and it is difficult to say what the annual deficit amounts to now. The expenditure on the other African colonies exceeds their revenues to the extent of $4,515,000.

The French territories in Africa are as follows:

	Sq. Miles.	Population.	In. to Sq. M.
Algeria	309,580	4,175,000	13
Tunis	50,840	1,500,000	30
Sahara	1,683,550	2,500,000	1.5
Senegambia, Guinea, Soudan	481,530	8,200,000	17
French Congo	496,920	8,950,000	18
Wadi, Bagirmi, Kanem	165,650	3,730,000	23
Obok (Tajura Bay)	8,640	30,000	3
Madagascar and Dependencies	228,560	3,500,000	15
Comoros	760	62,000	81
Réunion	760	168,000	221
French Africa	3,426,790	32,815,000	10

Spanish Africa.—Spain, in addition to the Canaries, the "Presidios" (Tetuan, and other coast places in northern Morocco), Ifni (ceded by Morocco in 1883, but not occupied), and Fernando Po and other islands in the Gulf of Guinea, also claims a large slice of the Western Sahara. In 1884 and 1886 the whole of the coast from Cape Blanco to the Boca Grande (28° 20′ N.) was declared a Protectorate. In 1886 treaties with inland tribes (Adrar) were made, and a boundary treaty concluded with France, which defines the parallel of 21° 21′ N., as separating the Possessions of the two Powers. The only Spanish settlement within this region is at the Rio de Oro (23° 30′ N.), and this is far interior to the English factories established at Cape Juby long before the Spaniards were heard of, but never officially recognized, and quite recently at the Sagiat el Hamra.

In the Gulf of Guinea Spain holds the islands of Fernando Po, Annobom, Corisco, and Eloby; but her claim to a considerable territory on the main-



FERNANDO PO ISLAND (SPANISH).

land in Corisco Bay has been successfully disputed by France. By an agreement between the two countries (January, 1891), the Spanish claim is limited to Cape San Juan, but Spanish vessels and traders are freely permitted to navigate the rivers Benito and Muni.

The Spanish territories in Africa are as follows:

	Sq. Miles.	Population.	In. to Sq. M.
Canaries	2,820	292,000	104
Tetuan, Etc. (Morocco)	30	16,000	533
Rio de Oro (Sahara)	150,100	100,000	1
Gulf of Guinea	884	35,000	40
Spanish Africa	153,834	443,000	3

German Africa. — German rule in Africa only dates from 1884, in which year the late Dr. Nachtigal hoisted the German flag at various points along the West Coast, while Dr. Peters negotiated "treaties" with a number of chiefs at the back of the Zanzibar Coast. The conventions subsequently concluded with England (1884, 1885, 1886, 1889, 1890, 1893), Portugal (1886), and France (1885, 1894), leave Germany in possession of four distinct colonies. Togo Land, which is hemmed in between the British Gold Coast and French Benin, is the least of these, although the most densely peopled. Its northern boundary has not yet been defined.

In the Cameroons territory the cultivation of coffee and cocoa has been successfully introduced.

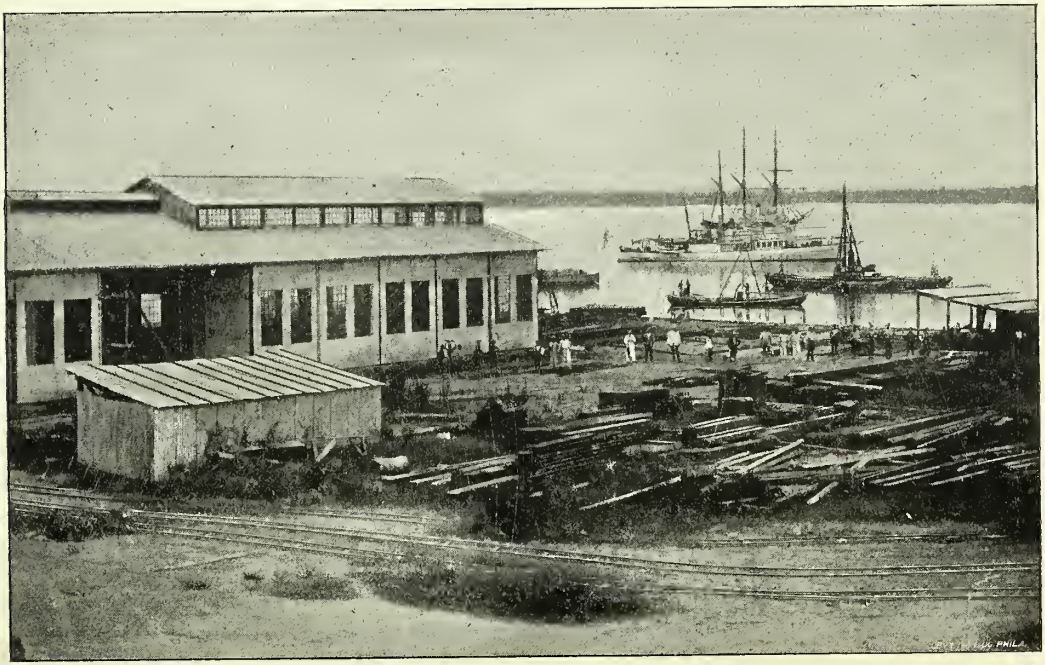
Several stations have been established in the interior, as in virtue of a treaty with France this "sphere" now stretches northward as far as Lake Tchad.

The countries of the Nama and Damara, in Southwestern Africa, appear to have disappointed expectation. A German "Colonial Society" which had been entrusted with their development exhausted its resources without having achieved the slightest success.

In German East Africa, after the Sultan of Zanzibar had reluctantly ceded the whole of the coast on payment of $1,000,000 (November 20, 1890), the administration was placed in the able hands of Major Wissmann, as Imperial Commissioner, a post transferred in April, 1891, to Baron Soden, and again, in September, 1893, to Colonel Schele. Since then considerable progress has been made, notwithstanding repeated conflicts with some of the native tribes, the most serious of which culminated in the almost total annihilation of an expeditionary force under Lieutenant Zelewski by the Wahehe (August 17, 1891).

The total trade of all German Africa (imports and exports) does not exceed at present $7,215,000, and of this only $2,875,000 is direct with Germany. The line of steamers sailing from Hamburg to Eastern Africa does not pay, notwithstanding a considerable Imperial subsidy.

The German territories in Africa are as follows:



PART VIEW OF CAMEROONS TOWN, CAMEROONS RIVER (GERMAN).

	Sq. Miles.	Population.
Togo Land (Guinea Coast)	19,660	800,000
Cameroons	193,570	4,570,000
S. W. Africa (Nama and Damara)	320,540	200,000
East Africa, with Mafia	351,040	2,800,000
German Africa	884,810	8,370,000

Portuguese Africa.—Recent treaties with France (May 12, 1886), Germany (December 30, 1886), Belgium (May 25, 1891, and June 26, 1893), and England (May 28, 1891, and May 21, 1893), have considerably curtailed the "Possessions" at one time claimed by Portugal. But though these Possessions are twenty-five times the size of the mother country, their "government" entails an annual loss of $885,000, and the development of their resources is quite beyond the means of so small a country. In the meantime Portugal has not unsuccessfully striven to attract foreign capital to her colonies. In Angola a railway from Loanda to Ambaca (188 miles) has been nearly completed by an English company. Another railway, from Delagoa Bay to the border of the South African Republic (57 miles), has been built by an Anglo-American company, but is now the property of the Portuguese government.

The Portuguese territories in Africa are as follows:

	Sq. Miles.	Population.	In. to Sq. M.
Cape Verde Islands	1,490	111,000	74
Guinea	14,370	200,000	5
S. Thomé a Principé	420	21,000	50
Cabenda	2,030	30,000	15
Angola	515,670	3,610,000	7
East Africa	297,750	1,500,000	5
Portuguese Africa	826,730	5,472,000	7

Italian Africa.—Italy first became an "African Power" by the occupation of Asab Bay in 1880. Since then she has gradually extended her influence, until her "sphere," recognized by treaties with England (March 14 and April 15, 1891, and May 5, 1894), extends over 548,880 square miles, with an estimated population of 5,150,000 souls. Massawa was occupied in 1885, much to the vexation of King John of Abyssinia, whose troops inflicted a severe defeat upon the Italians at Sageneti in 1888. But cordial relations were established after the death of this Emperor, and on the accession of King Menelik of Shoa, whose friendship the Italians had carefully cultivated, Count Antonelli, on May 2, 1889, concluded the treaty of Ujali, by which Abyssinia not only ceded Hamasen, Keren, and other districts on the tableland of Tigre, but also intrusted Italy with the management of Abyssinia's foreign relations. The interpretation of this "Protection" clause subsequently led to serious differences of opinion; and, although a new treaty was concluded (February, 1891), which further regulates the bound-

ST. PAUL DE LOANDA (PORTUGUESE).

aries, and in which Italy promises to guarantee an Abyssinian loan of $800,000, these differences do not appear to have been settled, and the Negus denounced the treaty in 1893.

On February 1, 1890, the Italian Possessions on the Red Sea were organized as a colony, under the appropriate name of "Eritrea." This colony, inclusive of the important town of Kasala, occupied after a severe fight with the Mahdi's forces, embraces 84,950 square miles, with 450,000 inhabitants, and is held by a military force of 220 officers and 6,100 men.

Short railways (twenty miles in all) connect Massawa with Saati and Arkiko. On the eastern Somal Coast Italy first gained a footing in 1889, when the Sultans of the Mijertin and of Obbia placed themselves under her protection; and since the conventions with England (1891 and 1894) her pretensions to the greater part of Somaliland have been recognized. It should always be borne in mind that France has been no party to the treaties between Great Britain and Italy, and objects more especially to the inclusion of Harar, now occupied by King Menelik, in the Italian sphere.

The Congo State, founded in 1884 by the King of the Belgians, has virtually become a Belgian colony since August 2, 1889,* on which day the Belgian Chambers voted a subsidy of $5,000,000, payable

* February, 1895, the Congo Free State Association transferred all its claims and rights to Belgium, and the Congo Free State is now a Belgian colony *de facto*.

in ten annual installments. The boundaries of the state have for the most part been defined by treaties with Germany (1884), France (1885, 1887, and 1894), Britain (1894), and Portugal (1891 and 1893).

If we bear in mind what the Congo region was when Stanley first traversed it, we are bound to admit that considerable progress has been made. The exports of the state have increased from $396,100 in 1887 to $1,502,960 in 1893.

Of the railway which is to connect Matadi with Stanley Pool, only 40 miles have been completed out of a total of 266; but thirty-five steamers now navigate the Upper Congo. There are thirty-eight government stations, held by an organized force of 3,520 men, besides numerous European factories and missionary stations.

Boer States.—Lastly, there are two Boer Republics—the South African Republic (Transvaal) and the Orange Free State, together with Swaziland, which by an agreement of November 12, 1892, is to be transferred to the South African Republic. The whole, since the formation of a South African Customs Union, may truly be said to lie within the British sphere of "interests."

Summary.—In conclusion, we present an estimate of the total population of Africa. If it is borne in mind that hardly eight millions of this population have been enumerated, while for the whole of the remainder we are dependent upon conflicting statements of travelers and residents, it must be obvious that such an estimate can only claim to be an approx-

imation. Accepting the figures as given below, it will be found that the number of people to a square mile only amounts to twelve in Africa, as compared to ninety-five in Europe. The number of Europeans and persons of European descent throughout Continental Africa may be estimated at 1,110,000, viz., 448,000 in Northern Africa, 640,000 in Southern Africa, and 22,000 in Tropical Africa.

The following is the estimated Area and Population of Africa:

	Sq. Miles.	Population.	In. to Sq. M.
British Africa	2,119,160	43,227,700	20
Portuguese Africa	826,730	5,472,000	7
French Africa	3,426,790	32,819,000	10
Spanish Africa	153,830	443,000	3
German Africa	884,810	8,370,000	9
Italian Africa	548,880	5,150,000	8
Congo State	905,090	16,300,000	18
Boer States and Swaziland	177,750	764,000	4
European Africa	9,123,040	112,545,700	12
Morocco	154,500	6,000,000	39
Tripoli and Fezzan	338,470	1,000,000	3
Egypt	349,170	7,600,000	22
The Mahdi's Dominion to 10° N	609,300	5,800,000	9
Liberia *	51,970	1,000,000	19
Unappropriated East Sahara	673,230	60,000	.....
Unappropriated West Soudan	155,650	2,800,000	18
Lakes Tchad, Victoria, Tanganyika, Nyasa, Mwera, and Albert	70,480	.....	.....
All Africa	11,525,810	136,805,700	12

*The last treaty with France has reduced the Liberian territory to about 45,000 square miles.

CHAPTER III.

The Purpose of The European in Africa.

IF I ever had any doubt as to the purpose of the European to establish permanent control over his Possessions and Protectorates in Africa, that doubt has most effectually been dispelled. When representatives of the various European Powers assembled in Berlin, in 1874, looking to establishing the autonomy of the Congo Free State, and after they had reached an agreement on matters pertaining to the partitioning of Africa, it became a question in my mind as to whether division necessarily implied possession—*i. e.*, whether the partitioning of Africa was not a scheme on paper, rather than an actuality. During my meanderings along the West and Southwest Coast of Africa, and in its rivers, I was keenly observant of the present position of the several European Powers, wherever their unfurled flags betokened their supremacy. I confess that I had not the remotest idea that the European was so well entrenched in his African Possessions as I found him to be. Waiving the presentation of all incidental questions, I am prepared to state that, in my opinion, the European is in Africa to stay, and that there are no conditions likely to arise which will dislodge him short of miraculous interference.

IMPERIAL BARRACKS, FREETOWN, SIERRA LEONE.

The Europeans in Africa may be divided into two classes—Propagationists and Exterminationists. By Propagationists I mean those Powers that are willing to allow the natives within their Possessions to retain their ancient domains, subject to the influences and demands of organized government, and to recognize the natives as aids and allies in the development of the natural resources of their respective Possessions. The Exterminationists are those Powers that want to transport the indigent element of their home countries to their Possessions in Africa; in other words, to displace the natives with European colonists. Under the head of the former I place the British and the French, and under the head of the latter the Germans and the Belgians.

The influence of the British on the West Coast of Africa is far more conserving of the interests of the natives than that of any other European Power, and the natives under the sway of Great Britain, in that region, have the promise of a prolonged lease of undisturbed existence; and it is probable that in the course of time, under proper conditions, she may develop an Anglo-African Dependency by the civilization and enlightenment of the native peoples within the bounds of her West African Colonies, which would give her an Anglo-African Dependency equal in numerical strength to the present population of England and Wales—a Dependency which might prove a strong adjunct to her military prowess. The shadows on

the sundial of the past and present British accomplishments for the uplifting and advancement of the native peoples within her West African domains seem to me to be the promise and prophecy of her continued effort to redeem West Africa from the grasp of barbarism, and to lift the long-benighted masses into the light of civilization and progress. This she may do by way of compensation for her less considerate treatment of the natives in her Possessions in Southern Africa and Matebeleland. However, should the time ever arise when Great Britain shall find herself in need of her West African Colonies for the settlement of her own people, and become pressed with the question of allowing them to starve at home, or giving them a chance to live in Africa—even pestilential Western Africa—I believe that she would choose the latter alternative.

Great Britain, through governmental agencies, the Church Missionary Society, the Wesleyan Missionary Society, and kindred associations, has already shorn hundreds and thousands of the natives of their ancestral barbaric rites and customs, and invested them with the habiliments of Christian civilization and enlightenment. Already institutions, under the fostering care and protection of British influence, have developed among the natives intelligent minds and skilled hands in no small number.

The establishing of a Franco-African Empire has been the dream of France for many years. In

REPAIRING TELEPHONE WIRES AT GABOON.

CONGOLESE SOLDIERS.

the extent of the area of her African Possessions, France leads all the other European Powers. The population, however, is not so large as that embraced in the sphere of British influence. France is most energetic and active in pushing her African enterprises, and unstinting in her outlay of money in extending and enlarging her commerce and establishing places of strong defense. At Gaboon she has the most magnificent set of public buildings to be found anywhere on the West and Southwest Coast of Africa, Loanda alone excepted. She is now projecting a railroad from Loango to her Upper Congo territory, which is a shorter and more direct route than the Congo River affords.

It is said that France is harsh in her treatment of the natives. I was not able, however, to satisfy myself in respect to this. I noticed quite a force of native soldiers stationed at Gaboon.

French Catholic missionaries are doing good work in educating native children at Gaboon, Loango, and other places in the French Possessions in Southwest Africa. I had less opportunity for observing the movements and disposition of the French than that of any other European Power whose Possessions I visited. I observed a number of natives in Gaboon engaged in various industrial pursuits—such as blasting and trimming stone, erecting buildings, repairing telephone wires, and performing various kinds of labor in a large machine shop. From my observations at Gaboon, I should say that the French, though accused of

great cruelty toward the natives, are contributing more or less of a helpful influence toward their civilization and enlightenment. To be fairly acquainted with the present movements and position of the French in their various Possessions and Protectorates in Africa, one must have recourse to French literature.

The Exterminationists—the Germans and the Belgians—are evidently giving a good deal of attention to devising methods for effectually decimating the natives—in plain words, exterminating them. Their conduct toward the natives may be justly referred to as cruel and heartless in the extreme. They think the natives have no rights which they are bound to respect. They want the land of the natives for the settlement of their own people, and they regard the first step necessary to be taken is to "kill off the savages." The extermination of the natives will not be immediate. Their presence will be tolerated so long as their labor is needed in making internal improvements —such as building forts, fortifications, and government piers, erecting government buildings, constructing railroads, and facilitating the movements of expeditions through the country by establishing public roads. In a word, they will be required to do whatever may be regarded as necessary to prepare the way for the coming of the poor kith and kin of the invading Powers who have taken possession of their country by the rule of might.

I am aware that this opinion will be generally

seoffed at; that the probability of Europeans settling in large numbers in any part of Equatorial Africa will be ridiculed. However, if the Germans do not look forward to the settlement of their indigent masses in the highlands of the Cameroons country, and the Belgians to the settlement of their indigent masses in the highlands and grasslands of the upper regions of the Congo Free State, then why are they investing millions of dollars in establishing means of defense, and in internal improvements? And why are they pushing the establishment of these enterprises with unabated vigor and aetivity? Nothing seems to deter them. Though hundreds have been smitten with the Afriean fever, and found their graves in Afriean soil, the ranks thus deeimated are speedily filled with fresh reeruits. They have already subjeeted many of the natives to a state of enforeed servitude, so as to expedite the improvement of the country. Now, if Afriean trade and commerce are the only forces which impel these invaders, it is neither necessary to their purpose for them to invest millions of dollars in improvements and fortifications, nor to rednee the natives to virtual slavery, for the native African is by instinct a trader, and he delights in barter. It is estimated that there are now 22,000 Europeans living in Tropical Africa—a thing which a few years ago was deemed absolutely impossible.

It is impossible to indicate the purposes and policy of the Spanish and Portuguese in Africa.

The former has only island Possessions—Fernando Po, Annobom, Corisco, and Eloby—all located in Southwest Africa. They claim a strip off the mainland in Corisco Bay, but their claim to that is disputed by the French. The island of Fernando Po is a most valuable Possession, and in the hands of an energetic and progressive people could be made to yield large returns for whatever investment might be made in its improvement. The land seems to be highly adapted to cocoa raising, and is especially prolific in the production of yams, which are noted near and far for their choice quality as an article of food. Many ships turn out of their regular course and enter Clarence Bay for the purpose of getting a supply of Fernando Po yams. The islands of Annobom, Eloby, and Corisco are of no special importance. The latter, though, is strikingly attractive, and is, indeed, a gem of the ocean. There is not a European among its inhabitants.

Unfortunately, the Portuguese Possessions are too large and valuable for such a degenerate and retrogressive people. It may be truly said of Portugal that she "was the in the beginning, is now, and ever will be" a barnacle on the "Dark Continent." Her history as a proslavery nation is too well known to need recital. Despite all the treaties which she has made from time to time with other European Powers, pledging herself to the suppression of the slave trade, she still countenances slavery in her African Possessions, and is still a

slave trader and a slaveholder. Her methods, though secret, are effectual. Hundreds of natives are at times driven aboard Portuguese ships at Cabenda, transported to the island of St. Thomas, and forced to labor on the coffee farms. I was reliably informed that a Portuguese planter near Loanda has one hundred and seventy slaves working his stone quarries and farm lands. The Portuguese territory in the Lower Congo and the province of Angola are valuable possessions, from which large quantities of coffee are annually exported.

Cabenda, beautifully situated on a bay of the same name, is growing in importance. Government buildings, including a barracks, are under course of erection. Its natural position is very favorable for continued growth in population and in commercial importance. The administration of its colonial affairs is in the hands of local officials.

St. Paul de Loanda, which is the capital of the Angola district, is fairly fortified, and is a coaling station and a supply depot for Portuguese war vessels and merchant ships. There is a railroad, two hundred miles in length, leading from Loanda to the coffee country. In the estimation of the natives, the Portuguese is not a European, but a Portuguese white man, which means that the Portuguese are inferior to the English, French, etc.

All the civilizing agencies to be found anywhere on the West and Southwest Coast of Africa have been planted by Europeans, and these agencies are

far more potent and extensive than is generally known. That the several European Powers holding Possessions and Protectorates in Africa do not intend to yield the same without stubborn resistance is best indicated by the statement that Great Britain keeps a squadron of fourteen war ships in commission to protect her Possessions in Southern and Western Africa; that the French keep a squadron of six war ships on the West and Southwest Coast, and that the Germans keep a squadron of eight ships on the West and Southwest Coast. The Belgians have erected a fort at Boma to guard the Lower Congo region from sudden attack. All the Powers, except the Spanish, keep a standing military force. Sierra Leone, Aecra, Lagos, Cameroons, St. Thomas, Gaboon, and Loanda, are connected with their home governments by eable. Over one hundred steamships ply regularly along the West Coast, while about twenty-five are engaged in earrying trade to and from the Southwest Coast.

The following statistics from the Report on the Transactions of the Postoffiee Department of the Gold Coast Colony, for 1893, will somewhat serve to partially indicate the extent of the civilizing influenees on the West and Southwest Coast of Africa:

Number of letters, unregistered and registered, 270,672; official letters, etc., sent on service, 50,593; ordinary newspapers, book-packets, and circulars, 9,788; postal cards, 4,059. 675 steamers

arrived with mail, and 625 departed. There were 3,608 money orders issued.

One thing that will strongly incline to anchor the European to his African Possessions and Protectorates is his hope and expectation that some day there will be discovered, somewhere within its bounds, a new source of wealth, unlike and more valuable than any the world has yet known. This hope I found to be latent in the breast of a number of Europeans with whom I conversed. Besides, there is the desire for supremacy which international rivalry prompts and promotes. Each Power is not only striving to maintain its present Possessions, but to extend the sphere of its influence. It is no longer a scramble for additional square miles of territory, nor acres, nor yards, but every foot of unoccupied soil is eagerly sought.

As to matters of general policy, the European Powers are agreed to three things: The suppression of the Arab slave trade, the restriction of the liquor traffic, and the prohibition of the sale of improved firearms to the natives. There is an effort to carry out the first point of the agreement; the second is woefully neglected, and the third is religiously observed.

The hopeful feeling of the several European Powers regarding their Possessions and Protectorates in Africa is clearly and strongly stated in the following extract from an address by His Excellency Sir Gilbert T. Carter, K. C. M. G., Governor of Lagos, at a banquet given him by the Chamber

of Commerce of Liverpool, at the Adelphi Hotel, June 16, 1893. He said:

Gentlemen, there are no doubt many colonies the scenery of which is grander and the climate of which is more beautiful; but I doubt if there are any colonies on which to-day the public eye is more keen, or in which there is more interesting work, than those colonies which have been made through the industry of those connected with trade and commerce, and which, if I be permitted to say so, much interest has been taken by those officials who work there with zeal and with every good desire, which colonies to-day form the inlets of that great continent, the glories of which are yet unknown. [Applause.] The regions and treasures of that great African continent may remain still buried when we and our children shall be cold in the tomb; but if this world lasts long enough there is no doubt in my mind that these treasures will eventually come to light, and that that great unknown country may, perchance, prove the most valuable country that this world possesses. Let us, then, do all in our power to preserve the Possessions which we now have; let us do all in our power to make them flourish and prosper; let us do all in our power to extend their boundaries into the interior of that continent; and if we do this, we may rest assured the time is not far distant when we can look upon them and say they are living emblems of the unity, the loyalty, and the greatness of that vast colonial empire over which it has been truly said the sun never sets. [Applause.]

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CHAPTER IV.

The African in Africa.

FOR the sake of convenience I will divide the natives of the West and Southwest Coast of Africa into two general classes, viz., the Maritime Tribes, or those who dwell on the coast; and the Hinterland Tribes, or those who dwell in the interior. If mention is made at all of the latter, it will be only incidentally, as I did not mingle to any extent with them, and had only the opportunity of observing them as I saw them around the trading places at various points on the coast. The Hinterland Tribes are wholly uncivilized. Along the West Coast the Maritime Tribes may be classified as civilized and uncivilized. On the Southwest Coast, with comparatively few exceptions, they are uncivilized. Reference will first be made to the civilized natives.

Doubtless the greater number of these to be found at any one place on the West and Southwest Coast are at Freetown, Sierra Leone, which contains a population of about 35,000. Of this number, I have no means of determining the ratio between the civilized and uncivilized. The population of Freetown is a combination of many diverse elements. The civilized natives of Sierra Leone, like those of any other community on the West

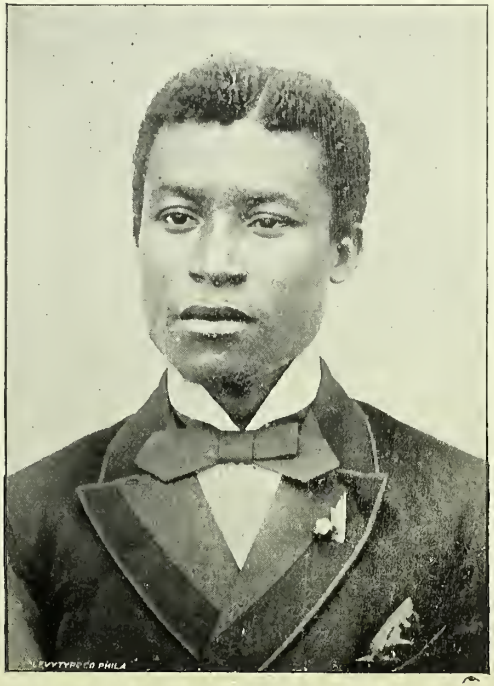
and Southwest Coast under the control of European influenees, may be elassed as government officials, professionals, traders, clerks, and middle men. There is by far a mueh larger number of the above classes in the British Colonies than are to be found in the Possessions and Proteetorates of any of the other European Powers. In Sierra Leone, the Gold Coast, and Lagos Colonies, the number of government officials, professionals, traders, clerks, and middle men, is surprisingly large. There is also a large number of skilled craftsmen. There are also many wealthy natives in the British Colonies.

Two types of eivilization have found growth and fruitage among the natives—Anglo-Saxon and Arabian. In the development of the passive feelings, the powers of imitation, self-insufficieney and dependent tendeneies, intemperate habits, and a spirit of braggadoeio, Anglo-Saxon civilization, as planted and fostered by the British, has outstripped Arabian civilization. In the development, however, of true manly independence, broad intelligence, affability, and temperate habits, Arabian civilization, or Mohammedanism, has surpassed Anglo-Saxon eivilization.

Anglo-Saxon civilization is responsible for many of the vices to which the natives are addicted. It is necessary to understand this, as the civilized natives, especially in the British Colonies, are subjected to persistent criticism of a very harsh nature. In determining the ratio between the virtues and the viees of the civilized natives, in order to

ascertain how far they are responsible for their lack of the former, and for their possession of the latter, it is essential that the character of their teachers and exemplars should be noted. All the noble and ignoble qualities possessed by the civilized natives in the British Colonies are the fruits of a graft on the body of their ancestral life from the tree of Anglo-Saxon civilization. The process of development has been going on in the Colony of Sierra Leone since 1787, which is a much longer period than it has been operating in any of the other British Colonies. Unfortunately many of the teachers and exemplars, from whose conduct the natives have imbibed civilizing influences, have been of the most reckless character. The Very Rev. G. H. Chadwick, D. D., Dean of Armagh, in one of his sermons, says: "There is not a month but thousands of our most dissipated youth, our most unfortunate manhood, our most ignorant and helpless peasantry, venture into lands utterly unknown to them." Which, alas! is only too true. I have no desire or disposition to apologize for the shortcomings of the civilized natives. I simply aim to be just, and to accord to them whatever merit they are entitled to, as well as to bestow upon their vicious teachers and exemplars whatever blame and censure they deserve. To my great surprise I found that, with but few exceptions, the Europeans who dwell on the West and Southwest Coast of Africa, or man the ships which navigate the adjacent waters, betray a feeling of

inveterate hatred toward the civilized native. He is characterized as impudent, indolent, immoral, thievish, lying, and hypocritical—the personification of unmixed evil. The bushman, or raw native, is praised; the civilized native is damned. Now there may be earnest inquiry as to the reason for this. The answer is found in that inexplicable trait of human nature to despise those most whom we have wronged most. There was a time when all the African tribes were bushmen, when not an individual among them had imbibed, in the least, any of the influences of European civilization. Then it was that trade was highly profitable; when the innocent, unwary, unsuspecting, untutored native could be easily persuaded to part with the most valuable riches for a few glittering trinkets of trifling value: when fabulous fortunes were made in a brief time, and the profits on investments were so certain and so immense that those interested scarcely stopped to compute them. With the enlightenment of the natives, however, a change began to take place along this line. The intelligent native readily began to comprehend that "for ways that are dark and tricks that are vain," especially in matters of trade, the European has no superior; and he began to reason that if such was fit for the white man, it was also fit for the black man. The African is a keen observer, and is readily impressed by object lessons. Hence, when he was led to realize that he was being ruthlessly cheated and robbed by the white trader, he



FREDERICK R. C. LUTTERODT, PHOTOGRAPHER, ACCRA.

(CIVILIZED.)

D. OLAWALE LABINJO, PHOTOGRAPHER, LAGOS.

(CIVILIZED.)

naturally followed suit. He caught the white man lying, and he adopted the same method. He found that the white man lusted after many women—even the disfigured, tattooed, heathenish, fetich worshiping African women—and he was thus reassured of the eminent correctness and propriety of his own long established custom of a plurality of wives. The point of difference between the African and European, touching this matter, is that the former has many wives and no concubines; but a large number of the latter have one wife and several concubines. The African, seemingly, is wholly innocent of any wrong in the practice of polygamy, and even the most intelligent among them are slow to discern the virtue of monogamy. This accounts for the following statement made by Bishop Ingham in his book, "Sierra Leone After a Hundred Years":

We remember of holding a conversation, a few years ago, with an African thinker of repute in Sierra Leone. This gentleman affirmed that the Christian churches are living in a false paradise if they think to raise Africa at once to the Christian standard of morality; that organized hypocrisy will be the result of enforcing that standard, and that licensed polygamy would undoubtedly be replaced by secret concubinage. He said that some writer had brought out a book in which he marked off a certain zone within which monogamy will not live, and that the greater part of Africa is in that zone. He pleaded for a period of preparation for Christianity to be granted to the race, such as the Jewish system afforded the emancipated Israelites. He thought that either Mohammedanism must be that intermediate step, or that the Church should lower her standard slightly so as to stoop the better to lift them up.

That the civilized African is manifestly lacking in his comprehension and appreciation of the code of Moral Ethics, formulated and promulgated by Christian philosophers, there can be no doubt. However, as civilization is a plant of slow growth, and as many of the teachers and exemplars of the civilized African have been most vicious and corrupt, his present improved status should be commended rather than condemned. In the progress of civilizing influences among the Africans, it is true of him, as it is of other races, that the stream cannot rise above its source. These facts I have referred to because every visitor to Africa will have many evil reports of the civilized African poured into his ears.

A close observer cannot help but feel that the civilized African has not met the expectations of his benefactors. He seems to be lacking in several points of sterling worth and excellency. He does not appear to be as grateful as he ought to be for what has been done for him, apparently taking it for granted that what has been done for him is no more than what was due him. He is lacking in the spirit of public enterprise, and in the appreciation of the importance and necessity of improving his country. He is seemingly too selfish and dependent. He acquires wealth with evidently no other end in view than the gratification of self. He is evidently impervious to the dictum, *Pro bono publico*. His sole ambition is to gain wealth for his personal benefit. He might be as rich as

A DWALLA WOMAN.
(UNCIVILIZED).

AN AMBRIZ WOMAN.
(SEMI-CIVILIZED.)

Crœsus, and yet would not be impressed with the feeling that it was his duty to spend any portion of his wealth for public improvements. He looks to the government to supply all public needs. In this particular he is justly liable to censure and blame. He complains bitterly of the encroachment of the European upon his ancient rights and privileges; still there is no part of his country but what would be a wilderness were it not for European capital and energy.

The civilized African in the British Colonies serves in many important capacities, and Great Britain has certainly striven to aid him along the highway of the most advanced civilization. In these colonies the African is lacking neither in wealth nor intelligence to make many desirable improvements in his country—improvements that would not only be a source of blessing, but of pecuniary benefit. I would kindly but firmly remind the intelligent African that those who develop his country will become its owners and rulers.

The civilized African is highly censurable for his lack of sympathy for the bushman, or raw native. The attitude which the former assumes toward the latter is most reprehensible. The first has separated himself from the second by a wide and impassable gulf. The lordly spirit which is manifested by the European toward the intelligent native, he in turn manifests toward the bushman, even though they should perchance be brothers.

The query, "Am I my brother's keeper?" has, seemingly, never entered his mind. Intensely and unpardonably selfish, he cares not who sinks, so he swims. "You go to bush," is a favorite expression of his when he wants to express contempt for his less enlightened brother. In all my observations, nothing caused me greater pain than the utter lack of sympathy between the civilized African and his uncivilized fellow-countryman.

The condition of the uncivilized African challenges my most charitable consideration. He is ground between the upper and nether millstone—the greed and rapacity of the European, and the greed and oppression of his civilized countryman and brother. His needy condition, therefore, not only as respects his lack of clothing, but as respects his want of the ordinary comforts of life, is not to be wondered at. The uncivilized African is of a kindly and tractable disposition, and has far less vices than his civilized kinsman. However, this should not necessarily detract from the blessings of civilization, as there is no Eden without its serpent, and no path without its thorns.

Until certain conditions are radically changed, it is not possible for either the civilized or uncivilized African to gather much strength. They are divided up into tribes and fragments of tribes almost without number. Their distrust of each other is unlimited, and has been the source of their inter-tribal wars from time immemorial. They are wholly lacking in the strength attendant upon

A MANDANILE BRIDE.—Side View.
(UNCIVILIZED.)

A MANDANILE BRIDE.—Front View.

mutual confidence. In this respect they greatly resemble the North American Indian. These drawbacks, so long as they exist, preclude the possibility of the development of an African empire, of Africans, by Africans, and for Africans. I had fondly hoped to have discovered different conditions.

Outside of the sphere of British influence the picture of native life and environments in Africa is very gloomy. The French and Portuguese, who have large possessions in Southwest Africa, have done but little to advance the natives in the scale of civilization. From Fernando Po to St. Paul de Loanda, a distance of 1,379 miles, the darkness of the "Dark Continent" is distinctively visible as a painful reality. Intense, though, as is the darkness it is here and there relieved by faint rays of light.

The tractability of the disposition of the African is greatly in his favor, and in this particular he is wholly unlike the North American Indian. The latter are retaliative and revengeful; ever lurking in the path of the white man to snatch his scalp. He is a most obstinate foe to the advancement of civilization, and invites his destruction by maintaining a hostile attitude toward the white man, and by refusing the advances of his proffered friendship. The disposition of the African is entirely different. While he looks with disfavor upon the encroachment of the European, still he has the good sense to realize that he cannot hope,

with no other weapons than the spear, bow and arrow, to successfully resist those who have Peabody rifles, Maxim guns, and thundering cannon. He, therefore, quietly folds his hands and smilingly looks into the face of the invading forces and says: "Well, you be fit to come. Give dash. We be friends." The effect of this submissive attitude is to largely disarm the European of evil intent, and to provoke his sympathy rather than his hatred. Thus the uncivilized African stands to-day mutely inquiring of the European, "What are you going to do with me?"

Of the civilized African, Sir Francis Fleming, K. C. M. G., ex-Governor of Sierra Leone, said on one occasion to the Committee of the African Trade Section of the Chamber of Commerce of Liverpool:

> There are some natives of the Colony who can well conduct their own affairs. There are some natives of the Colony who have ability, education; who have talents, in my mind, equal to any talents and ability that can be found in our mother country.

Hon. H. H. Johnson, C. B. F. R. G. S., and late Consul to the Oil Rivers, in an address to the Liverpool Chamber of Commerce, October 21, 1890, among other things said:

> The Negro seems to require the intervention of some superior race before he can be roused to any definite advance from the low stage of human development in which he has contentedly remained for many thousand years. But, when once he does come in contact with civilization, he accepts it with extraordinary readiness, and surpasses all other low-grade varieties

MBUTI MEN—UPPER CONGO.
(UNCIVILIZED.)

BATTA PEOPLE.
(UNCIVILIZED.)

of man in the facility with which in one generation, in the one individual, he can skip two or three thousand years and transform himself from a naked, brutish savage, into a shorthand clerk, telegraph operator, skilled photographer, a steam engineer, a first-class cook, or an irreproachable butler.

CHAPTER V.

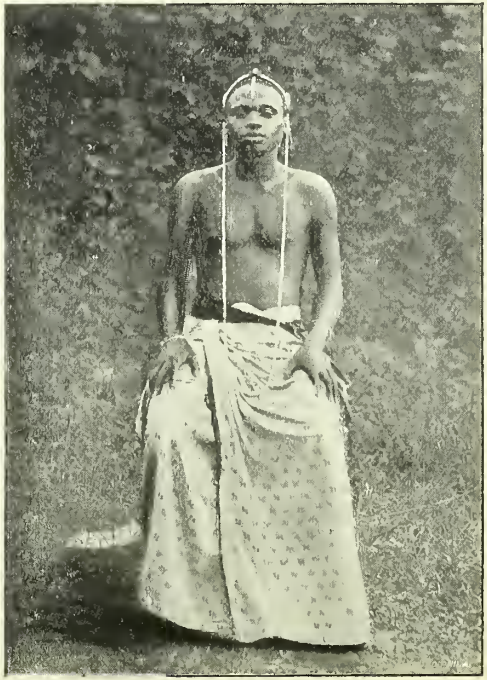
Missionary Enterprises.

IT is not my purpose to enter into the history of Missionary Enterprises on the West and Southwest Coast of Africa, but rather to note the impressions which the result of their operations made upon my mind. The oldest Missionary Society on the West Coast is the Church Missionary Society of Great Britain, which sent two missionaries, in 1804, to the Susu Tribe on the river Pongas. In 1816 the Society's efforts were concentrated upon the Colony in Sierra Leone. A number of European Missionary Societies have established agencies at different times and at different places along the West and Southwest Coast. American Missionaries have labored at points on the Southwest Coast, chiefly under the auspices of the Presbyterian Board of Missions. American Missionaries have also labored in Liberia, and are still laboring there.

I do not wish to appear skeptical, but I must confess that, from observations made, the efforts of Missionary Enterprises on the West and Southwest Coast of Africa have proved exceedingly barren of satisfactory results. Vast sums of money have been expended and valuable lives sacrificed.

The contents of this chapter consist largely of

FETICHES AND WORSHIPPER.



A JUJU OR MEDICINE MAN.

the statement of opinions, based upon personal observations and years of diligent study of the situation. The most sanguine writers on the results of Missionary Enterprises in those parts of Africa which I visited have given us but little encouragement as to the results obtained.

It is evident that the great majority of missionaries who have labored in African fields have had more zeal than practical knowledge. Any person professing faith in Christ has seemingly been regarded as sufficiently well fitted for missionary work in Africa. Many persons who have gained experience merely as colporteurs, tract distributers, prayer-meeting leaders, or missionaries to the outcasts of civilized communities, have been sent to Africa to instruct and evangelize the heathen, many of whom have more natural shrewdness than their teachers have acquired ability. It is a mistake to suppose that an uncivilized person is necessarily an ignoramus, and that all the so-called heathen countries are overcast with a pall of deep and impenetrable gloom. As I understand it, the majority of missionaries, who have gone into heathen lands, have made the mistake of trying to Christianize the people before civilizing them. This, at least, in my opinion, is especially true in regard to Africa. In the discussion of this subject I propose to deal not with theories, glowing with enthusiasm and sentiment, but with frozen facts. Every missionary who has labored on the West and Southwest Coast of Africa must admit that

the two chief drawbacks to his success are to be found in the power of the chiefs and medicine men, and the indolence of the people. Civilization, and consequently the Christian Religion, can only advance in proportion as the power of the chiefs and medicine men is destroyed. The rule of the chiefs is despotic, while the influence of the medicine men is all-powerful. The latter, in many respects, really control and influence the former. In all ages the influence of the priesthood over the people has apparently been absolute, which tends to create slavish fear rather than liberty of thought and independence of action. Numbers of African youth, who have been carried to civilized centers and educated in colleges and universities, on returning to their native country and tribes, have doffed the habiliments of civilization and discarded the customs of civilized society to resume the habit and customs of their savage kinsmen. This procedure may appear strange to those who are unacquainted with the life of native Africans. It, however, is not the result of their own choice; it is prompted by the dread and fear of the Juju, or medicine man. The educated African youth, so soon as he returns to his home and tribe, becomes an object of suspicion, envy, and hatred to the medicine men, who in turn make it their business to prejudice the king, or chief, against him, in which they are generally successful. There is no escape for the educated African youth from the ban of suspicion under which he is thus placed,

except to discard the ways of civilization, bury his talents of acquired ability, and return to savage life common to the bushman. This he must either do or suffer banishment, if not death. So long as he maintains the ways of civilization, whatever misfortunes may befall his people will be attributed to him. It will be charged that he has been bewitched by the white man for the purpose of injuring his own people. To insure the safety of the educated African, and to make it possible for him to exert a civilizing influence among his people, the power of the chiefs and medicine men must be destroyed. Now, this cannot be done by the missionary with no other weapon than the preaching of the Gospel. Under the circumstances, moral and religious influences alone cannot accomplish the desired result. The Gospel is doubtless the power of God unto salvation; but this is true only where the human mind has been prepared to receive and germinate the seed-grain of divine truth. But in itself, and of itself, it has not destroyed, and never will destroy, the power of the chiefs and the medicine men in Africa, and overturn the ancient rites and customs of the people. The pathway for the success of the Gospel must be blazoned out by the power of organized government, which is the only force that can overturn the power of the chiefs and medicine men. Hence, the desirability of the rapid extension of the jurisdiction of organized government on the continent of Africa. Wherever organized government is wanting, the

efforts of missionaries are powerless and vain. I am aware that I am trespassing upon the ground of strict orthodoxy, whose chief exponents see only the condition and difficulties of missionary work in heathen lands from afar. I am also aware that some missionaries will answer back that the influence of organized government is degrading rather than elevating. This class will also assert the same of the extension of commerce. Of these, however, it may be truly said that they have more zeal than wisdom.

There is no intention here to reflect upon the intelligence of the missionaries in Africa; but if one should seek to obtain satisfactory information in regard to almost any general subject, his efforts would avail him little, if directed to the average missionary in that land. Knowledge is not the foe of the Christian Religion, but its handmaiden. The Christian Religion has its place and its work in solving the problem of human development and human destiny, which is equally true of civilization. At no place along the West and Southwest Coast of Africa which I visited is there to be found a chapel of even modest structure, or a church edifice with a spire, or a cathedral, outside of communities where organized government exists. This ought to be accepted as conclusive proof that organized government is helpful to the success of religious enterprises rather than a drawback. I am, therefore, an uncompromising advocate of the extension of organized government in all parts of Africa.

KROBOE PEOPLE PREPARING FOOD.

A CABENDA GIRL.

Reference has been made to the indolence of the people as one of the barriers to the success of missionary projects. In my opinion, an idle hand has never awakened in the human mind a noble thought; and if "An idle brain is the devil's workshop," it would seem that an idle hand is the key which unlocks it. Charity suggests the belief that the African is not wantonly indolent, though he seems to be. But let it be remembered that the munificence of Nature, in relieving him to a great extent of the necessity of work to sustain life, appears to largely indulge and approve his idleness.

Nowhere else on the habitable globe has Nature bestowed her gifts with a more lavish hand than upon the Continent of Africa. Surely it is a land where one can reap without sowing, and gather without scattering abroad. It is well known that the European speedily loses both physical and mental vitality in tropical climates—that he soon experiences a disposition toward indolence. However, this observation is not made in extenuation of the indolence of the African. He can work if he will. Thus far the efforts of the missionaries have been mainly directed toward trying to pound the Gospel into the mind of the untutored native, and to persude him to consent to be baptized, apparently regarding this as the sum total of their mission. To simply win the uncivilized African over to a belief in the faith of the Christian Religion, seems to be the *Ultima Thule* of the efforts of the average missionary.

In order to understand how futile are all efforts to Christianize the African without the aid of civilizing forces, and to instruct him in matters of religious faith before teaching him the necessity and value of labor, let us note the complete failure of the Roman Catholic Church to make substantial converts to the Christian Religion in the Kingdom of Congo, from a time that may be said to be coeval with the discovery of that region.

The Kingdom of Congo, as also the great river of the same name, which by the natives of the country is called "Zaire," was discovered by the Portuguese about the year 1485. It was not a new or isolated discovery, but an extension of those which had been made some years before higher up the coast.

A part of the Kingdom of Congo lies on the north side of the river, while the other part extends to the Portuguese province of Angola. At the time of its greatest prosperity, which was probably the early part of the seventeenth century, it is said to have contained about 40,000 inhabitants.

For many years a bishop and his chapter, a college of Jesuits, and a monastery of Capuchins, were supported in San Salvador, which at that time was the capital of the whole Congo Kingdom, at the expense of the Portuguese government. Besides the cathedral, of large dimensions, there were ten smaller churches, to which the ordinary names St. John, St. James, St. Michael, St. Anthony, etc., were given, all of which contributed

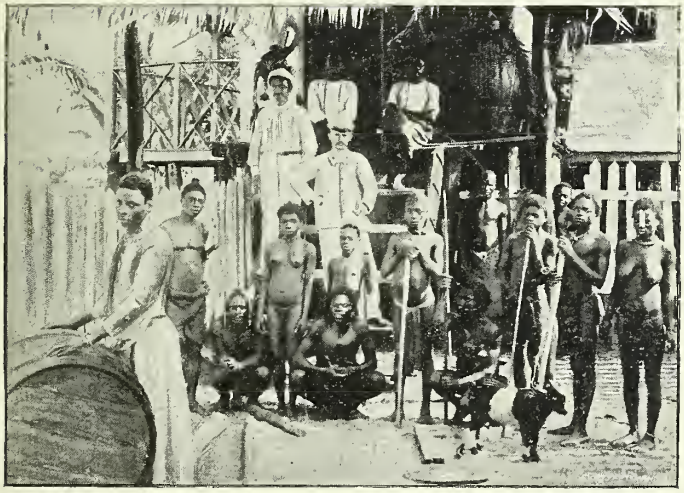
materially to beautifying this otherwise barbaric city. It was accessible to the whites by way of the river; but the more common route was through the province of Bamba to St. Paul de Loanda.

On a third voyage, Diego Cam, the discoverer of the Zaire or Congo River, took with him twelve missionaries of the Franciscan Order, who are supposed to be the founders of the Christian Religion in the Kingdom of Congo. The Count of Sogno, and the King of Congo, his nephew, were among the first converts to Christianity. For a time the latter showed great zeal in promoting the new religion among his subjects; but as soon as he found that he was required to give up the multitude of wives who surrounded him, and be married to a single wife, he renounced it, and returned to the religion of his fathers. His son and successor, Don Alphonso I., felt no such difficulty. He not only embraced Christianity himself, but did all he could to promote its interest throughout his realm. His brother, Pasanquitama, was a man of a very different spirit, and finding there was quite a popular dislike to the new religion, availed himself of it in order to raise a rebellion against his brother. The armies of the two brothers had scarcely engaged in battle when St. James was distinctly seen fighting on the side of the king, and victory, of course, soon turned in his favor. Pasanquitama was not only beaten, but was made a prisoner. He refused to ransom his life by embracing Christianity, and was accordingly executed. It fared

differently with his general, who was pardoned on the condition of becoming a Christian, but had to do penance in the way of bringing water for all who were baptized in the capital. Soon after this signal victory in behalf of Christianity, a large reinforcement of missionaries was sent out by the Society *de Propaganda Fide*, most of whom were from the Italian states, and in the course of ten or twenty years the entire population of Congo was gathered into the pale of the Roman Catholic Church.

About the middle of the sixteenth century, however, the labors of the missionaries met with a serious interruption in consequence of an invasion of the country by hordes of the warlike Giaghi. The Congolese army, though large and well disciplined, was scattered like chaff before these determined invaders. San Salvador was burned to the ground, and the king and his people had to betake themselves to the "Isle of Horses" on the Zaire for safety.

The missionaries, who it is supposed retired to Angola during this strife, returned to their labors, and having been reinforced by new recruits from Europe, not only re-established the Catholic worship in all the provinces of Congo, but extended their labors into neighboring districts over which the King of Congo had no jurisdiction. They crossed the Zaire, and were nearly as successful in making converts in Cabenda and Loango as they had been in Congo. Though hostilities were sus-



MPONGWE CANNIBALS.

DWALLA PEOPLE—INTERIOR OF CAMEROONS.

pended between the countries of Sogno and Congo, the former was never afterward united to the crown of the latter. The part which the Portuguese had taken at the commencement of these troubles made them ever afterward intolerably odious to the Sognoese. The principal Sognoese official indulged resentment by persecuting the missionaries in his country. It was not long, however, according to the statements of the missionaries, before this deed of violence recoiled with redoubled force upon the chief official's own head.

About the same time, Don Alvaro II. sent to Pope Urban VIII. for a new recruit of missionaries. In compliance with this request twelve Capuchins were sent, but having been detained on account of the war with Spain, they did not reach Congo until after the king's death. A part of this company remained with the chief official of Sogno, and the others found their way to San Salvador, where they were kindly received by Don Garcia II., the son and successor of Don Alvaro. The reign of Don Garcia was short, and he was succeeded by Don Antonio I., who, by his unparalleled wickedness and brutality, not only threw his whole kingdom into disorder and anarchy, but nearly obliterated every trace of Christianity from the land. He treated the missionaries with so much indignity that they were compelled to fly from his realm. In a subsequent conflict with the Portuguese of Angola, Don Antonio was killed, and his crown was taken to St. Paul de Loanda, which led

to the dissolution of the Sogno government. Some of the missionaries, however, returned to the Sogno country, and continued their labors in some parts of it. During the earlier part of the eighteenth century their authority in Sogno was nearly as great as it had ever been—so much so that English vessels could not buy slaves in the port of Sony without first conciliating their good will.

Subsequently they abandoned the country altogether; and not only all of their former civilization, but almost every trace of Christianity disappeared, and the whole country fell back into the deepest ignorance and heathenism, and into greater wickedness and poverty than had ever been experienced, even before its discovery.

Captain Tuckey, who was sent by the English government in 1816 to explore the Congo River, states that three years previously some missionaries had been murdered in Sogno, and that a Portuguese pinnace had been cut off by the natives at the same time. During his sojourn in the country he found no traces of Catholicism, except a few crucifixes and relics strangely mixed up with the charms and fetiches of the country, which were no doubt distributed by Portuguese slave traders who still frequented the river. At the present time not even these fragments of Romanism can be found, except it be the crucifixes and pictures which have been distributed by the Portuguese and Spanish ex-slave traders. So far as civilization, order, and industry are concerned, we scarcely noted any community

on the whole coast of Africa that will not compare to advantage with the poor, miserable, and degraded inhabitants to be found along the banks of the Lower Congo at the present time. It is not easy to say how much civilization there was in the Congo in the days of its greatest prosperity. The statements of the missionaries, upon which we are in a great measure dependent for all the information we can get, are so deeply tinged with the marvelous, and are so grossly exaggerated withal, that they cannot be received without great abatement. They use language that would indicate great commercial prosperity, and an amount of civilization of no ordinary grade for that age of the world.

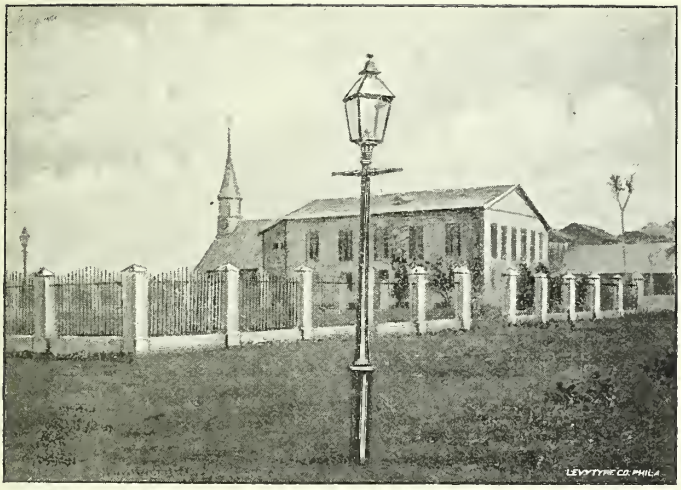
Father Carli states that when he arrived in Bomba (now Boma), about the year 1667, the great Duke had just disbanded an army of 150,000, with which he had in vain tried to effect the subjugation of the Count of Sogno. Professor Ritter, who had advantages for examining all that was written by the missionaries in relation to the Kingdom of Congo, states upon their authority that the great Duke of Bomba could at any time raise, in his own province alone, 400,000 troops. The statement is not only made, but indorsed by several of the most intelligent and respectable missionaries, that one of the kings of Congo, who was no doubt Antonio I., had raised an army of 900,000. It will be well, though, for the modern reader of these statements to receive them with a large grain of allowance.

It was a great surprise to me to note that the na-

tives in the Lower Congo country, and in the Portuguese province of Angola, are so far removed from a state of civilization. This, though, is only one of the many proofs that something else is necessary to secure the civilization of a heathen people than merely to expound the Gospel.

The idea that the preaching of the Gospel is sufficient to civilize a heathen people is natural enough, but is wholly untenable. It implies the belief that the only hindrance to the conversion of the heathen to Christianity is ignorance, whereas the greatest obstacle consists in indolence, or an aversion to the exercise of those energies which alone can secure the prosperity of any people. It is useless to look for any upward tendencies on the part of the members of a heathen community until their industrial and intellectual faculties are awakened.

It is impossible to say how many missionaries were sent at different times to the Congo country. Father Merolla mentions incidentally at least one hundred. The number of churches and other places of public worship were very considerable. It is probable that in the entire kingdom there were not less than one hundred consecrated churches, and perhaps two or three times as many other places where priests were in the habit of performing baptism and celebrating the mass. There were no acts of penance or humiliation inflicted upon the sovereigns of Europe, when the Church of Rome was at the zenith of her power, that these missionaries had not the satisfaction of seeing the humbler chiefs of



CATHOLIC CHURCH AND SCHOOL, FERNANDO PO.

CATHOLIC SCHOOL, ELOBY ISLAND.

Congo subjected to. One can readily imagine with what awe it must have struck the simple-minded Africans to see the Count of Sogno, the most powerful chief of the kingdom, prostrated at the church door, clothed in sackcloth, with a crown of thorns on his head, a crucifix in his hand, a rope about his neck, while his courtiers were looking on, clothed in their most brilliant robes.

The Roman Catholic Church was not established in Congo in a hasty and superficial manner. It was a work at which successive bands of missionaries labored with untiring assiduity for two centuries. Among them were some of the most learned and able men that Rome ever sent to the pagan world. It was a cause, too, that always lay near the heart of the King of Portugal, when that nation was at the climax of power and wealth. The royal sword was ever ready to be unsheathed for its defense, and her treasures were poured out for its support without stint.

But what has become of this church, with all its resources and power? Where are the results of this religious conquest that cost so much, and of which Rome had boasted in such unmeasured terms of exultation? To answer these questions impartially, the friends of Rome must acknowledge that they constructed a religious edifice in the heart of this pagan empire that could not stand alone by its own strength; for as soon as the hand which reared and for a time upheld it was withdrawn it fell to pieces. Nay, more! To acknowledge the whole

truth, not only has this great ecclesiastical temple crumbled to the dust, but it has left the unfortunate inhabitants of that country in as deep ignorance and superstition, and perhaps in greater poverty and degradation, than they would have been if Roman Catholicism had never been proclaimed among them.

Among the causes to which the downfall of Romanism in Congo have been ascribed are the decline of the Portuguese power and the insalubrity of the climate. It is probable, however, that the main cause which contributed to the extinction of the Roman Catholic Church in Congo was the comfort which it always accorded to the foreign slave trade. The missionaries not only tolerated the slave trade, but participated in it.

By an arrangement with the civil authorities, all persons convicted of celebrating the rites of the ancient religion of the natives were delivered up to the missionaries, and by them sold to the first slave vessel which entered the river. Perhaps it is but just to make allowance for the age in which these missionaries lived, and it is essential to remember that the whole Christian world—Protestant as well as Papal—countenanced, either directly or indirectly, the African slave trade.

The Catholic missionaries were most zealous in persuading the natives to consent to be baptized. One missionary is reported to have baptized 2,700 in two years; another, to have baptized 5,000 children in a few days; and another, to have baptized 12,000

adults in less than a year. Father Merolla states that he had baptized as many as 272 in one day, and in less than five years had baptized more than 13,000. It is reported that one missionary had baptized 100,000 during a residence of twenty years.

Among the difficulties which the missionaries in earlier times had to encounter, and which impede the progress of the missionaries of the present, are certain customs—namely, the binding around the body of every new-born infant a cord of some kind, to which are fastened the bones and teeth of certain wild animals, which are regarded as a sort of charm to preserve the health and life of the child; the handing over of every new-born infant to a native priest or medicine man to tell its fortune; the interdicting to every person at their birth some article of food which they are not through life, upon any consideration, to put in their mouth; the guarding of their fruit trees and patches of grain with fetiches, which are supposed to possess the power of banishing all transgressors. The uncivilized African evidently feels that in energy of character, in scope of understanding, in the exercise of mechanical skill, and in the practice of all the useful arts of life, he is hopelessly distanced by the European. But, whenever the precincts of the unknown and mysterious, the realms where the imagination alone can travel, are entered there is no place where he feels more at home; and the endless variety of fantastic images which he brings

forth from these mysterious regions show that he is a dreamer, rather than a practical thinker and actor. How to overcome this condition so as to bring him to a proper understanding and appreciation of the inspiration, thought, life, and power of the Gospel, is the question which most seriously confronts all missionaries now laboring in the "Dark Continent." The seed, which has been sown in earnest faith, and ofttimes in weeping, has not thus far produced such an abundant harvest as was expected.

It may be well and truly said that the Catholics, though "all things unto all men," even in "Darkest Africa," are attaining most valuable and practical results in their efforts to civilize the raw native. They have entirely ignored the methods of the missionaries of their church, as practiced by them in the sixteenth and seventeenth centuries; and have learned to strike at the root of the tree, if they would gain permanent results in the civilization and Christianization of these uncivilized people. At a number of points along the Southwest Coast they have been quite successful in establishing "Missionary Farms," which have also attached to them mechanical departments, where the native youth of both sexes are taught the elements of religion. Besides religious training, the males are taught agricultural pursuits and mechanical arts—such as carpentry, tailoring, stone masonry, bricklaying, etc. I visited one of these Farms at Landana, in the Portuguese province of Cabenda, for the

A CONGO MUSICIAN.

A LAGOS MOHAMMEDAN.

purpose of making personal observations, and I was delighted with the magnificence and extent of the plant, and the methods in vogue for the secular and religious instruction of the youth. The campus, which encloses the buildings devoted to instructon in letters, agriculture, mechanism, and religion, is beautified with broad avenues, lined on either side by cultivated native flowers, and enriched with a profusion of native fruits. All the buildings, including the chapel, are well constructed and very inviting in appearance, and for beauty and attractiveness were certainly a revelation to me. At the time I visited this Mission there were 270 boys under the instruction of 7 Brothers, and 110 girls under the instruction of 7 Sisters. It is in charge of Portuguese Catholics. Here the males and females are entirely separated from each other. The office of the Father Superior is connected with all the buildings on the campus by electric bells. There is an abundance of good spring water, which is distributed to the several buildings by the force of a windwill, which was designed by the Brothers, and constructed by them, with the aid of the boys. I was most cordially received by the Father Superior, who was untiring in his efforts to acquaint me with their methods, and to demonstrate the good results which the institution was achieving.

The boys and girls, when once they enter this Mission, are never allowed to return to the "bush," but are continually kept under the light of civilizing influences. They are brought under rational

discipline when of very tender years, with the hope that all the recollections of their primitive life may become wholly effaced, and that they may early imbibe the blessings of civilization. The object of those in charge is to transplant them from a world of heathenism to a world of enlightenment. It is also their hope that these boys and girls, when they shall have passed through the process of training amid these civilizing and Christianizing surroundings, and shall have reached the age of maturity, will intermarry, and thus lay the foundation of civilized homes, hallowed by the blessings of Christian influences. No other methods or aims than those just described can, in my opinion, possibly produce permanent and beneficial results among the uncivilized peoples of Africa.

Our ship, which remained at Landana loading cargo for nearly two days, was abundantly supplied with fruits and vegetables from the Mission.

I have been frequently asked if missions can be made self-supporting in Africa. My answer has been and is that such can be accomplished only after the outlay of a certain amount of money and the lapse of a certain length of time. Missions cannot be made self-supporting at once, and the man who claims that they can be is doubtless possessed of a disordered brain. The human system, nurtured by the favorable influences of the temperate region, when it enters the tropics requires the very best of nourishing and stimulating support, and even then rapidly declines in vigor.

What Africa needs is the Gospel of the value of word and how to work—an idea which took hold upon the minds of some of the first missionaries to West Africa, as will be seen from the following extracts from Bishop Ingham's book, "Sierra Leone After a Hundred Years":

In the year 1815 the Church Missionary Society of Great Britain erected a Christian institute on Leicester Mountain, which was occupied in 1816. An allotment of 1,100 acres had been granted to the Society. There were at that time about 350 children of both sexes enjoying the advantages of the excellent asylum. The boys were, for the most part, instructed in different trades—as carpenters, sawyers, masons, and shingle-makers; and the girls in such occupations as were suited to their sex and condition. The general principle acted upon was that they should be employed "half the day in work and half the day at school."

The industrial feature was subsequently dropped. The folly of this action is referred to by Bishop Ingham, when he says:

We counsel a return to the methods of instruction on Leicester Mountain, and we welcome some recent resolutions of the Society in this particular direction.

Experience is daily proving to those who have eyes to see that the very peculiar past history of this people demands special consideration on the part of those who aspire to educate them. Roman Catholics seem to be far ahead of us in obtaining practical results. How far they fail in developing the minds and consciences of the African we will not here discuss, but their systems of technical training are surely worthy of imitation.

The very fact that there is so little originality, and such a tendency to indolence and want of thrift; the very fact that the country around Sierra Leone, and even the greater part of the Colony itself, is in just as wild and undeveloped a condition as

when Clarkson landed his Nova Scotian settlers—these are plain indications that there must be something defective in the training which has had so one-sided an effect.

These statements from one who has spent ten years in active religious work among the natives on the West Coast of Africa, simply seem to confirm me in the opinion that permanent practical results need not be expected as the outcome of missionary effort among the uncivilized Africans until there is a general acknowledgment of the fact that the desideratum is to be found in the accomplishment of teaching the hand to work, the mind to think, and the heart to love—these three, one and inseparable; but let it be always understood that they must progress *pari passu*.

CHAPTER VI.

Climatic Conditions.

THERE is no feature of Africa which has been so horribly maligned as its climate. From the time one leaves Liverpool on board a ship bound for Africa it seems to be the delight of the officers and crew to spin the most unfounded yarns with reference to the climate of Africa and its evil effect upon man. Every adjective or expletive that can be used in drawing the picture black and gloomy is employed. Such terms as "beastly climate," "difficult climate," "deadly climate," etc., and evidently used to inspire a nervous fear in the passenger who is going out to Africa for the first time, are continually heard. It seems to be the aim of the ship's officers to land the passengers at their destination with the ghouls of the deadly African fever infesting their minds like so many grim specters. Not only is this true of the ship's officers, but it is true of the traders as well. The persistent exaggeration of the evil effects of the climate by the ship's officers and the traders, who were *en route* to Southwest Africa, led me to conclude that there was method in it. It is possible that there is an agreement between the agents of the steamship companies and the firms doing business on the West and Southwest Coast of Africa to try to

frighten off those who may be looking that way, in order to keep the trade in the hands of a few. The exaggerations cannot possibly be conjured up for mere sport. The great bulk of the trade of the West and Southwest Coast of Africa is controlled by mercantile firms in Liverpool, Hamburg, and Havre. There is an "African Trade Section" connected with the Chamber of Commerce in Liverpool, which exerts a potent influence in the administration of the affairs in the British Colonies on the West Coast. From personal experience on the British steamships "Benguela," "Africa," and "Bakana," I feel quite justified in expressing the belief that the frightful tales told about Africa are chiefly circulated for the purpose of keeping certain classes of persons away.

Bishop Ingham, in his book, "Sierra Leone After a Hundred Years," touches upon the matter under consideration thus:

> Conversations on shipboard do not always tend to brighten anticipation of Western Africa. Old coasters are sometimes tempted to draw the long bow; but indeed it is clear, from what has been stated in previous chapters, that naked facts have usually been black enough. At the saloon table, for instance, you hear, as we have once heard, a conversation like this: "Do you remember Brown? Well, he came out two voyages ago." Answer: "Yes." "Ah, well, he is dead, poor fellow! and his wife returned to England, and died as the ship went into Liverpool." Presently some one asked us about Jones. "Ah, poor fellow! he had a terrible fever, and got frightened and went home; and they say he will never have his health again." Next day some one would venture to ask about Robinson. "Oh, don't you know? He went out in this very ship, and only lived

six months." And so on. Sometimes, alas, this kind of conversation has so worked upon the minds of young men going out for the first time that a nervousness has developed, which is the first step toward another breakdown. We certainly expected to have this African fever as soon as we landed. Facts certainly should not be concealed, but there does seem to be room for more kindly consideration in this matter, and we hope old coasters will come to regard their long experience as a talent in trust for the benefit of their fellow-sufferers; and they ought, in all fairness, not to neglect to state that there are "saving clauses."

I certainly should have been greatly confused and in profound ignorance concerning the actual state of the climate during my voyage, had I not provided myself with scientific instruments before starting for making meteorological observations, which I used daily at 12 M., beginning September 6, the first day out from Liverpool, and ending December 24, when we were 163 miles from Liverpool on the return voyage. Before we reached the Canary Islands awnings were spread over the promenade deck reserved for first-class passengers, the deck of the forecastle (under which the sailors usually sleep during the time the ship is in the tropics), and the bridge, so as to protect the several officers from the direct rays of the sun during their watch. Upon inquiry as to why the awnings were stretched, I was informed that it was to prepare against the great heat that we should experience as we approached Grand Canary, and which would continue throughout the voyage. It was stated that a second canvas would be added as soon as we should leave Grand Canary. When we passed Grand Canary

the thermometer registered 75° on board the ship at sea, while a stiff breeze was blowing which had a modifying effect on the temperature. As the great heat which was expected while passing Grand Canary did not materialize, I was informed that we should certainly get it while passing Cape Verde. When we reached Cape Verde, however, the thermometer showed only 82¼°. It was then stated that without fail we should feel the full effects of the tropical sun when we reached Sierra Leone. However, when we reached there it was cloudy, with showers of rain, and the thermometer stood at 80¼°; and after that it did not reach 81° until we entered the Congo River, except at Fernando Po, where it registered 86° on shore in the shade. It was an ideal day, and was marked by a cloudless sky, so that there was nothing to modify the effects of the direct rays of the sun. The fact that I had my own scientific instruments doubtless guarded me against being bored with highly-colored and exaggerated stories of the "beastly African climate."

I do not hesitate to assert that the climate of tropical Africa is unfriendly to all persons reared in the temperate regions. It is, however, no more unfriendly than are portions of India. Persons going there as missionaries, traders, or adventurers ought not to be younger than twenty-one nor older than thirty years of age. It is true that some few persons have gone there after they were more than thirty years of age, and became successfully acclimated. This, however, I would not hold out as an induce-

ment to other persons over thirty years of age to venture into the tropical climate, with a view to remaining there permanently. As a rule, medium-sized, thin men and women succeed best in maintaining their health and vigor in the tropics. It is quite safe to adhere to the principle that short, spare men succeed best, though I came in contact with tall, corpulent men who were active, and seemingly in fairly good health. However, it is stated by those who have had the best opportunities for making observations that the greatest number of deaths and the greatest amount of ill health have occurred among the portly and the tall. Sobriety of life is an absolute necessity, if one wishes to live long and well in Africa. The safest rule is to abandon the use of all forms of alcoholic stimulants, as a beverage, from the day one lands on African soil. However, no absolute rule can be laid down for interdicting the use of stimulants in case of fever, or in regions where the climate is exceedingly depressing. Champagne in small quantities, in the treatment of numbers of persons, has proved to be very beneficial in fevers, as a supporting stimulant. It has been asserted and reasserted that no form of alcoholic stimulant should be drunk during the day—between sunrise and sunset—even though it should be ordered by a physician. The reason assigned is that alcohol taken during the daytime in Africa is simply poison to a person reared in a temperate climate, which often disguises its effects, but a deadly poison all the same; and

perhaps more deadly because the pain it inflicts is not readily perceived. My observation leads me to believe that this rule is not universal in its application. There was a party of six traders on board the steamship "Benguela," *en route* to the South-west Coast of Africa, who drank almost incessantly from the time they left Liverpool until they reached their respective places of destination. Their drinking was so excessive as to at times suggest to me the probability that they had cast-iron stomachs. It is true that there were but few times when they were "beastly" intoxicated, but they were "full" all the time. On our homeward voyage I had the opportunity of seeing three of their number. One (a young man), who had entered upon his first term of service, was stricken with the fever within one hour after he left the ship. Another had been sick, but was convalescent, and came aboard the ship to see some of the officers. He had just entered upon his second term of service of three years. The third I saw at Cameroons Town, and he seemingly looked better than when he disembarked from the ship about five weeks previously.

On the homeward voyage we had a number of new passengers, one of whom had served two terms of three years each in the upper Congo, one a single term of three years in the same region, and at Cabenda a passenger was added to the list who had completed seven years' service on the South-west Coast. We also brought two civilized natives

(young men), one of whom had served two terms of three years each in the upper Congo, and the other one term. We also received two additional passengers at Batanga—a trader and a German Catholic missionary *en route* to Europe. All these parties, without exception, drank regularly some form of alcoholic stimulants. The missionaries confined themselves to wine and beer; the others covered every form of drink that was obtainable. A few of them drank to excess, but the majority were what might be termed moderate drinkers. All the passengers on the homeward voyage had been victims of the African fever, and some who had suffered more than one attack claimed that the use of alcoholic stimulants in some form was a necessity, in order to brace them up against its weakening effects.

I am satisfied that there can be no error in the statement that in the tropics the use of the stronger forms of alcohol—such as whiskey, brandy, rum, gin, etc.—is highly deleterious to the human system. Its use is not even essential to produce profuse perspiration, which is most desirable in cases of fever. A hot lemonade, made of lime juice when lemons are not procurable (and limes are to be found in abundance on the West and Southwest Coast of Africa), will readily stimulate abundant perspiration. I think, however, that champagne given in small quantities, or claret soda (being a mixture of claret wine and soda water), is very refreshing and acceptable during the intervals be-

tween the paroxysms of the fever and during convalescence. When one's system is inoculated with the miasma of African swamps—and especially when he is under the influence of African fever—water, to a great extent, becomes insipid and undesirable. Under such circumstances claret wine is mixed with the water to render it palatable. Many use this mixture while in the rivers, because they find that the atmosphere surrounding them is depressing in the extreme. It is so depressing in its effects that many find it difficult to maintain comfort without some stimulant, soda claret seemingly being the preference. During the six days we were in the Congo River nearly everybody aboard the ship experienced more or less a "feverish feeling," and all were glad when we passed out into the open sea.

In the river Rio del Ray the atmosphere was so stifling and depressing as to cause serious alarm among some of the passengers. We remained there all night, breathing the miasma from the deep mangrove swamps, which line both sides of the river. But little comfort was experienced by any of the passengers that night, and the most ardent advocate of teetotalism would have been tempted to have waived his conscientious scruples, and drank at least a claret soda or a claret lemonade.

I mention these things, which are matters of personal observation, to emphasize the fact that persons going to tropical Africa should be governed by the dictates of reason and common sense, rather

than iron-clad rules laid down by theorists. It may also be found that even in tropical Africa what may be one person's food may be another person's poison, and *vice versa*. Moderation and temperance in all things should govern the conduct and habits of individuals, wherever they may be found.

I am not sure but that indolence has something to do with Europeans succumbing readily to the fever. It seems to be understood that no European goes to the West and Southwest Coast of Africa to work. The natives are to do the work, while the European superintends it. It is evident that excessive exercise is hurtful to the European in tropical Africa, and it is just as evident that no exercise or too little exercise is quite as hurtful. A moderate amount of physical exertion daily is not only beneficial, but essential.

Next in danger to alcoholic excess is gluttony. Europeans seemingly forget that one of the effects of the torrid zone is to relax every part of the human system, both physical and mental, and that the digestive organs, being relaxed, cannot perform the same amount of work when possessed of that tonicity which the temperate zone produces. Then many persons have a craving for fat, oily substances and sweetmeats—an appetite which they insist on indulging, notwithstanding the fact that fat substances and sweetmeats are the most prolific breeders of bilious fever in a tropical climate. The ordinary living of first-class passengers on an African steamship is tea with biscuit at 6 A. M., breakfast at 8 A. M., lunch at

1 P. M., tea with biscuit at 5 P. M., and dinner at 7 P. M., which in my opinion offers too many temptations to eat, considering the limited means for taking exercise. Most passengers, however, take it all in. In my own case I invariably avoided the 7 o'clock dinners, and trained myself to an abstemious mode of living.

Excesses in immorality are also a source of danger. Strange as it may seem, yet it is nevertheless true that most Europeans on reaching Africa give themselves up to a life of unbridled lust. It is true that those who are mainly connected with the trading places are young men. Their common sense, however, ought to teach them that the vices of youth are just as destructive in tropical Africa as they are in their own European communities. Unfortunately many of the young men who go to Africa belong to the vicious classes at home, and are related to people who are bankrupt not only in purse and in intelligence, but in morals as well.

There are no storms or heavy gales along the West and Southwest Coast of Africa. One may travel day after day in the South Atlantic Ocean, and find its bosom no more agitated than is an infant asleep. When storms or hurricanes rage at certain seasons they are of short duration, generally not lasting more than a half hour, and even then they do not rage with that ferocity which is characteristic of them in the northern latitudes. The water of the South Atlantic Ocean is somewhat heavier than that of the North Atlantic, which is

accounted for by the fact that the sun in the equatorial regions absorbs a great deal of the fresh water of the ocean, leaving behind the saline matter.

In speaking of the climate, Bishop Ingham, in his book, "Sierra Leone After a Hundred Years," page 306, says:

Every newcomer to this part of Africa will almost certainly have a spell of African fever, and any imprudence or sudden check of perspiration is likely to bring it on from time to time. But this fever is very simple and well understood, so long as there are no complications, and the treatment adopted tends to relieve the system much when the attack has passed away. It is a fever that rapidly finds out the weak places in the system.

And those who will live longest and work best in Africa are not so much the strong and robust and full-blooded, perhaps, as those who, though not altogether as vigorous as might be wished, are yet sound in wind and limb. The desiderata for health in these parts are that people should learn to adapt themselves to the country; never attempt to do work by spurts; never overtire or exhaust the frame, and avoid irregularity and insufficiency in taking food. Whatever tends to lower the system invites the climate to assert its injurious influences. Steady, quiet work from day to day, regular rest at night, a quiet noontide hour for rest and reading or sleep, a little food at frequent intervals, the maintenance, as far as possible, of a quiet mind—these are not only advisable here, as everywhere else, but they would appear to be essential to any long stay in the country. The African climate is blamed for much of which it is not guilty.

It is popularly said, and said with too much truth, that "the climate is carried about in a black bottle;" for it cannot be denied that excessive drinking has slain, and continues to slay, many Europeans along this coast. Sad instances are constantly coming to light which go to prove how destructive this baneful habit is. This is no country for reformed drunkards who have suddenly become total abstainers, but the climate demands great moderation in all things.

Much excellent work can be done by European men and women in Africa. They must recruit their energies, however, in their own country from time to time, as it is certainly true that Europeans lose much vigor of body and energy in tropical Africa.

The diseases of the West and Southwest Coast of Africa—and in fact all Africa—are few and simple, and may be summed up under three heads: malaria, dysentery, and smallpox. Europeans are seemingly not subject to the latter. There is only one means by which the presence of malaria can either be modified or removed, and that is by the cultivation of the soil. Ventilate the soil of Africa by turning it up and exposing it to the rays of the sun—heat of a certain temperature being destructive to all germs—and it will at once put in operation the only efficient method of ridding the West and Southwest Coast of malaria poison. Every foot of soil that is put under cultivation will prove a menace to the continued existence of malaria. This, coupled with laws to compel the natives to observe sanitary regulations, will in a comparatively brief time effect a favorable transformation in the present climatic conditions of West and Southwest Africa.

The following is the report of my meteorological observations during the voyage, noted daily at 12 M.:

DATE.	LAT.	LONG.	Bar.	Hyg.	Ther.	REMARKS.
Sept. 6.	50.51	7.01	30.50	59.00	63.00	Fair.
" 7.	47.04	9.20	30.55	59.00	67.00	"
" 8.	43.13	10.58	30.50	63.00	68.00	"
" 9.	39.10	12.12	30.40	65.00	70.50	"
" 10.	35.07	13.29	30.10	65.50	73.00	Cloudy.
" 11.	31.10	14.39	30.20	59.50	75.00	Fair. Fresh breeze.
" 12.	27.21	15.33	30.30	61.00	76.00	"
" 13.	23.36	16.59	30.25	65.50	75.00	" Stiff breeze.
" 14.	19.52	18.06	30.15	72.50	80.00	Partly cloudy.
" 15.	16.17	17.52	30.10	70.00	82.50	Fair.(Rain storm 2.40 p. m.)
" 16.	12.31	17.27	30.12	72.00	82.75	Fair. Off Cape Verde.
" 17.	9.54	15.36	30.12	73.00	82.00	Rain. Cool breeze.
" 18.	8.30	13.18	30.00	69.00	80.25	Cloudy. Rain. (Sierra Leone.)
" 19.			30.10	71.00	80.00	Cloudy. Rain.
" 20.			30.10	73.00	80.50	Cloudy.
" 21.			30.10	73.00	79.90	Fair.
" 22.		E. Long.	30.10	73.00	79.90	Fair and hazy.
" 23.	3° 31′ 48″	0° 11′ 30″	30.10	73.50	76.25	Fair. (Accra)
" 24.			30.10	73.00	78.00	Cloudy. (Lagos.)
" 25.			30.10	72.00	78.40	Rain all day.
" 26.			30.00	69.00	80.00	86 on shore. (Fernando Po.)
" 27.			30.00	70.00	80.50	At anchor in Victoria.
" 28.			30.10	75.00	79.50	Rain. (Cameroon River.)
" 29.			30.05	74.00	80.25	Fair. " "
" 30.			30.07	72.00	80.00	" " "
Oct. 1.			30.05	73.00	80.25	" At Sea.
" 2.			30.00	72.00	80.00	" " "
" 3.			30.25	72.00	80.25	" " "
" 4.			30.10	72.00	82.00	" " "
" 5.			30.00	72.00	80.00	In port at Eloby.
" 6.	0° 22′ 00″	9° 23′ 00″	30.05	71.00	80.00	In port at Gaboon.
" 7.			30.05	71.00	80.00	At Sea.
" 8.			30.10	71.00	80.00	" "
" 9.			80.00	72.00	80.00	Fair. (At anchor Loango.)
" 10.			30.00	73.00	81.00	" (Port Quello.)
" 11.	South.	East.	30.05	74.00	78.00	Rain. (Port of Cabendə.)
" 12.	6° 8′ 00″	12° 11′ 00″	30.00	74.00	78.00	In the Congo.
" 13.			30.00	71.00	80.00	" " "
" 14.			30.00	68.00	80.00	Above Boma.
" "				63.00	85.00	4.00 p. m. Above Boma.
" 15.			30.00	67.00	80.00	
" "				62.00	84.00	4.00 p. m.
" 16.			30.00	68.00	82.00	
" "					86.00	4.00 p. m.
" 17.			30.05	66.00	80.00	Rain. (Matadi.)
" 18.			30.00	66.00	82.50	Fair. "
" 19.			30.00	70.00	80.00	" (Boma.)
" 20.			30.05	70.00	80.00	" (Boma.)
" 21.			30.15	70.00	80.00	At Sea.

DATE.		LAT.	LONG.	Bar.	Hyg.	Ther.	REMARKS.
		South.	East.				
Oct.	22.	8° 48′ 05″	13° 13′ 00″	30.05	69.00	80.00	Fair. (Loanda.)
"	23.			30.05	70.00	80.00	Cloudy. (Ambriz.)
"	24.			30.05	72.00	80.00	Fair. (Musera.)
"	25.			30.05	72.00	80.00	" (Ambrizette.)
"	26.			30.15	72.00	80.00	" (At Sea.)
"	27.			30.10	71.00	82.00	Cloudy. (Muculla.)
"	28.			30.10	72.00	80.00	Fair. (Cabenda.)
"	29.			30.10	72.00	80.00	" (Landana.)
"	30.			30.10	72.00	80.00	Rain. "
"	31.			30.00	72.00	80.00	Fair. (Fouta.)
Nov.	1.			30.00	72.00	80.00	" (Loango.)
"	2.			30.10	71.00	82.00	" (At Sea.)
"	3.			30.15	72.00	81 00	Rain. (Sette Cama.)
"	4.			30.10	72.00	81.00	Fair. (N'gove.)
"	5.			30.10	72.00	82.00	" (Cape Lopez.)
"	6.			30.00	73.00	82.00	Rain. (Gaboon.)
"	7.			30.05	72.00	82.00	Fair "
"	8.			30.00	70.00	82.00	Fair. Eloby.
"	9.			30.00	70.00	83.50	Fair. (At Sea.)
"	10.			30.00	70.00	84.00	" (Cameroon.)
"	11.			30.00	70.00	86.00	" "
"	12.			30.00	70.00	86.00	" "
"	13.			30.05	71.00	82.00	At Sea.
"	14.			30.00	71.00	84.00	" "
"	15.			30.00	70.00	84.00	Rio del Ray.
"	16.			30.00	70.00	84.00	At Sea.
"	17.			30.00	70.00	84.00	" "
"	18.			30.00	70.00	84.00	Accra 1.30 p. m.
"	19.			30.00	70.00	84.00	At Sea.
"	20.			30.00	70.00	84.00	Fair. (At Sea.)
"	21.			30.00	70.00	84.00	" " "
"	22.			30.00	70.00	84.00	Monrovia.
"	23.			30.00	70.00	84.00	"
"	24.			29.05	68.00	84.00	"
"	25.			29.05	68.00	84.00	"
"	26.			30.05	71.00	84.00	Fair. (Monrovia.)
"	27.			30.05	71.00	84.00	" "
"	28.			29.05	70.00	84.00	Thunder and lightning. Early rain. (Monrovia.)
"	29.			30.00	70.00	84.00	Rain at Night. "
"	30.			30.00	70.00	86.00	Cool and partly cloudy.
Dec.	1.			30.00	64.00	84.00	" " "
"	2.			30.00	64.00	88.00	Cloudless at Sea 4.00 p. m.
"	3.			30.00	64.00	88.00	" "
"	4.			30.00	64.00	88.00	" (Sierra Leone.)
"	5.			30.00	64.00	88.00	" " "
"	6.				64.00	88.00	" " "
"	24.			30.50	69.00	56.00	At Sea, 163 miles from Liverpool.

CHAPTER VII.

No Special Inducements Offered.

THE last reason for my going to Africa, as set forth in the preface to this book, was to ascertain whether that Continent holds out any special inducements to young, intelligent, and industrious Americans of African descent to emigrate there. Perhaps the greatest surprise which I experienced during my voyage was to learn that it does not, which may seem to many a paradox. What! Africa not in need of educated and industrious young Americans — the descendants of her own sons! This I do not undertake to aver of Africa as a whole, but I feel warranted in asserting that the supply of intelligent natives, fitted for professional and clerical service, and for the skilled industries, is greater than the demand. I confess to a feeling of pleasurable disappointment when the fact dawned upon me that West Africa could supply a greater number of skilled craftsmen than for whom places could be obtained. No one at a distance can fairly estimate the large facilities for the instruction of the natives in letters and industrial pursuits which exist in Sierra Leone, Accra, and Lagos; while not a few of the natives on the Southwest Coast have been educated in the universities at Barcelona, Spain, and at Lisbon, Portugal. At all points on

the West and Southwest Coast where British, French, German, Spanish, and Portuguese steamships regularly stop are to be found educated natives —edueated not only in letters, but trained in meehanical industries as well. Where proper inducements are held out a fair proportion of the civilized natives readily take to meehanical pursuits, whieh at least can be stated of the natives of Freetown, Acera, and Lagos.

It is no exaggeration to say that Freetown is suffering by reason of a plethora of mechanies. On my voyage along the West and Southwest Coast, at every important point I met eraftsmen from Sierra Leone. There is a larger number of houses of European architecture in Freetown than is to be found at any other place on the West and Southwest Coast, exeept at St. Paul de Loanda; and many of these houses are not only substantial, but ornamental in their structure. A number of the craftsmen of Freetown are stonemasons, carpenters, tailors, briekmakers, and shoemakers. There is no addition needed to this class of craftsmen at present, as those already on the ground are more than sufficient to supply the demand. The overplus seek employment elsewhere, and are to be found along the Southwest Coast. What is true of Freetown is also true of Aeera and Lagos. Hence there is no need of American craftsmen of Afriean descent in the British Colonies on the West Coast of Africa. The same condition obtains in the Spanish, German, Freneh, Belgian, and Portuguese Pos-

BOY'S GRAMMAR SCHOOL, FREETOWN, SIERRA LEONE.

sessions and Protectorates on the West and Southwest Coast. The philosophy of the situation will be easily understood when it is remembered that the uncivilized native does not require the services of skilled craftsmen. He has no need of the carpenter, as he builds his own hut, into the construction of which neither stones nor bricks nor beveled edged and smooth surface boards enter, and the exterior of which is not brightened and adorned with paint. He has no need of the tailor, as he wears no clothes except a loin cloth. He never avails himself of the services of a shoemaker, as he wears no shoes. In a word, the uncivilized native can fully supply his own wants, which are exceedingly few, without the aid of an intelligent craftsman. This is true of the uncivilized native in every part of Africa. Hence civilization must be extended in order to create the need of additional mechanics on the West and Southwest Coast of Africa.

What has been said in regard to the oversupply of craftsmen is equally true in respect to clerks. There is by far a much larger number of educated natives on the West and Southwest Coast of Africa than is generally supposed. For nearly three-quarters of a century primary schools, high schools, grammar schools, and a college have been affording facilities for the education of the youth of Freetown and Sierra Leone. The following is a list of the colleges and schools: Fourah Bay College, established February, 1828; Grammar School, established March, 1845; Wesleyan High School, estab-

lished May, 1874; the Anne Walsh Memorial Female Institution, established 1840; the Wesleyan Female Educational Institution, established 1880; and the Roman Catholic Male and Female High Schools, the date of whose establishment is not known. These several educational institutions turn out annually a large number of well-informed youths of both sexes. A large proportion of the male element is employed as clerks, and their services are greatly in demand along the West and Southwest Coast.

At Accra, the seat of the Gold Coast Colony, and the site of the celebrated Basel Mission, many natives are to be found engaged in the trades and in industrial pursuits. Upon the authority of Payne's Lagos and West African Almanac and Diary for 1894, the following account of the establishment of the Basel Mission, which is known far and wide for its beneficial results, is given. Mr. Payne's statements on this point are not only interesting, but merit a high degree of credit, for the reason that he is a native and a resident of Africa. He speaks thus:

The mission of the Basel Evangelical Missionary Society of the Gold Coast was commenced in the year 1828. At that time the eastern part of the Gold Coast belonged to the Danish Crown, and as the King of Denmark then on the throne was much interested in Christian missions to the heathen, it was expected that the Danish government would favor and protect the interests of a mission established in their African Possessions. In 1828 the King of Denmark, having granted permission to commence a mission on the Gold Coast, the first mis-

sionaries were set apart and started for their future labors, traveling by way of Copenhagen (the Danish capital) and England, and arrived at Christiansborg, the principal port belonging to the Danes on the African Coast, on December 18, 1828. The Danish governor received them very cordially, and the reception accorded them by the chiefs and people was of a friendly character. The small party was soon attacked by sickness, which to three of the four proved fatal within eight months of their landing. For two and a half years the fourth continued to labor on, acting as chaplain to the Europeans and preaching to the heathen, besides conducting daily a school of ninety children, and meanwhile looking anxiously for the arrival of help from Europe.

In March, 1832, three new missionaries arrived, who had looked forward to benefit by his experience, but found he had been dead several months. Great as this trial was to the committee and friends of the mission, it was soon followed by others not less heavy. The three new missionaries had been in the country only six weeks when one of them died, and six weeks later another was taken. The sole survivor (Mr. Riis) now had his attention turned to the elevated land in the interior, and came to the conclusion—a conclusion confirmed by a visit he made to the region—that it would prove more congenial to the European constitu ion than the lowland near the coast. In 1835 he began mission work at Akropong, the princial town in the Akuapem Mountains. Here he labored for upwards of four years, seeing but little fruit of his labors beyond a growing confidence in him, and an increasing friendliness on the part of the natives. In 1836 two new missionaries arrived to take part in the work, but within two years both died. At the same time there were political quarrels among the natives, and misunderstandings between the natives and the Danish Government on the Coast, which hindered the work much. Change of climate had become necessary to Mr. Riis, on account of his health. His presence at headquarters was also necessary, to enable the committee at home to judge as to what their future action should be. He paid a visit to Coomassie, the capital of Ashantee, and then returned to Germany.

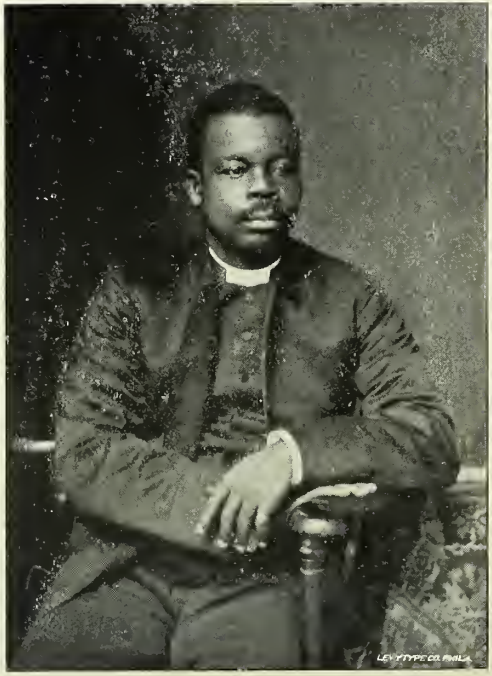
For a time it was an open question whether the mission

should not be given up, but eventually it was deeided to earry it on. Mr. Riis, together with Mr. Widmann, went to the West Indies, with the view of getting some liberated and Christianized Afrieans to go with them to settle on the Gold Coast. Early in 1843 they sailed in a ehartered vessel from Jamaiea, with twenty-four Christian Afrieans on board, direct for Christiansborg, where they landed on the 17th of April, and at onee proeeeded to Akropong.

The immigrants were for a time very useful to the mission, but they did not realize the expectations which had been formed of them. Some were the eause of mueh trouble, and some returned to the West Indies. Few proved faithful. The mission had, nevertheless, obtained a sceure footing in the country. Substantial houses were built, the language was learned, and the missionaries soon beeame able to preaeh in it.

In 1847 the first two baptisms took plaee. In 1846 the mission part was reinforeed by the arrival of new missionaries from Europe, and Christiansborg was reoeeupied, as it was desirable to have a station on the eoast. New missionaries joined the mission in 1847, and again in 1850. Five of the brethren devoted themselves to redueing the languages of the Gold Coast to writing, and to the translation into them of the Holy Scriptures, a work which involved many years of hard and patient labor, but whieh was sueeessfully eompleted. Besides this, hymn books, sehool books, grammars, and voeabularies were prepared and printed in the languages. Two seminaries for the teaching and training of young men were opened. In 1850 there were at work six European missionaries, three European ladies, and five native assistants; in the schools were 198 children, and the church members numbered 46. In 1853 the native assistants had increased to 16, and the baptized natives to 162. Thus the mission was prospering, when in 1854 disturbances of a political eharaeter seriously interfered with it. The natives at Christiansborg revolted against British authority, and a man-of-war bombarded the town. The mission premises were mueh damaged. Most of the natives fled into the interior, to a plaee named Abokobi, situated at the foot of the Akuapem Mountains, and about twenty miles from the coast. There they were followed by two missionaries. As the place was about the center

GERHARDT LUDWIG LUTTERODT,
PHOTOGRAPHER, ACCRA.



PROF O. MOORE,
PRINCIPAL OF BOYS' GRAMMAR SCHOOL, FREETOWN.

of a number of villages, it was made a principal station, whence other places around were visited or occupied. In January, 1881, the Christians connected with this and the out-stations around it numbered 660, of whom 345 were communicants, and 315 children.

An important step connected with the well-being of the mission was taken in 1857, when the Industrial Department was added to it. This consisted of a carpenter's, a wheelright's, and a blacksmith's shop, each under the management of a European. The anticipated good results of the step have been fully realized, and both natives and Europeans acknowledge the great good to the country which has been done by this department. Previously to the opening of the industrial part of the mission, a model coffee plantation had been started at Akropong to bring the natives to the cultivation of that useful tree.

In the British Colonies of West Africa there are native printers, brickmakers, photographers, carpenters, bricklayers, painters, bookbinders, druggists, watchmakers, tailors, auctioneers, coopers, and goldsmiths; and in all these trades the supply is greater than the demand. In a previous chapter I referred somewhat at length to the professional men, and the clerks. In a conversation with the present Governor of the Sierra Leone Colony, touching the probability of intelligent and industrious American youth of African descent finding suitable employment within the British Possessions, he very positively informed me that the only class likely to be welcomed was skilled agriculturists, but that they did not need any clerks or the service of persons who are merely qualified for mental employment.

Contrary to general belief, there are no great and imposing cities on the West and Southwest Coast of Africa, and consequently there are no large cen-

ters of civilization, and the ratio of the civilized to the uncivilized peoples is exceedingly small. Civilization on the West and Southwest Coast is fully supplied with persons competent to perform mental labor. In fact, this class has grown so numerous that the school authorities are discussing the propriety of limiting the facilities for mere mental training, and establishing technical and agricultural schools. There is almost no limit to the demand for skilled agriculturists. Truck farming, conducted systematically, at Freetown, Monrovia, Accra, Lagos, and a number of other places on the West and Southwest Coast, could be made highly profitable.

Poultry and stock raising could also be made largely remunerative. The fields and forests of Africa offer unbounded sources of wealth as the reward for the labor of the skilled and industrious agriculturist. The physician can find plenty of labor in Africa, provided he is willing to engage in charity practice.

There are few, if any, American firms now doing business on the West and Southwest Coast of Africa, which increases the difficulty of an American youth of African descent finding engagement in mercantile pursuits, such as bookkeepers, clerks, etc. An individual with the willingness and ability to work, and sufficient capital to invest in a coffee farm, a palm tree orchard, or a rubber nursery, might be able to reap fair returns for his investment and labor. However, let it be distinctly understood

that no part of Africa furnishes a royal pathway to easy, luxurious living and wealth; and there is no place in the world where paupers are likely to experience more difficulties and hardships than there.

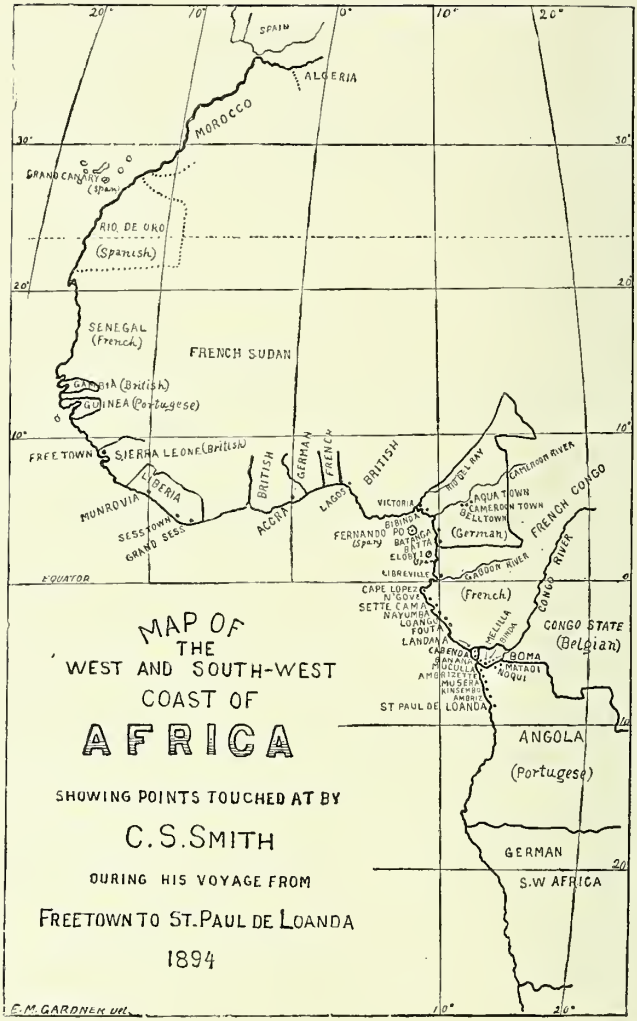
The contents of the following clipping from the Atlanta (Ga.) Constitution, of a recent date, is as true of Africa as it is of Alabama; and the former holds out no more nor greater inducements to penniless emigrants than does the latter:

> One hundred heads of families in Chicago have asked the county authorities to pay for the transportation of themselves and families (some five hundred persons) to Alabama, where they say they are preparing to establish a colony. The colony was organized by the unemployed workingmen around Chicago, and the idea is to start a co-operative society. They have a suitable tract in view of four thousand acres, and hope to make their experiment a success. We sympathize with these unemployed people, but if they are too poor to pay for their transportation they are not the right sort of immigrants, and it is safe to say they would find it very hard to get along in Alabama. The people who come South in search of homes need not be rich, but they should not be paupers.

It seems to me the height of folly for persons to leave their native land and go to any country with the hope of bettering their condition, unless they have a reasonable assurance before leaving that their condition can thereby be improved. My advice to young Americans of African descent is to prepare themselves for a manful struggle for existence and well-being in the land of their birth.

M. L. WALKER
886 SIMPSON ST N. W.
PHONE WEST 1716

PART SECOND.



MAP OF THE WEST AND SOUTH-WEST COAST OF AFRICA

SHOWING POINTS TOUCHED AT BY

C. S. SMITH

DURING HIS VOYAGE FROM

FREETOWN TO ST. PAUL DE LOANDA

1894

E.M. GARDNER del.

PERSONAL MEMORANDA.

FOR twenty years the desire to visit Africa had seized the writer—a desire created by the reading of a book called "The Negro Problem Solved." This book fell into my hands in 1874, when I was a member of the House of Representatives of the State of Alabama. My attention was called to it by my friend and fellow-member, the Hon. Herschel V. Cashin, now a prosperous business man at Decatur, Ala. In general conversation he had frequently heard me refer to Africa in terms which led him to suspect that I had faith in its ultimate redemption and development. I read the book referred to with keen interest, and then returned it to its owner, and never saw it again, or a copy of it—though for years I had made a diligent search for the latter—until 1893. In the early spring of that year I went to Wilberforce, Ohio, to deliver two lectures on Africa. While there I was the guest of Bishop Arnett, who remarked to me, just previous to leaving his house to deliver my second lecture, that if I would mention the word "Africa" on my return he would hand me a book in which he thought I would be interested. The suggestion was most eagerly grasped by me, and as soon as it was acted on, to my great joy and surprise I was handed a copy of "The Negro Problem Solved." Its sight

thrilled me with delight, as though I had suddenly met with a beloved friend from whom I had been separated for many years.

In the meantime I purchased and read all of Stanley's works regarding Africa, Wilson's "Western Africa," and a number of other volumes treating of the "Dark Continent." Through some uncontrollable agency I found myself gradually preparing to gratify a long-cherished desire to make a personal visit to the land of my forefathers. On my return to Nashville from Wilberforce, Ohio, where I had been at the time previously indicated, I had occasion to stop in Cincinnati for a few hours, and while there was led to purchase Saussure's hygrometer with a thermometer attached, an aneroid barometer with a compass connected, a grand power field glass, and a pedometer.

I had the several maps connected with Mr. Stanley's works detached and mounted, and hung on the walls of my private office in our Sunday School Union building. I also purchased a large wall map of Africa, of recent issue, from Rand, McNally & Co., Chicago, Ill., with the aid of which, and in connection with Mr. Stanley's maps, I set myself to the study of the geography of Africa. I found Wilson's "Western Africa" of inestimable value in furnishing me interesting data concerning the topography of the West and Southwest Coast of Africa, the names and customs of the principal tribes from the Senegal on the north to St. Paul de Loando on the south.

The day of departure has come. It is the 17th of August, 1894. All preparation for the journey has been quietly conducted. It is a busy day and full of anxious care. I am to attempt to travel eighteen thousand miles by sea single-handed and alone. I am to endeavor to traverse the West and Southwest Coast of Africa for more than six thousand miles—to pass through the meridian line, and under the equatorial line, to a point about five hundred miles south thereof. I am to be borne upon the mighty Congo from Banana Point to Matadi, the southwest terminus of the Congo railroad. I shall not even come within the range of the shadow of an acquaintance. Strange land, strange people, strange scenes! At 7.35 P. M. I start to the depot, accompanied by a party of select friends. The train is on time, and at 7.50 P. M. I give my wife a farewell embrace, and wave a parting adieu to my steadfast friends.

Sunday morning, August 19, about 7.30, the train rolls into the Pennsylvania depot at Jersey City, where I take a ferry boat for New York, in the meantime having arranged for my luggage to be delivered at the dock of the White Star Line. Among the things which were packed at Nashville were fifty-five books, the works of American authors of African descent, and a large wall map of Africa, from Rand, McNally & Co., of Chicago, Ill. —all to be presented to the National Library of the Republic of Liberia. A few purchases are made in New York, among them a medicine chest, filled with

carefully selected remedies to combat diseases common in the tropics.

Early rising Wednesday morning, August 22, is the order for those who are to embark at 9.30 on the gigantic steamship "Teutonic." It is a delightful morning, and the weather is propitious. At 9.20 I telegraph the last farewell to my fond wife, and then turn my steps toward the ship, which I soon board, and make my way to the second cabin passengers' promenade deck. Promptly at the appointed time the ponderous engines begin to pulsate, and the ship responds with a quiet movement. There are 110 first-class passengers, 170 second-class, and about 800 steerage. I have chosen to travel second-class for more than one reason, and should I cross the North Atlantic Ocean a thousand times I would never travel first-class unless I represented great wealth or had a passport to the society of the "400." Should any of my friends at any time have occasion to cross the "big pond," either on business or for pleasure, I advise them to secure second-class accommodations on the express ships of either the White Star or Cunard lines. The fare is one-half less than the first-class, while the association is a thousand per cent. more flexible, companionable, and hence more agreeable.

As the ship moves from its dock out into the river a great throng of people gather at the end of the pier and wave to loved ones and friends on board the last farewell.

The voyage from New York to Liverpool is a

most pleasant and agreeable one. For the first five days the weather is ideal; not a cloud obscures the bright rays of the sun. The last two days are somewhat cloudy. During the entire voyage not a squall is experienced. Many steamships and sailing vessels are sighted. We pass several fishing smacks off the Newfoundland Banks. Their presence excites considerable interest, as they are small crafts, and the passengers think the occupants have great courage and daring to trust themselves to such seemingly frail protection on the great deep, so far from the shore. Several schools of porpoise are seen, and an occasional whale.

On Saturday I am requested by the chief steward to conduct divine service on Sunday morning. I accept the invitation, though I inform him that the English church service is entirely new to me.

Sunday morning at 10.30 nearly all the passengers, except the Catholics, assemble in the cabin, and I do the best I can in conducting divine service after the order of the established Church of England. There is no sermon. The congregation joins quite heartily in the singing and the responses. The service is seemingly enjoyed, and I am more than once congratulated on my success. One end of a table, on which rests a cushion covered with the English flag, serves as the pulpit, or lecturn. When I reflect that the flag before me symbolizes the power of an empire which sways its authority over more than three hundred millions of subjects, I confess to experiencing a slight feeling of pride.

Two Irishmen and an Irish youth are my state-room companions, and they treat me with uniform courtesy and respect. As a compliment to me, one of them attended the service which I conducted Sunday morning.

There is a distinguished Anglo-Chinaman among the first cabin passengers, but I do not notice any of the other passengers associating with him.

At 12 M., Tuesday, the 28th, we are 35 miles from Queenstown, and 275 miles from Liverpool. The average speed of the ship is nineteen miles per hour. A large number of steerage and a few first and second cabin passengers disembark at Queenstown.

On the morning of Wednesday (29), at 3 o'clock, we drop anchor in the Mersey River at Liverpool, having made the voyage in six days, seventeen hours, and thirty minutes. The following is the "Log":

DATE.	LATITUDE.	LONGITUDE.	RUN.
August 23.	41.30 N.	67.37 W.	475 miles.
August 24.	44 N.	53.51 W.	456 miles.
August 25.	46.81 N.	43 59 W.	459 miles.
August 26.	42.37 N.	32.37 W.	459 miles.
August 27.	50.55 N.	21.14 W.	459 miles.
August 28.	51.28 N.	9.05 W.	465 miles.

The gray dawn of the new morn finds all astir, preparatory to taking a tender for the Princess Landing Stage at Liverpool. The first and second cabin passengers disembark at the same time, and with their luggage are taken to the custom house. After passing customs there is a general separation, and faces which had grown familiar to each other by

seven days' association vanish in the distance, never to meet again until the "sea shall give up its dead."

Taking a cab, I am speedily driven to Lawrence's Temperance Hotel, Clayton Square, where I had stopped on my first visit to Liverpool. So soon as I am settled in my room I hasten to the office of the British and African Steam Navigation Company, Limited, and engage passage for a cruise of the West and Southwest Coast of Africa, on the steamship "Benguela," which is advertised to leave Wednesday, September 5, at 10 A. M. I purchase a first-class ticket to St. Paul de Loando and return, with the privilege of stopping at Monrovia, Liberia, and Freetown, Sierra Leone, on the homeward voyage. I then attend to giving orders for some tropical clothing.

Thursday, August 30, at 1 P. M., I am at the Midland Railway Station, *en route* to Antwerp and Brussels, bearing letters of introduction to the Director General of the Congo Railway at the latter place. I am anxious to learn if there is a favorable opening in the Congo for colored Americans. When I visited the Universal Exposition at Antwerp last spring the Congo exhibit was not complete, and the natives from that section were not to be seen. My great desire to see the Congo exhibit and the natives is the inducing cause which leads me to visit Antwerp a second time. My route is from Liverpool to Harwich by rail, and thence to Antwerp by steamer. The latter place is reached Friday morn-

ing about 10 o'clock. There is a large number of passengers on board. I register at the Hotel Reuben, and take the first train for Brussels, which place is reached within an hour by rail. Upon inquiry at the office of the Director General of the Congo Railroad, I am informed that his company is not in need of any help additional to what it has. I have heard many conflicting reports concerning the management of this railroad, but shall make full inquiry before expressing an opinion. It will be remembered that the great colored historian, Hon. George W. Williams, visited the Congo several years ago; but his report was never published, he having died in England, *en route* to America. I leave Brussels about 6 P. M., and reach Antwerp an hour later. Brussels is a beautiful city, and is well named the second Paris. It has an electric street railroad, with first and second-class cars. While here I catch sight of an imposing, stately looking black man—young, handsome, and dressed in the height of fashion. He is in company with two Belgian nabobs, and can talk French as fluently as a Parisian. I certainly covet the pleasure of his acquaintance. He is the cynosure of all eyes as he strides with royal step through the grand boulevards. When I visited Brussels last spring I did not see a single black face, though I was here quite three days.

Saturday morning I visit the Exposition, but have to wait until 2 P. M. before I can see the Congolese, as they only spend two hours each day—

from 2 to 4—on the grounds. I fill out the time in the interval by a visit to the South African exhibit and the Congo Palace. These two departments constitute the best part of the Exposition. Have an interesting talk with two of the Commissioners of the former. The Congo Palace is well filled with specimens of the natural products of the country and the skill of the natives. There is a printing press and some type in one corner, where visiting cards are printed by native boys. The boys who do the printing were educated at an English mission on the lower Congo. One of the number, Bulanti by name, is quite intelligent. Two Congolese soldiers do guard duty at the main entrances of the palace. Two Congolese girls, about twelve years of age, dressed in sailor suits and caps, are objects of much attention. At 2 P. M. bugle sounds are heard—the signal for the entrance of the Congolese soldiers and people, about one hundred and twenty-five in all. The soldiers are well drilled, and seem to greatly appreciate their position. They are in charge of a white officer. These people are greatly disfigured by their tribal marks. The Belgian visitors to the Exposition treat them with great respect and fondness. An enthusiastic Belgian importunes one of the females for a kiss—a curiosity which she gratifies, much to the merriment of hundreds of spectators. Suppose this had taken place in America. What disgust! What censure would have been expressed! I obtain eighteen photographs of these people. I leave Ant-

werp Saturday night for Liverpool, by the same route I came. The steamer is crowded with passengers. We reach Harwich at 6.45 Sunday morning, after a smooth and pleasant passage of twelve hours. One of the ship's officers informs me that the passage is an extraordinarily smooth one. Through the neglect or carelessness of officials at the railway station, I miss the through train for Liverpool, and will not get to the end of my journey until 3 A. M. Monday. I have to make four changes and as many lay-overs, which would not have been the case had it been a week day instead of Sunday. Having about an hour's wait at Peterboro, I visit its ancient and famous cathedral, and reach it just in time to hear the congregation sing the last four lines of "Jesus, Lover of My Soul." One of the attaches informs me that it was begun in 1628, is capable of seating twelve hundred persons, has a choir of over one hundred members, and is rich in historic associations. As it is dusk when I visit it, I can form no definite idea of its architectural style, or the general appearance of its exterior. It has a most magnificent organ. By chance I meet a lady who was a passenger on the steamship "Germanic" when I crossed from New York to Liverpool last spring.

Monday and Tuesday, September 3, 4, are spent in completing arrangements for my African trip. My tropical outfit consists of three suits of white flannel, six white flannel top shirts, six suits of light flannel underwear, a pith helmet, a Panama

straw hat, a white umbrella, white canvas shoes, a light rubber rain coat, rubber overshoes and leg protectors, and a red silk cummer-band. To my scientific instruments I add a self-registering thermometer and a magnifying glass. Justly appreciating the great interest shown by the Ladies' Mite Missionary Society of the A. M. E. Church in our mission work in Africa, I decide to spread a grand feast in their name, in Africa, for our missionaries. To this end I make a liberal purchase of canned goods, such as oxtail soup, chicken broth, pickles, jam, apricots, pears, peaches, cakes, biscuits, etc.; tea, sugar, chocolate, butter, and sherbet.

Tuesday I have the pleasure of taking luncheon with an African merchant by the name of M. Albert D. Essien, 9 St. James Road. He is permanently established in Liverpool.

Wednesday morning, about 11 A. M., the steamship "Benguela" weighs anchor at Liverpool, steams down the Mersey River to St. George's Channel, and out into the Atlantic Ocean, with the compass indicating a southwesterly course. There are just twelve passengers aboard, all bound for Southwest Africa.

The die is cast, and "sink or swim, survive or perish," I am at last *en voyage* to Africa. My newly formed friend, the African merchant, made his appearance on the tender, and boarded the ship just before it started to bid me farewell. I need not say that I fully appreciated this unusual exhibition of kindness by a stranger.

I have previously stated that the passenger list of the steamship "Benguela" numbers twelve, the apostolic number. Among them is a young Methodist clergyman and his wife, *en route* to Fernando Po, as teachers in connection with a Primitive Methodist mission. The first Sunday out I conduct divine service according to the ritual of the English Church. The second Sunday out the Rev. M. Showell conducts service after the custom of the Primitive Methodist Church.

September 12, between 7 and 8 o'clock A. M., we pass in full view of the harbor and town of Las Palmas, Grand Canary.

September 13, about 7.20 P. M., we sight the light off Cape Verde, quite twenty-seven miles distant. This lighthouse is the first illuminated mariner's guide on the West Coast of Africa, and is the best.

September 18, about 6 A. M., our ship reaches Sierra Leone, with all well on board. I am agreeably disappointed as to the size, character, and appearance of the buildings. There is no dock or landing place for ships. There is deep water, however, and the ship anchors about three-fourths of a mile from shore. After undergoing inspection by the custom house officers (all black), I am escorted to Rev. Frederick's house, which I find large and airy, and quite comfortably furnished. About 10 o'clock we have breakfast. This is my first meal in Africa, and it consists of fish, beefsteak, Irish potatoes imported from Grand Canary, rice, raw tomatoes, tea,

butter, and the best bread I have eaten outside of France. After breakfast I visit the African Methodist Episcopal Church school, which numbers 311 pupils, with four teachers—three males and one female—all natives. The sight is intensely interesting. I make a brief talk to them, and am followed by a young white Methodist preacher, who propounds a number of questions in geography, arithmetic, and spelling; and every question, without a single exception, is promptly and correctly answered. The pupils are all decently and cleanly clad. All the native business men of Sierra Leone are as well dressed as the same class in London and New York.

I read in the current issue of the Sierra Leone *News* that last July a national museum and library was opened at Monrovia. As I shall stop at Monrovia on my return voyage, I shall give an account of this museum, with other interesting features of the town. It is generally conceded that Liberia is the best part of the Western Coast of Africa. We ship fifteen head of cattle at Sierra Leone for Fernando Po, which fact disproves all reports that cattle will not thrive on the West Coast of Africa. They are small, it is true, but seem to be thrifty and healthy.

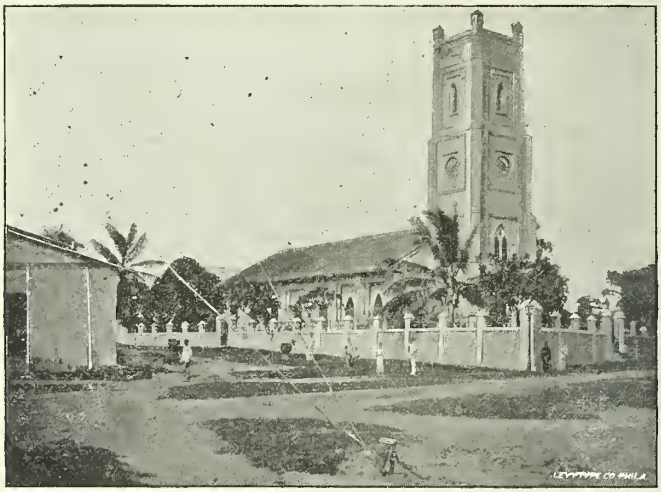
About 1 P. M. we weigh anchor and resume our voyage. About 3 P. M., of the 19th, we are in full view of Monrovia, which place is situated on a high ridge. We steer quite a distance from the shore, and therefore do not get a distinct view of the place

and its surroundings. I am, however, favorably impressed with its location.

On the 20th we stop at two points on the Liberian Coast, Sass Town and Grand Sess, the home of the far-famed Kroomen.

We reach Accra on the evening of the 22d. Accra is the chief town on the Gold Coast, and is a great center of mechanical industry. From it go out every year hundreds of carpenters, coopers, boat builders, etc.—all natives. They are trained at the Basel Mission, which was established in 1828 by missionaries from Switzerland.

On the 24th, at 10 A. M., we drop anchor at Lagos. This is a growing and thriving place, although it is the youngest of the British Colonies on the West Coast. There are at Lagos English, German, French, Portuguese, Brazilian, and Spanish traders. There are eighteen principal native traders and many minor ones, five bookbinders, four druggists, three watchmakers, five tailors, five auctioneers, three bookmakers, three photographers, and four goldsmiths—all natives. There are four publications printed, two weekly and two monthly; there is also a commercial printing press. The weekly papers are the *Spectator* and the *Lagos Weekly Record*. The principal buildings are of brick and stone of modern architecture. The census of 1891 estimated the population of the town and harbor of Lagos to be about 30,000. The population of the town and Colony, including the Protectorate, has been estimated at 85,607, of whom only 150 are



EXTERIOR OF CHRIST'S CHURCH, LAGOS.

INTERIOR OF CHRIST'S CHURCH, LAGOS.

white. The occupations of the native population may be classed as traders, farmers, gardeners, fishermen, and palm oil manufacturers. A yearly Almanac and Diary is published here, edited by a native. The issue for 1894 contains 147 large octavo pages, and is full of valuable information. Here, as at Sierra Leone and Accra, many of the natives hold important offices. There are four large German steamers anchored at this point. Germany is pushing her trade in Africa, though she only commenced her commercial career on the coast ten years ago. Lagos is 4,300 miles from Liverpool.

The highest point reached by the thermometer from the beginning of our voyage to September 24 was on the 16th of September, when it stood 83° in the shade, which is 13° lower than it was the week I left Nashville. It is the peculiar, damp atmosphere of the tropics, and not the heat, that is so unfriendly to Europeans. When one has learned to maintain the normal temperature of the body the greatest difficulty has been overcome.

September 26, at 9 A. M., we drop anchor at Fernando Po, which is an island belonging to Spain, and is situated in North Latitude 3° 46′, and East Longitude 8° 47′. It is of volcanic origin, and is evidently the summit of a continuous chain of volcanic elevations which, in addition to Fernando Po, forms the islands of Princess, St. Thomas, and Annobom. The highest peak of Fernando Po, which is cone-shaped, is said to be 10,000 feet.

Clarence Cove, on the west side of the island, furnishes excellent anchorage for shipping, and in point of natural formation and tropical verdure is one of the most inviting and picturesque places that I have thus far seen during my voyage.

The natives of this island, numbering perhaps 20,000, are known by the name of "Boobies." They are a healthy-looking people, though in stature below the average height. They render their persons disgustingly filthy by besmearing themselves with oil. To all appearances they are an inferior people, somewhat on the level with the bushmen of South Africa. They are very peaceably disposed, and occupy the mountainous regions away from the beach. They were never enslaved, and are evidently too weak to survive the attrition of civilizing processes, and therefore will ultimately disappear.

In 1826 Great Britain leased this island for a term of fifty years, during which time several hundred emigrants were brought to it from Sierra Leone, Cape Coast, and other places in the British Colonies of West Africa. Some of the descendants of this class are to be found in and around Clarence Cove, and are noted for their intelligence, thrift, and industry. Some of them live in dwellings which cost from $3,000 to $5,000; a few have large plantations, and engage in cocoa raising to a considerable extent; others engage largely in the cultivation of yams, for which this island is famous.

The bulk of trade, which is not very extensive,

is controlled by Spanish and English factories. There are a few missions on the island, divided between the Roman Catholics and the Primitive Methodists. In strolling from the village to the Protestant cemetery, I meet an army of the famous insects, known as the drivers, and am very much interested in their movements.

In the cemetery I observe a monument erected to the memory of Mr. William Vivour, formerly a native planter. This monument is forty feet high, and was brought from Liverpool at a cost of $600. I also note a monument erected to the memory of another native, Mr. William Barleycorn, the cost of which was $300.

I have the pleasure of meeting two well educated natives, Rev. William Barleycorn, educated in Barcelona, Spain, and Dr. T. B. Barber, M. B., C. M., a graduate of Edinburgh University, Scotland.

On this date the thermometer registers 86° Fahr. in the shade. Stopping time, 22 hours and 25 minutes.

September 27 we weigh anchor at Fernando Po, at 7.30 A. M., and steam for Victoria, thirty miles distant, which place is reached in about three hours. Though the distance between Fernando Po and Victoria is only thirty miles, the fare is $5 for either first or second cabin passengers.

Victoria is part of the German Protectorate of Cameroons. It is hid away in a nook, so to speak, and contributes very little to trade and commerce. The only object of interest is the Government bo-

tanical garden, which is used for experimenting with the native flowers, fruits, etc.

At one time a great part of Victoria belonged to the English Baptist Missionary Society, and was purchased from them by Germany about eight years ago. A branch of the Basel Mission is located here, with German missionaries in charge. There is an Independent Baptist Mission, in charge of a native by the name of Joseph Wilson, who was educated by the Church Missionary Society at Sierra Leone. In addition to his clerical duties, he renders service to the Colonial Authorities as President of the Native Court.

The native population of this place is a compound of diverse elements. In fact, it is regarded as a rendezvous for bad characters from other places. It is a kind of "thieves' paradise." As a rule, the natives are indolent and trifling, though a few of them take some interest in agriculture.

Domestic animals, such as pigs, chickens, ducks, goats, sheep, and cattle, are to be found in abundance.

Victoria is one of two mountain peaks, named by an English adventurer, Victoria and Albert. Victoria is 13,700 feet high.

The thermometer registers 81° on board ship at anchor. Stopping time, 14 hours and 50 minutes.

September 28, at 2.35 A. M., we weigh anchor for Cameroons—the "mountain mass," so called—situated on the mainland over against the island of Fernando Po. It has an area of about 11,000

BOTANICAL GARDEN, VICTORIA (GERMAN).

square miles, and an approximate population of 480,000. The general term "Cameroons" is applied to four distinct objects: Cameroons Country, Cameroons Mountains, Cameroons River, and Cameroons Town. The latter is situated on the right bank of the river, about twenty miles from its mouth. Cameroons Town is the seat of the Colonial Government, and is flanked on either side by a native village—Aqua Town on the left, and Bell Town on the right, as you look toward the north. At 5.30 P. M. we drop anchor off Cameroons Town.

The Government buildings are substantial and commodious, and are surrounded by fairly improved grounds. The trade is principally in the hands of the English, though there are Geman and Swede factories. I try to obtain an approximate estimate of the aggregate population of the two native towns, but fail. They are the largest, however, of any I have yet seen adjoining a European settlement. They bear the names of their rulers, King Bell and King Aqua, though the latter is regarded as subordinate to the former. Of the two towns, Bell Town is much the larger. The natives are known far and near for their cunningness in trade and dishonest practices. The tribal name of the people is "Dwalla." Cameroons is the English name.

September 29 I go ashore and visit Bell Town, in company with Prince William, a son of King Bell, for the purpose of seeing his father. I am disappointed, however, as he is absent at Cameroons Town. Prince William superintends a trading

store, called "Royal Factory," the property of his brother, Prince Manga Bell. I am introduced to Prince Manga Bell, eldest son of King Bell, heir apparent to the throne, and have a long palaver with him in his hut. He is probably about thirty-five years of age, tall, of powerful build, and of a rather commanding presence. He was educated in England, is evidently shrewd and industrious, of good business tact, genial in his disposition, very courteous to strangers, and observes the customs of his people. Though educated in England under Christian influences, he is a polygamist, and has fifteen wives. He is building a seven-room house, with brick made on the ground. The work is being done by mechanics from Accra, and the foundation and first story are complete.

During a conversation with him I tell him that rum will eventually prove the destruction of his people, and that such, in my opinion, is the purpose of some of the European peoples—notably the Germans and Belgians. He seems to fully understand and appreciate the force of my remarks, and cordially thanks me for my seeming interest in the welfare of his people. He promises to secure me an interview with his father the next day, and Prince William promises to send a canoe to the ship for me.

September 30 (Sunday) Prince William fails to keep his promise to send a canoe to the ship to convey me to Bell Town, and so I spend the entire day quietly on board.

A STREET IN BELL TOWN, CAMEROONS.

October 1, 3 P. M., I go ashore to post some letters. As I pass through Aqua Town I meet King Aqua, an old, shriveled-up, drunken sot. He is engaged in a dance with several of his head men. It is impossible to give anything like an accurate description of the dance, if dance it may be called. There is no swaying of the hands or shuffling of the feet, but seemingly a mere shrugging of the muscles of the shoulders and back. The music is made on a tom-tom, a native drum of curious and ingenious construction. As I approach the palaver house where the dance is going on, the music and dance suddenly cease. I am accosted by a head man, who with great suavity of manner informs me that if I want to see them dance I must give them "dash." I proffer a sixpence, which is readily accepted, the dance is resumed, and provokes on my part a very decided feeling of disgust.

Securing a guide, I wend my way to the post office, about a mile and a half distant, where I meet Thomas Tracy Adams, a native telegrapher from Accra in the employ of the Government. He has been in the telegraph service since 1889. He does not like the Germans, and has forwarded his resignation to the home Government at Berlin.

From the post office I proceed a second time to Bell Town, where I have a second conversation with Prince Manga. The interview is quite extended, and covers many phases of the question pertaining to the development of his country by Europeans. In reply to a direct inquiry if he

thought his people would ever become civilized as Europeans are civilized, he expresses doubt, and says, "If so, it will be a long, long time." "Don't know," is his reply when asked if he thought the Europeans would settle in his country in great numbers.

In passing through this village I meet a native carpenter at work, and ask him why he does not build a big house for himself. He answers, "Me no fit to have big house."

After purchasing six small elephant tusks, and making arrangements with Prince Manga to see King Bell on the morrow, I return to the ship.

October 2 I proceed to Bell Town in a canoe which was furnished me by Prince Manga, this being my third visit to that place. I take with me my Knight Templar accouterments and a banner representing the A. M. E. Church and its Sunday School Union. On landing, I stop a few moments at "Royal Factory," where I make arrangements with a native photographer to photograph a group which I will arrange after my visit to King Bell. From "Royal Factory" I proceed to the house of Prince Manga, where I prepare for my visit to King Bell. My Knight Templar accouterments are resplendent with the rays of the tropical sun, and in striking contrast with the surroundings. After completing my personal adornment, I proceed in company with Prince Manga to the "court" of King Bell. The introduction to King Bell takes place in the "guest chamber" of his private apartments, where I am

A CAPE LOPEZ GIRL.

PRINCE MANGA BELL AND FAVORITE WIVES.

offered and drink a bottle of ginger ale, in token of mutual respect and good will. A brief conversation follows, after which we proceed to the palaver house, where an extended interview takes place in the presence of a large number of the head men of the king.

King Bell is about six feet high, weighs about two hundred and eighty pounds, has keen eyes, intelligent countenance, is polite in manner, speaks fair English, has a good memory, and impresses one as being kindly disposed. He has a royal mien, and is evidently connected with a long line of African kings. His complexion is of a rich copper color, which is the characteristic hue of his people. In answer to the inquiry why his country was not under British influence instead of German, he replies that two messages had been sent to the Queen of England to take charge of their country; that they had waited two years for an answer to the first one, and nine years for an answer to the second, and in both cases their waiting proved in vain. It was then that they accepted a German Protectorate, in order to put an end to their inter-tribal wars. I call his attention to the oft-repeated assertion of Europeans that his people were great thieves, which provokes the solemn reply: "Until white men brought my people clothes with pockets, they had nothing to hide anything in. The matted bunch of palm leaves or the simple loin cloth, which had been their only dress from time immemorial, did not afford concealment for any ob-

ject." I then repeat to him what I had said in substance to Prince Manga in regard to the rum traffic. I refer to the fate of the North American Indians, and the withering effect of "fire water" upon them. I tell him that in my opinion the Europeans want to get possession of the lands of his people, and that they are deluging the country with liquid poison, under the name of gin, in order to weaken and decimate them. Turning from me to his head men, who are surrounding him, he apparently explains to them what I have just said in regard to the gin traffic, and the effect is the manifestation of general surprise. I urge him to exhort his people to at once discontinue the use of gin and all alcoholic stimulants.

He has knowledge that slavery existed in America many years, and recollects the last Portuguese slave ship that visited his country, his father at the time being king. He also recollects a message sent to his father from England, imploring him to abandon the slave trade. King Bell listens to me throughout with the closest attention, though he says but little, seemingly being content to briefly answer such questions as I address to him. He has many head men, plenty of slaves, and is said to have eighty wives. I explain to him, as far as is permissible, the objects of Knight Templarism; and he is greatly impressed when I tell him that the sword is an emblem of peace, and not of warfare, and that it is a token of good will toward all men.

At the close of the interview I repair to the shade

C. S. SMITH AND HIS ADOPTED FAMILY OF DWALLA CHILDREN.

of a mangrove tree, and surround myself with a number of native children, and have a photograph taken. I try in vain to have King Bell sit for a photo.

The houses at Bell Town are of parallelogram shape, and made of bamboo. Some of them are quite long, one being 175 feet by actual measurement, and they are well constructed. The streets are broad and regular, and the place is enriched and adorned with every kind of tropical fruit. Of the fruits I recollect the following: Oranges, limes, bananas, cocoanuts, papaws, mangoes, pineapples, alligator pears, and guaves. A civilized people, with proper appliances, could make it a veritable Eden.

To give an idea of the size of some of the native war canoes, one which I measure is 75 feet long and 6 spans wide, hewn out of the trunk of a single tree. The Dwalla people are very expert in canoe-making, and are noted for their rapid and regular movement in paddling. They are also skillful in making benches, or stools, carved out of a single block of wood, which on the average are 7 inches broad, 9 inches high, and 16 inches long. I am in possession of two of these, one being a present from King Bell. They also make unique and attractive bird cages. In the use of the African telephone they are perhaps unexcelled by any tribe in the "Dark Continent." The formation and use of this instrument, one of which I possess, is thus described:

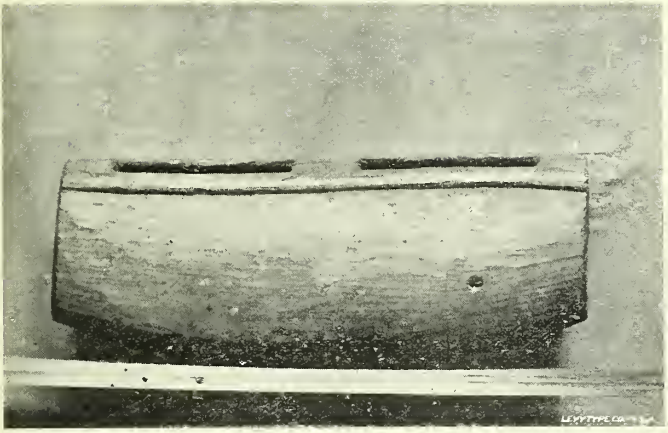
Telephonic communication is by no means one of the new things under the sun—especially under the tropical Congo sun—for the various tribes dwelling on the banks of the Congo, both on the upper and lower river, have for ages had a very complete system of telegraphing by sound, or telephoning, as it is called. They are perfectly able to communicate in this way any word or sentence; anything, in fact, which they are able to speak themselves they can transmit to towns a long distance off, but which are within hearing distance.

This communication is effected by means of a kind of drum, which is made of very hard wood, hollow throughout, and varying in thickness, so that when struck from the inside as many as four different tones or sounds can be produced.

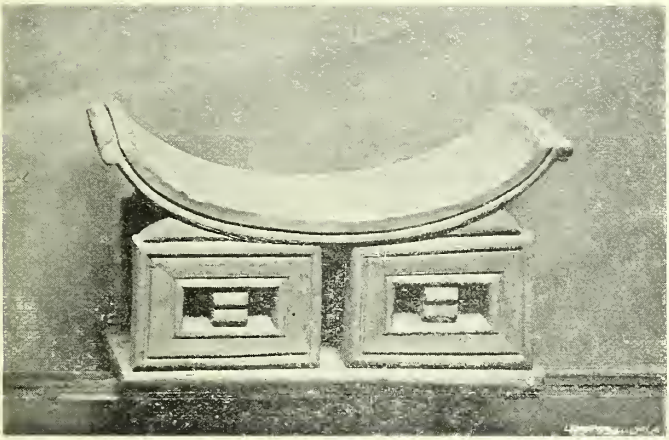
The operator holds in each hand a drumstick, and by varying the intervals between the beats upon the different toned sides of the drum an almost infinite variety of signals can be conveyed to the ear. Usually the natives take this drum down to the water's edge, as they know by practical experience that sound travels much farther over water surface than over land. The town is first "called," and when reply is made, the message to be conveyed is beaten out syllable by syllable. But its uses are by no means confined to communication with neighboring towns, but far more frequently it is employed for local purposes. For instance, the drum will suddenly sound out the name of some individual who belongs to the same town, and who is perhaps in the forest hard by or at the mission station; and he is told that his chief wants to speak to him, or his wife may intimate that dinner is quite ready, or a trusting friend will publicly advise him that he will be very glad of repayment of the fifty brass rods borrowed in the more or less remote past; and so on.

In the Cataract Region, in towns away from the river, the natives communicate with other towns chiefly at night, when everything is so still and quiet that the cry of the jackal or the hooting of the owl can be heard many miles away.

At Palabala they carry the drum to the side of the hill when they wish to send a message to Nokki, a town on a neighboring hill, but which is six to seven miles off as the crow flies. After



THE AFRICAN TELEPHONE.



A CAMEROONS STOOL.

some amount of beating, in a peculiar, irregular way, they pause, and the sound of an answering drum at Nokki can be distinctly, though faintly, heard. Then some words or part of message is telephoned, and the answering signal "all right" is given after each pause. Then the Palabala drum will stop, and the Nokki drum beat out some reply, to which the responses will be given in due order.

These drums are especially valuable in time of dispute or war, for an international question can be argued under the very best possible conditions, when every one is calm, and the wit and wisdom of each town fully available to assist negotiations. In case of an attack being intended upon a neighboring town, due notice would be given, as a matter of course, by means of the drum, and the time of the day (or position of the sun) duly notified when the attack might be expected.

By a process of tattooing the Dwalla women render their persons very unattractive.

I now record the circumstance of a revolt which took place in Cameroons Town in 1893. December 15 of that year Acting Governor Leist ordered the wives of some of the Dahomey soldiers, who were stationed there at that time, to cut grass, which after some remonstrance they did; but, failing to cut it exactly as he had instructed them, he had them flogged, an act which greatly incensed their husbands—so much so that they resolved to retaliate. About 6.30 P. M. of the same day the aggrieved soldiers instituted a revolt. They seized the arsenal, surrounded the government house, and fired on the officials while they were at dinner, with the result that one of the officials was killed. Nearly all the Europeans took refuge on the British steamship "Benguela," which was then in the river near the town. The revolt came to an end on the 23d, with

great disaster to the revolters, many of whom were cruelly tortured and then hanged. The revolt was subdued by the aid of a German warship, which made its appearance on the 18th. At the time of the revolt the entire soldiery consisted of the Vey and Dahomey peoples. None of the Veys took part in the revolt, and only a part of the Dahomeys. The Dwalla people took no part in it, and yet their village (Bell Town) was burned by order of the authorities. King Bell feels greatly aggrieved over the burning of his house, as it contained many valuables, all of which were consumed. Acting Governor Leist, who is reported to be a veritable beast, was recalled, and is now in Germany, said to be waiting trial for abuse of authority.

Facilities for the secular and religious instruction of the natives are very limited. There is only one English Mission (Baptist), conducted by a native preacher, formerly connected with the Baptist Mission in Victoria. Stopping time, 4 days and 40 minutes.

October 3, 6 A. M., we steam for Batanga, eighty miles distant, which place is reached at 3.15 P. M. Big Batanga Falls, near the beach, is the chief object of interest. There are two missions—German Catholic and Presbyterian. The Catholic Mission embraces industrial training, but the Presbyterian does not. The principal article of trade is rubber. There are three native chiefs—Bobala, Modala, and William. The former is a representative of the German Government, Batanga being in German

BIG BATANGA FALLS (GERMAN).

territory. Back of Big Batanga Falls there is an imposing elevation, called "Elephant Mountain." The Presbyterian Mission is supported by the American Presbyterian Board of Foreign Missions, and is one of a chain of missions stretching from Batanga to Gaboon. There are fourteen white missionaries and teachers connected with the work—seven males and seven females. The health of the place is considered fairly good, and I am informed that only one death had occurred in five years, which was caused mainly by neglect. Rev. A. Ford is treasurer of the local Presbytery, and C. J. Laffin, M. D., is physician in charge. I am informed by Dr. Laffin that the chiefs Bobala and Modala have constructed a building for hospital purposes, capable of containing thirty-two beds. Bobala is chief of Bopuka, and Modala is chief of Bawoka. According to the statement of Dr. Laffin, Modala has ordered a $2,500 house from England.

The Batanga people, though not always living on the seaboard, have become noted canoemen. They have two kinds of canoes. One is made of cork wood and very light, and intended only for one person. The other is made of hard wood, and is smooth and tapering at both ends, but is large enough to carry thirty or forty people. The smaller canoe does not weigh more than twenty or thirty pounds, and is too narrow for an ordinarily sized person to be seated in. A saddle, or bridge, which is used as a seat, is laid across the middle not more

than two inches wide, and somewhat higher than the sides of the canoe. They use very light paddles, and scud over the roughest sea without danger and with almost incredible velocity. They propel chiefly with the left hand, use one foot as a balance, which they continually keep in the water, and when necessary use the right hand to bail out water; and when they would rest their arms, one leg is thrown out on either side of the canoe, and it is propelled almost as fast with their feet as with the paddle. When tired of running around the ship a man will climb up her side with one hand, and haul up his canoe with the other. When they approach a ship from the beach they look somewhat like a flock of blackbirds. I weigh one of their canoes, and it weighs twenty-seven pounds.

There are three trading places at this point. Stopping time, 14 hours and 5 minutes. Thermometer, 82° at sea.

October 4, 10 A. M., we weigh anchor for Batta, seventy miles distant. This is disputed territory, being claimed by both the French and Spanish. There are English and German trading houses, one mission (Catholic), which has the industrial feature connected with it. The beach is very pretty, and the trading houses are well constructed and inviting in appearance. A native is brought aboard our ship with a spearhead in his neck, seemingly in very great distress. He is accompanied by a European, who seems deeply concerned about him, and who arranges with the ship's surgeon to re-

move the spearhead. The operation is watched with great interest by all on board. The native is put under the influence of ether, and the spearhead is successfully removed. The question arises as to the wisdom of taking the native back to the beach that night, some thinking such a move might be dangerous. The European replies that he had to be taken back, whatever the consequences might be; for if they should fail to take him back, his friends would claim that he had died, and would instantly set upon the individual who had made the assault upon him, and subject him to torture. I inquire of the European why they allow such practices to be carried on, and he states that they cannot help themselves. I further ask him what will be the penalty imposed, and he replies that the fingers on the hands of the assailant will be broken, so that he can no longer handle a spear. At this place I see another Albino. Stopping time, 5 hours and 15 minutes.

At 10.30 P. M. we weigh anchor for Eloby.

October 5, *en route* to Eloby, we pass the beautiful island of Corisco. It indeed presents a charming aspect. It is stated that no Europeans dwell there. At one time there was a Presbyterian Mission located there, conducted by white missionaries; but a scandalous report having arisen concerning the conduct of one of them, the natives asked for their removal. Since then mission work has been conducted by a civilized native from Cape St. John.

At 9.40 A. M. we drop anchor at Eloby. The Mooney River lies to the left; it is in Spanish territory. There is a Catholic Mission and school. The natives are known as the Benga people. The population of the main island is said to be less than two thousand, while that of the whole tribe would scarcely exceed eight thousand. There is, however, twice as large a population around the bay and up the river who speak the Benga language, and differ very slightly as a people. The Benga people look down on those as inferior people, and do not hesitate to bestow upon them the name of "bushmen." In point of civilization the Corisco people are decidedly in advance of the Dwalla or Benaka tribes, but behind the Mpongwes in point of cultivated manners. In physical characteristics they are more like the Dwalla people than the Gaboon people, but their language shows a stronger affinity for the Bakele than for either of the others. They are generally very black, tall and somewhat ill-formed, and have great power of endurance. In former years they were constantly embroiled in petty feuds among themselves. There are but few adults at the present day who cannot show scars that they have received in drunken frays. Of late years, however, there has been a marked improvement in their general character and deportment. The island was named Corisco by the Spanish on account of the heavy lightning and thunder which prevail here at certain seasons. I make the acquaintance of an educated native, named Joseph R.

GOVERNMENT BUILDING, ELOBY ISLAND.

Anquile, who is serving as Government Interpreter. Stopping time, 4 hours and 35 minutes.

At 11.30 A. M. we leave for Ukaka, four miles distant. There is one neat and attractive trading place. A stranded steamcraft lies rotting on the beach. The natives belong to the Mpongwe tribe, who at one time dwelt in the hinterland, but gradually forced their way to the beach, and became mingled with the maritime tribes. The territory is in dispute between the French and German. Stopping time, 2 hours.

At 5.20 P. M. we weigh anchor for Gaboon.

October 6, 8.30 A. M., we drop anchor at Gaboon, which is the seat of the Colonial Government for the French Possession known as the Gaboon country. The Government buildings are the most imposing and costly which I have yet seen. There are two hospitals—one stationary, and the other floating, being anchored in the river. There are many civilizing agencies planted at this place. The streets are highly improved, and all ravines or lagoons in or adjacent to the town are spanned by iron bridges. There is a light tramway of two or three miles' length, which is used for transporting stones from quarries near by, to be used in the construction of the Government pier, which is rapidly reaching completion, and which it is said will be one of the best of its kind to be found anywhere on the West and Southwest Coast. There is a large, airy, and well-constructed machine shop, filled with machinery of various kinds and for various pur-

poses. It is in charge of a Frenchman, who has natives and French-Africans as assistants. By French-African is meant the issue of a French father and an African woman. A French-African is in charge of the engine. The place enjoys the convenience of a telephone system, which connects all the factories and the Government buildings, and the system is as perfect and efficient as is to be found in any European center. The Colony is connected with France by cable, and the rate per word is the lowest of any place on the West and Southwest Coast. There are two missions—Presbyterian and French-Catholic. The former was founded by the American Baptist Foreign Missionary Society in 1842, and the Presbyterians assumed control in 1870. The Presbyterian Mission has large and well-improved grounds located on an elevation. The equipment consists of a well-constructed and appointed residence for the missionaries, a schoolhouse, and a church. The school, which is now in charge of a Swede, has both male and female students. The church has sixty communicants, and the school has twenty boarding pupils and twenty day pupils. The cost of the mission house, which contains eight rooms, was $1,500. The school house, which is large enough to accommodate one hundred pupils, and which has a galvanized iron roof, cost $350. The mission house has a bamboo roof. The difference in cost between a galvanized iron roof and a bamboo roof is about $200. This Mission is now greatly inconvenienced by an edict recently issued

A CONGO GIRL.

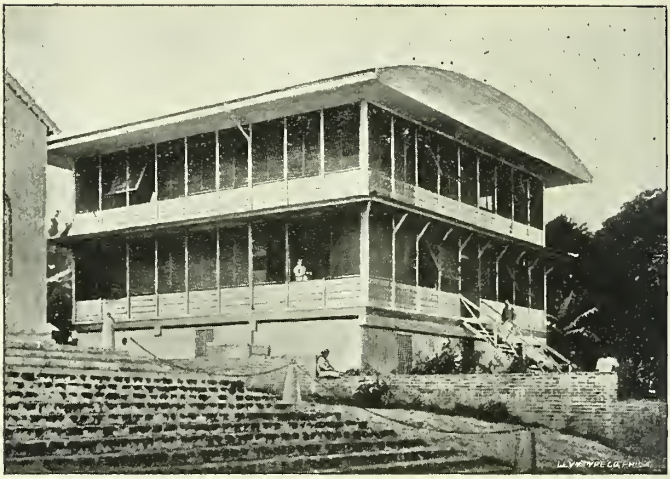
GABOON WOMEN.

by the French Government, interdicting the teaching of any other language in the schools except that of the French. On account of this edict the Presbyterian Mission, located on the Ogowe River, has been placed under the control of French Protestants. The European population numbers 200, of whom 175 are males and 25 females, 5 of whom are said to be dissolute characters, and never appear in public. Libreville, a native name for the town of Gaboon, has a population of about 3,000. The native women of this place are noted far and near for their regular features, long hair, and smooth skin. They are said to be the handsomest women on the West and Southwest Coast. They are said to be very licentious, however, and are eagerly sought for by traders all along the Southwest Coast. Most of the adult population speak either the English or French language with tolerable ease. At one time an American Consul was stationed at Libreville. Years ago two natives of great prominence and influence resided here—one known among the English and Americans by the name of King William, and by the French as King Dennie ; the other, the principal trader among King Glass' people, is known by the name of Toka. Both of them were men of remarkable personal appearance, and very close observers of men and things. Dennie was a man of medium stature, with a compact and well-formed frame, and of great muscular power. His complexion was very black, and was rendered more remarkable by a snow-white beard, with which the lower

part of his face was covered. Toka was about the same size and complexion, but with features more thoroughly African than the generality of his native tribe. He had, nevertheless, a very remarkable and intelligent countenance, strongly marked with a deep vein of natural humor which pervaded his whole composition.

When the French Government proposed to form a naval settlement on the Gaboon, some years ago, these two men were the most prominent and influential in the country, and it was important in all things that their consent and co-operation should be secured.

Dennie had always been a favorite with the French, while Toka was disliked for his overpartiality to the English. The former spoke the French language with great facility, and the latter the English language; and hence their respective partisanship. Toka saw that the French were determined to have a station, whether the people were willing or not. Perhaps he was told so, though his native sagacity would have led him to have thought so. Toka had no partiality for the French, had never received any favors at their hands, could not speak their language, and therefore had no motive in consenting to their getting a foothold in the country; hence he determined to take no steps that would give the French a semblance of a claim to the country, or that would embarrass the English in case they sought to resent it. The stand taken by Toka commended him to the



TELEGRAPH BUILDING, GABOON.

MRS. BARBOUR'S HOUSE, FERNANDO PO.

respect of the French, though they were not a little annoyed at his position. Every kind of motive was now brought to bear upon him to influence him, but utterly failed to produce any other effect than to provoke his obstinacy. He did not even submit until the alternative of perpetual exile from his family and country was before him. To his purpose he adhered until he was the last and only man in the country who maintained an appearance or show of opposition. How cordial his submission finally was can be seen from the remark of one of his countrymen, who said that "Toka was hereafter to love the French, except out of his heart."

The natives belong to the great Mpongwe family, and are noted for the smoothness and polish which they evince in their intercourse with the white man. They are kind, sociable, and hospitable in a high degree, but very ready to take any and every advantage that they possibly can in trade. The love of trade is their ruling passion, and they evince a capacity for carrying it on that is utterly surprising to educated men.

Opposite Libreville, on the north side of the Gaboon River, is a settlement known as King William's side. This settlement does not recognize the authority of the French, and has as its ruler Adandee, one of the surviving sons of King William, previously referred to. Adandee was educated in France, and is said to possess a highly intelligent mind. Some years ago he became involved in a dispute with the French, and was charged with treason-

able designs, for which he was ordered to be banished to the Senegal country; but during his transit he managed to escape, and returned to his previous residence, where he has remained ever since. He has repeatedly declined amnesty offered him by the French, and never visits Libreville or any part of the south side of the Gaboon River. He is reported as being peaceable and courteous. He evidently inherits the sturdy character of his father, and is not disposed to yield his ancient rights, nor to compromise the interests of his people by subordinating himself to the French.

It was on King William's side that Professor Garner started on his journey to Gorilla Land, for the purpose of studying the language of the manapes. There are a great many amusing stories told regarding Professor Garner's movements. It is said that he pawned his steel cage at Libreville, and that he did no more than merely make a show of effort to carry out his original designs.

There is a neatly laid out burial ground connected with the Presbyterian Mission, in which ten missionaries are interred, including the wife and child of Dr. Nassau, who has been for many years in charge of the Mission. The graves of all the missionaries have headstones or monuments. One of the missionaries buried here is a Liberian—Mrs. Charity L. Menkel, born November 8, 1843, at Danville, Ky.

At 4 P. M. we weigh anchor for N'gove, 180 miles distant.

October 7, at sea, *en route* to N'gove, which point is reached at 4 P. M.

The language of the natives of this place has a very peculiar guttural sound, unlike that of any of the natives with whom I have thus far come in contact. There are but two trading places at this point. We discharge some cargo. Stopping time, 1 hour and 5 minutes. Thermometer, 80° at sea.

October 8, 7.45 A. M, we drop anchor at Setta Cama, situate near a river of the same name. There are four trading places at this point. Here one of the Liverpool passengers disembarks. For the first time I see a Portuguese-African, by which I mean the issue of a Portuguese father and an African mother. Stopping time, 6 hours and 50 minutes. Thermometer, 80° at sea.

At 9.30 A. M. we weigh anchor for Loanga. At 5.40 P. M. we pass Nyanga, where there are two trading houses.

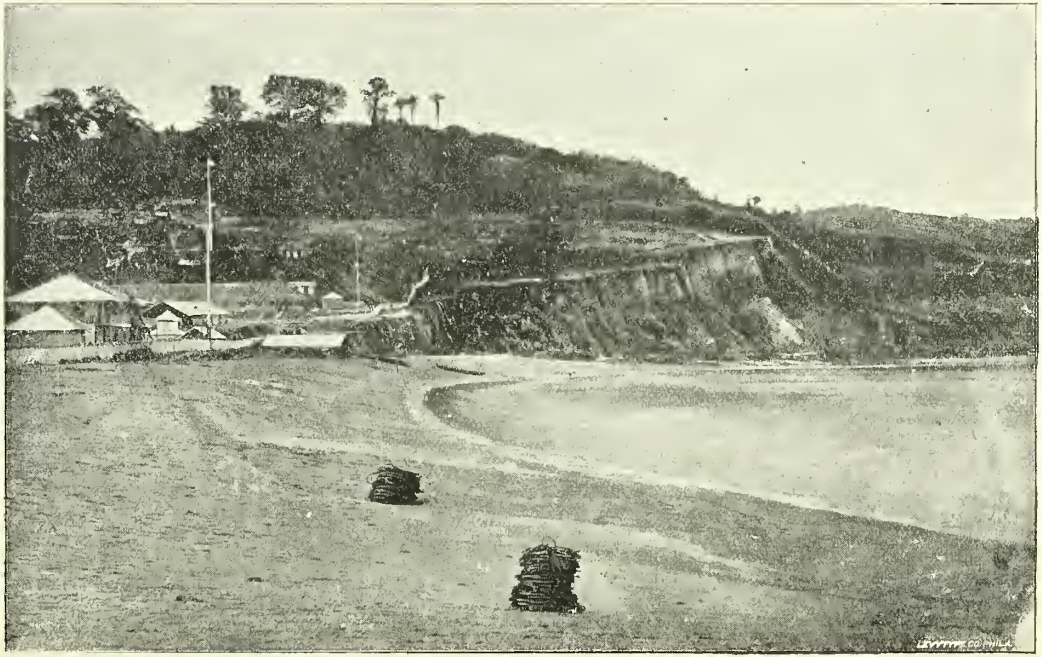
October 9, 8 A. M., we drop anchor at Loanga, an important point in the French territory on the Southwest Coast. The region is high and undulating, and is the coast terminus for caravans to the French territory in the Upper Congo region, and is the shortest route to that section from any point on the Southwest Coast. The natives here are quite skillful in the making of mats and baskets. There is one Mission, in charge of French Catholics. It is said to be doing a most excellent work in training the native youth in various mechanical pursuits. There is a printing office connected with

the Mission, which does all the work for the Colonial authorities. The Government buildings, trading places, and in fact all the buildings of European architecture and structure, are attractive. Mr. Walther, a German missionary who embarked at Victoria, on a trip for his health to Loanda and return, unfortunately got left at this place. Stopping time, 6 hours and 40 minutes.

At 1 P. M. we steam for Quillo, five miles distant, where we remain all night. There is a French Catholic Mission at this place. Thermometer 81° at anchor. Stopping time, 20 hours and 35 minutes.

October 10, 3 P. M., we weigh anchor for Black Point, fifteen miles distant. There is one trading house, the owner of which is a Portuguese-African. This man is in high repute, and is said to have a most excellent family, his wife being a native of Loando. Mr. Walther, who got left at Loango, overtook us at this place. This point is mentioned by Mr. Stanley in the second volume of his "Congo and the Founding of the Free State." Stopping time, 1 hour and 5 minutes. We steam a short distance from this place, and anchor all night. Thermometer, 81°.

October 11, 8 A. M., we drop anchor at Cabenda, the seat of Colonial Government of the Portuguese territory of the same name. It is quite a picturesque place, with many well-constructed and attractive buildings. There is a barracks, in which native soldiers are quartered. The need of these soldiers



PART VIEW OF CABENDA (PORTUGUESE).

is not made apparent to me. There are twenty Sierra Leone mechanics at work on Government buildings. Wages, $1 per day. One of the number (Isaiah B. Wilson by name) knew Bishop H. M. Turner and Rev. Geda, of the African Methodist Episcopal Church, U. S. A., whom he met when they were in Sierra Leone, *en route* to Monrovia, Liberia, in 1891. There are English and Dutch trading houses at this place. Stopping time, 9 hours.

At 4.25 P. M. we weigh anchor for the Congo River. Thermometer, 78° at anchor in Cabenda Bay.

October 12, 7.10 A. M., we arrive at Banana Point, mouth of the Congo, and, after taking on a pilot, proceed to Malilla, a trading place on the right bank of the river distant about twenty-one miles, where we take on a large lot of palm oil and kernels. Anchor here all night. Thermometer, 78°.

October 13, on leaving Malilla early in the morning, we run on a bank near by, where we remain until 1 P. M. There is general rejoicing when we get off. At Malilla a well-dressed Portuguese-African (Valeriano Fernandes by name) embarks as a first-class passenger from Malilla to Noqui. He is very reserved and affable in his manners, and, judging from his general conduct and movements, is evidently a person of some culture. He cannot speak a word of English. Several bolls of wild cotton are obtained at Malilla. We are engaged 6 hours and 40 minutes in receiving cargo. Thermometer, 80°.

October 14, 8.05 A. M., we drop anchor at Boma, the capital of the Congo Free State. As it is Sunday, we do not discharge any cargo, but land seventy Mohammedans, whom we brought from Lagos for the purpose of entering the military service of the Congo Free State.

At 11 A. M. we weigh anchor for Binda, twenty-five miles distant, where we take on a large lot of cargo and remain all night. The place is of no special importance, and has only one trading house. Stopping time, 19 hours and 5 minutes. Thermometer, 80° at 12 M., and 85° at 4 P. M.

October 15, 8.15 A. M., we steam for Noqui, twenty miles distant, which place we reach at 11 A. M. It is in Portuguese territory, and is evidently the emporium of considerable trade. The trading houses are very inviting, and the grounds surrounding them are well kept and made pleasing to the eye by the growth of a variety of fruit trees and flowers. There is one English trading house; the rest are Portuguese. We have considerable cargo to discharge here, and our stopping time is 1 day, 18 hours, and 30 minutes. Thermometer on the 15th, 80° at 4 P. M. October 16, while still at Noqui, the thermometer was 82° at 12 M., and 86° at 4 P. M.

October 17, 5.40 A. M., we weigh anchor for Matadi, seven and one-half miles distant, which place we reach at 7.30 A. M. There is a veritable tropical rain from 9 A. M. to 12 M. Matadi is nearly opposite Vivi, which was the base of operations for Mr.

NOQUI, CONGO (PORTUGUESE).

Stanley's exploration of the Congo in 1879. It is the initial point of the Congo Railroad, which is completed and in running order for about thirty-five miles. There is nothing pleasing in the environments of the place. The region surrounding it is made up of a series of rocky mounds, and there is scarcely any sign of vegetable life. The fare on the Congo Railroad, for the thirty-five miles of its completion, is $10. The engineers, firemen, and all the train hands are natives. Here for the first time in the "Dark Continent" I hear the shrill sound of the whistle of the locomotive, which awakes within me an almost indescribable feeling. It has just been one month and twelve days since I heard the sound of the whistle of a locomotive—a sound which has been familiar to my ears for many years. To hear its shrill notes in Africa, and on the banks of the mighty Congo, is indeed interesting and startling. I watch the departure and arrival of the trains with considerable interest, and my mind flies off on a tangent, so to speak, into philosophizing on the possibilities of the future of Africa. Here, as nowhere else during my voyage thus far, do I hear the busy hum of revolving machinery, and see the bright flames of the heated furnace, and hear the stroke of the hammer beating out and shaping the red-hot iron. It is a wonderfully interesting sight. The railroad plant is quite extensive. There is a good building in which the railroad offices are located, a machine shop, a round house, and a freight shed—all the property of the Congo Railroad Com-

pany, whose chief officers are at Brussels, Belgium. Goods for the Upper Congo country are brought to this point by ocean steamers, where they are unloaded and transferred to the railroad, which carries them to the point of its completion, where they are made up into man loads and transported by carriers to their destination. Matadi is also quite a distributing point for supplies to mission stations in the Upper Congo. It is a supply depot for the American Baptist Missionary Union, the Bilola Congo Mission Society, the Swedish Mission, the International Missionary Alliance, of New York, the Southern Presbyterian Missionary Society (American). Bishop Taylor's missionaries on the Upper Congo also receive at this place what few supplies are sent to them. There are quite a number of missionaries living at Matadi, and there is a great deal of money invested in missionary dwellings and storehouses. I confess my inability to discern just why there should be so many missionaries living here, and why there has been such a large outlay of money for the erection of dwellings, etc., when there are no natives in that immediate locality, or in places adjacent thereto, to form the subjects of missionary efforts. The country is so barren and sterile as to render it wholly undesirable for the settlement of natives. It will be many a year before Matadi or the regions thereabout prove a fruitful field for missionary endeavor. Quite a number of missionaries visit our ship looking after their cargo; among them Rev. J. Pinnock, an intel-

MATADI, CONGO (BELGIAN).

ligent native from Victoria, who is connected with the English Baptist Missionary Society. A Mr. Hall, one of the missionaries of the International Missionary Alliance, embarked here, *en route* to his home in the State of Maine. I was defeated in my intention to go to Vivi, for the purpose of visiting the grave of Rev. Mr. Walruth, who went there a few years ago from Chicago, Ill., as one of Bishop Taylor's missionaries. I met his mother and one of his sisters in Chicago in 1893, and told them that I anticipated visiting the Congo, and should probably go as far as Vivi; and if so, that I would search out the grave of their son and brother. The thermometer on this date is 80° on board ship, and on the 18th it is 82.50° on board ship, with weather fair. Stopping time is 1 day, 7 hours, and 35 minutes.

October 18, 2.35 P. M., we weigh anchor for Boma, which place is reached at 6.50 P. M. In nearing Boma, we run against a high bank, and nearly crush a steam launch which foolishly tries to cross our bow, despite the warnings of the pilot. Our ship careens heavily to one side, and the passengers and the crew are all more or less excited. Fortunately the bank is formed of soft deposit, and we slide off without any difficulty, and drop anchor on the opposite side, near an English trading place adjacent to Boma, where we remain until the 20th, discharging and receiving cargo. Thermometer, 80° on board ship.

October 19 I go ashore, and spend considerable

time in viewing the place and its environments. Our ship is anchored about a mile and a half east of the town. *En route* from the ship to the town I pass by one of those African trees famous for their short but exceedingly thick bodies. It is said that it takes the outstretched arms of fourteen men to encircle the one that I stop at for a brief time, being attracted by its gigantic size. It yields a large, elongated fruit, called "monkey fruit." The bark is very thick, and I notice that quite a number of persons had taken advantage of the opportunity to carve their names thereon. Among the hundreds of names that I see is that of Rev. S. P. Shephard, a colored man from America, who is laboring as a missionary among the Kassia people in the Upper Congo, under the auspices of the Board of Missions of the Southern Presbyterian Church. He has outstripped many others in the height of the point where he carved his name, and I found myself humorously ejaculating, "Well, old fellow, if you never write your name anywhere else, you have certainly written it here. Bravo!" On reaching Boma I start out to inspect the chief objects of interest. The principal Government buildings and the dwellings of the chief officials are located on an eminence about two miles from the river bank, and are nestled in a grove and well shaded by the overhanging branches of many stately trees. There is a steam tramway, or light, narrow-gauge railroad, running from the Government pier on the river bank to the Government quarters. The Gov-

NATIVE CEMETERY, OLD VIVI, CONGO.

ernor's residence is a very fine and imposing structure. Adjacent to it, and somewhat surrounding it, are the picturesque dwellings of the chief officials. On the same plat of ground, which includes many acres, are a number of beautiful residences, the homes of wealthy traders. On my way to the Government grounds I notice quite a number of natives in soldiers' attire performing manual labor in grading elevated spots, so as to get a level for the extension of new avenues. I confess it is not clear to my mind why soldiers should be engaged in that kind of service—particularly where there are so many civilians who could be obtained to do the work. I also pass by a public dispensary, around which a large number of natives are gathered waiting to be served with medicine. A Congo soldier stands just outside the door, and to me it appears that he is very rudely disposed toward the afflicted people. I notice that at times he enforces his command for order by punching one or two persons with the point of his saber. I visit the Government drug store, or dispensary, which is located in a different building, within the Government grounds proper, for the purpose of purchasing some quinine and antipyrine. I find the place pretty well stocked with drugs, and in charge of a Belgian chemist who can speak but very little English. He is assisted by a native who can speak English, and who appears to have some intelligence.

On my return to the river bank I stop at a trad-

ing place owned by a Mr. Shanu, a native from Sierra Leone. He was formerly chief document clerk in the employ of the Congo Free State. He proved highly efficient in this capacity, and was very careful and painstaking in keeping track of the various documents in his possession, and would not allow any person (not even the Governor) to take a document from his possession without receipting for it. In course of time one or more young Belgians were placed in the document room with him, for the purpose of acquainting themselves with the details of the work. After a time one of them was promoted over Mr. Shanu, an act which the latter regarded as unjust to him. He seriously questioned the fairness of elevating the pupil above his teacher—a fact which he made known to the Governor, and made inquiry as to why it was done. The Governor replied that he could not afford to continue an African as a principal over Europeans —a remark which led Mr. Shanu to tender his resignation instanter, much to the chagrin of the Governor and to the regret of all cognizant of the value of his superior service. During his official connection with the Government he was thrifty, so that when he quit the employ of the Government he had means sufficient to enable him to embark in a commercial enterprise. He is the owner of a large and substantial building on the street leading from the river bank to the Government quarters, which is well stocked with a large variety of goods suitable for the African trade. I do not meet him

A LANDANA WOMAN AND BROTHERS.

CABENDA BOYS.

personally, as he is absent in England on business, but I have the pleasure of the acquaintance of his brother, who is in charge at the time that I call.

I also have the pleasure of the acquaintance of a Mr. G. T. Samuel, a native from Lagos, who is also engaged in trade. When I visit his place of business I find that he is absent, being detained at home by indisposition. Anxious to see him, I go to his residence, which is located just outside of the Government grounds. I find him to be quite intelligent and well posted in matters of trade. We converse freely about the future of the natives, and I call his attention to the ravages of the rum traffic. He does not speak very hopefully of the probable civilization of the Congo people. I incidentally inquire if it is possible to obtain any curios, but elicit no definite answer.

October 20, about 8 A. M., I am handed the following note by one of the ship's stewards:

Rev. C. S. Smith, M. D., D. D.: BOMA, October 19, 1894.

Rev. and Dear Sir: It is impossible to express how much regret I feel for not being able to meet your desire for obtaining curios.

In spite of my active efforts (and those of Mrs. Samuel), we could procure but few articles originated from various parts of Africa, and which we sincerely ask you to accept as a little present. We will be very happy to hear from you again, either at Liberia or in America, and to be able to continue our correspondence in the latter.

Wishing you *bon voyage*, I remain, Reverend and Dear Sir, yours very faithfully, G. T. SAMUEL.

To this polite note I reply with pleasure, cheer-

fully and gratefully accepting the gifts, which are delivered to me per messenger.

We receive a large number of natives as deck passengers at Boma, for various points on the West Coast. We also receive three European passengers —two first-class, and one second-class. One of the first-class passengers—a Mr. Wm. Hoffman—has just completed a term of three years' service as Government Interpreter for the Congo Free State Association, and is *en route* home to London. He has a large collection of curios, a number of which I purchase. He was connected with Mr. Stanley from 1887 to 1890. He is well posted on Upper Congo people and affairs. He speaks very highly of some of the tribes with whom he lived for a time —particularly the Aruwimi people.

The general features of the lower region of the Congo River will prove greatly disappointing to one who had not read Mr. Stanley's description of it. It is, as he has described, barren, uninviting, and sparsely populated. Between Banana Point and Boma the country is flat and clothed with an intensely greenish verdure—a verdure which, in its deep-green aspect, very strongly reminds one of the verdure of Southern Ireland in the spring. The mouth of the river Congo, which is in reality an estuary, is about seven and a half miles wide.

October 21 (Sunday), 3.45 P. M., we drop anchor at St. Paul de Loando, which is situated on a beautiful bay, and is the southern terminus of our voyage. It is the capital of the Portuguese Province

BANANA POINT. MOUTH OF CONGO RIVER.

of Angola, and was founded in 1468. It is the largest civilized center to be found anywhere on the West and Southwest Coast of Africa. For years it has been a penal colony, to which persons guilty of political and other offenses have been transported. The estimated European population is about 16,000. The city, which is very antiquated in its appearance, is slowly assuming a modern aspect. Aside from the Government buildings, both civil and military, it can boast of a bank, public parks, two markets, cable and telephone facilities. The donkey, which is to be found in large numbers, is used in place of the horse, its chief use being to draw the carriages of the wealthy.

A railroad leading to Chinhocha, 200 miles distant, is in successful operation. The intention is to ultimately extend the railroad to Ambraca, a point 35 miles beyond Chinhocha. Coffee is the principal article of export. Choice fruits and vegetables grow in abundance, the oranges being unsurpassed in sweetness and flavor.

But little, if anything, has been done to civilize and elevate the natives. Slavery prevails in and around this place, and the natives are largely held in subjection as beasts of burden.

The Catholic Religion prevails, and since the abandonment of Bishop Taylor's Mission in Loanda there is now no Protestant Mission within the precincts of that ancient city to compete with Catholicism. A somewhat interesting institution of the city is the jail, many of the inmates of which spend their

time in making fancy bird cages, as well as other fancy articles, both for use and ornament.

These articles are exposed in front of the jail, with the price attached to each, and in this way passers-by are enabled to obtain such articles as they may choose without any trouble; it is simply take your choice, and leave the price. Thermometer, 80°. Stopping time, 22 hours and 35 minutes.

October 22, at 1 P. M., to the joy of all, the ship's prow is turned homeward, and we weigh anchor for Ambriz, which place we reach after seven hours' steaming, and where we anchor all night.

On the homeward voyage, in addition to the places stopped at on the outward voyage, calls will be made at Ambriz, Kinsembo, Musera, Ambrizette, Muculla, Landana, Fouta, Mayumba, Bibindi, and Rio del Ray. My notebook contains the following brief references to these several places:

October 22, 1 P. M., we weigh anchor for Ambriz, which we reach at 8 P. M. Anchor all night. Thirty Europeans reside here.

October 23, 3 P. M., we weigh anchor for Kinsembo, which we reach at 4 P. M. There are fourteen Europeans at this place, and no deaths among them in fourteen years.

October 24, 11 A. M., we drop anchor at Musera. Fourteen Europeans here. Health good.

October 25, 9.30 A. M., we weigh anchor for Ambrizette, which place we reach at 12.30 A. M. Twenty Europeans here. Only one death among them in twenty years. Here I meet a native from Ambriz,

A LOANDA CHIEF.

A LOANDA OCTOROON.

by the name of King Augustus Jones, who was educated at Lisbon. He can speak some English, and I find him to be quite interesting and wide-awake. I give him an engraving of the Bishops of the African Methodist Episcopal Church, and one of President Cheeseman, of Liberia, for which he extends most profuse thanks.

October 26, 11.30 A. M., we weigh anchor for Muculla, which place we reach at 1.30 P. M. Ten Europeans here. Health good.

Coffee is the chief article of export from all the territories between Ambriz and Muculla, and particularly of all the Portuguese Possessions in Southwest Africa.

October 27, 6 P. M., we weigh anchor for Cabenda, which place we reach October 28, at 7 A. M. It being Sunday, and the atmospheric conditions being most inviting, a number of the passengers go ashore. Our ship is visited by a large number of residents, and among them five well-dressed Portuguese-Africans. Understand, they are Government officials. A young native from Sierra Leone, by the name of Isaiah B. Wilson, whom I met here on the outward voyage, comes aboard and presents me with two native wooden spoons and a stick of cocoanut wood. He is one of twelve Sierra Leone mechanics who are here constructing Government buildings.

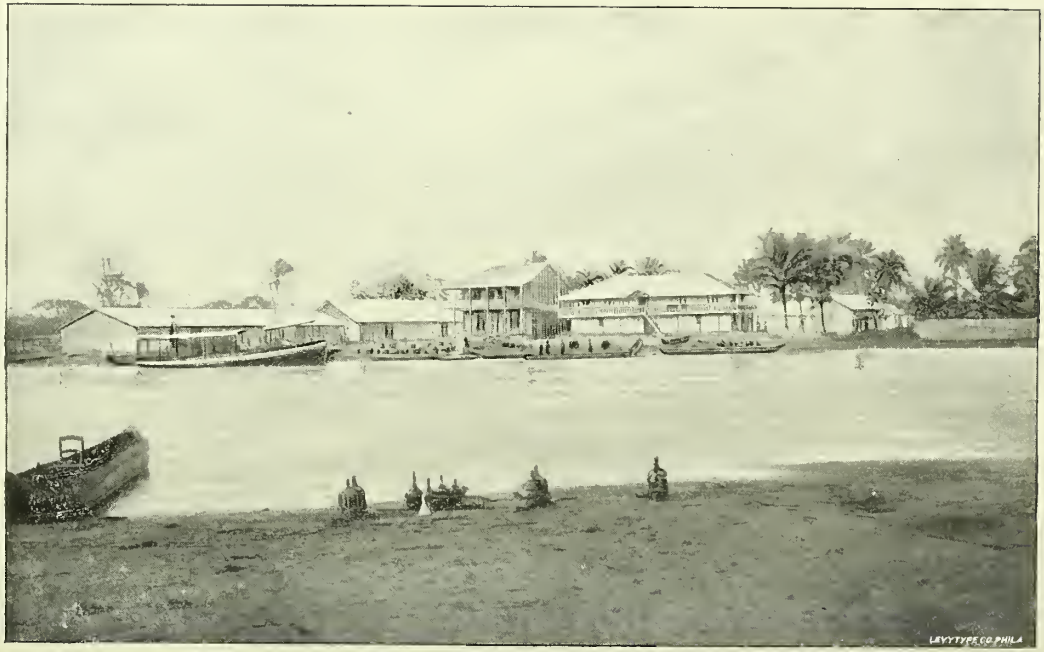
At luncheon I have an animated discussion with the ship's captain and some of the passengers regarding the Sierra Leone and Lagos people. The old charge of thievishness and worthlessness is

made against them. I defend them, and argue that such aspersions reflect unfavorably on British history and civilization, as the British have had the Sierra Leone people in training for over a hundred years. "It is the policy of the British," I remark, "when they find people savages, to try to make them men."

At 4.30 P. M. we steam for Landana, where we drop anchor at 7 P. M. We remain two full days, discharging and loading cargo. This is rather a picturesque place. The beach is separated from the mainland by the Chiloango River, which is a quiet stream about 120 feet wide at its mouth, and navigable for steam launches about forty miles. An old Portuguese, a former slave-dealer, has lived here for fifty-five years. Another Portuguese has dwelt in the neighborhood thirty-five years. I spend most of our second day's stay here ashore, in company with the ship's surgeon and one of the passengers. We accept an invitation to take dinner at an English trading place. After dinner a visit is made to a Catholic Mission, a description of which I have given in Chapter V. While strolling along the beach we gather a number of mango nuts and "Florida Beans."

October 31, 9 A. M., we start from Landana for Fouta, eleven miles distant, which place we reach at 12 M. Two miles south of Fouta is the river Massave, which is the dividing line between the Portuguese and French territories.

At 4.30 P. M. we depart for Black Point, twenty



PART VIEW OF LANDANA (PORTUGUESE).

miles distant, which place we reach at 8 P. M., where we anchor and remain all night. The principal trader at this point is a Portuguese-African, by the name of Antonio Andre Maria, who was educated at Loanda. He has a family consisting of a wife and four children. One of his sons is being educated at Lisbon. He makes me a present of a very fine piece of native woven cloth, a kindness which I reciprocate by giving him some engravings, lithographs, etc., of eminent Americans of African descent. He is highly commended by the ship's captain as a most upright and worthy man.

November 1, 8 A. M., we leave Black Point for Loango, where we drop anchor at 11 A. M. The German steamer "Gabrate Woerman" and a small Portuguese schooner are at anchor here. We have quite an amusing, and yet annoying, experience. It will be remembered that this place is in French territory. To-day is a religious holiday, and all the officials, being Catholics, are engaged in celebrating the memory of some patron saint of that church. Time and time again our ship signals for the health officer, without whose inspection no one can leave the ship; neither can anyone come aboard. Prolonged delay fills the captain with a feeling of extreme wrath, and when at last the Government official boards the ship, the captain refuses to either send the ship's papers ashore or to receive cargo. After much cursing, blustering, etc., an agreement is reached by which the ship can weigh anchor and steam off without the usual formality of Govern-

ment consent, which is done in order to avoid further delay.

At 3.30 P. M. we steam for Mayumba, forty miles distant. Remain here all night. Meet an American by the name of Carl Steckelman, from Columbus, Ind. He was at the World's Fair, in charge of a number of African ivory carvers. He reports that the Bishop Taylor Mission at this place is about to be abandoned, on account of the missionaries receiving inadequate support.

November 2, 2 P. M., we leave Mayumba for Nyanga, forty miles distant.

November 3, 6 A. M., we drop anchor at Sette Cama. Rain all day.

November 4, 7 A. M., we reach N'gove, where we remain until 6 P. M., and then steam for Cape Lopez.

November 5, 7.30 A. M., we drop anchor at Cape Lopez, which is in French territory. The French steamer "Ville de Maelio," a stern-wheel river boat, and two tugs are in port. The land is low-lying, and the vegetation very dense.

November 6 we reach Gaboon, where we remain until the afternoon of the 7th. Load a considerable quantity of camwood.

November 8 we call at Eloby, which place we leave at 4 P. M. for Batanga.

November 9, 8 A. M., we reach Batanga and take on one passenger for Liverpool, and leave immediately for Cameroons.

November 10, 6 A. M., we drop anchor at Cameroons, where we remain until the 12th.

CATHOLIC SCHOOL, ST. ANTONIO, CONGO.

November 11 (Sunday) I visit the German warship "Hyalene" for the purpose of gratifying the desire to look through a warship. As I cannot speak German, I get one of King Bell's sons to accompany me. The ship is manned with seven guns, has a crew of eighty-five persons, whose term of service is one year in the tropics. Here I meet with a rather surprising experience. To make permanent the results of my observation, I take a notebook and pencil for the purpose of jotting them down. As soon, however, as notebook and pencil are brought into requisition, all eyes are fixed upon me, and the marine who was appointed to show me through is peremptorily summoned away; and, while nothing directly is said to me, I soon become convinced that my notebook and pencil have awakened the apprehension that I might be a spy. I am of the opinion that it is not the best policy to expose notebooks and pencils on board warships.

From the warship I proceed to Bell Town, where I spend an hour in conversation with King Bell relative to the necessity of his people working. It is a pleasant, quiet day; the sun is obscured by clouds, and the atmosphere somewhat murky and depressive. I am led to King Bell's hut by one of his grandsons, a boy of about thirteen years of age, of a bright copper color, and of an intelligent expression. Upon entering the hut, which has not a single opening for the admission of light, except the door through which I enter, and which only stands partly open, I am impressed with a feeling

of silence and solitude that is almost painful. For the first time in my life I am spending a part of the Sabbath in the hut of an African king, the lineal descendant of a long line of African kings, and the ruler of a once powerful people. As he speaks the fire which kindles in his eyes is seen to sparkle, even amid the almost unrelieved darkness that surrounds us. I tell him that his young men should learn how to cultivate the soil systematically, and that their hands should be trained to all kinds of skilled labor, so that they can be as useful in peace as they once were mighty in war. So far as I can, I shall note his reply in his own language:

"My people no work at all. We no work way back no time. We be traders. Before the white man come among us we had noting to buy. When we be grown so big as dat boy [pointing to his grandson, who was standing inside the door], we wear no cloth; we go naked all the time. When we be big to marry, we put on one leaf, and dat be all. Dis was de way in my fadder's time, my grandfadder's time, and all my fadder's time, so far back as I no understand."

On leaving, King Bell presented me with one of the famous Cameroons benches, or stools, carved out of a single block of wood.

November 12, 1.30 P. M., we steam for Victoria, which place is reached at 8 P. M., and where we anchor during the night. The passenger list is reduced by the disembarkation of two—a German missionary and a civilized native.

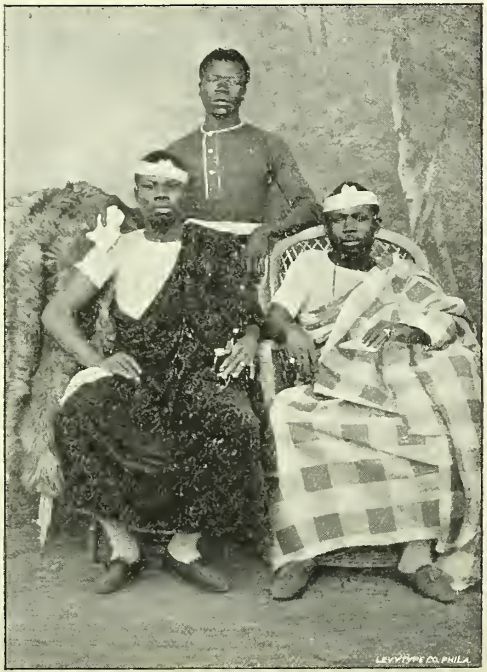
November 13, 8.30 A. M., we weigh anchor for Fernando Po, where we arrive at 2 P. M. Go ashore, and visit the native school taught by Rev. Wm. Barleycorn. All the instruction is given in the Spanish language, such being required by the colonial laws. Advantage was taken of an opportunity to inspect the chapel belonging to the Primitive Methodist Connection, which had been recently completed. Am informed that the services attending the opening of the chapel were highly successful, and that the contributions amounted to $224, $50 of which was given by Mr. J. R. D. McCoy, a civilized native. Have a brief conversation with Nicholas Kennedy, a young native ; find him to be quite intelligent, and very solicitous for the improvement and welfare of his country. He states that his people are greatly oppressed by the Spaniards, and that the relations between the former and the latter are greatly strained.

November 14, 7 A. M., we reach Bibindi, a desolate and out-of-the-way place. The captain claims that he expects cargo, but receives none, and gives as the reason that the factory has been left in charge of a black man, who has gone off to secure laborers. This evidently is a ruse to conceal the real object of his visit, viz., to land a trader for a bonus, in addition to the regular passage money, which of course he would quietly pocket. Then it is against the unwritten law of a white man in Africa to leave his possessions in the sole charge of a black man.

Between 4 and 5 o'clock A. M. we are treated to a tropical rain. With all the passengers wondering why the captain caused several hours' delay by going out of his regular course to stop at Bibindi, the engines of our ship begin to throb once more, and we steam for the river Rio del Ray, and enter its mouth at 1 P.M. After an hour of slow and cautious steaming we strike a sandbar, and "hangup" until the tide rises sufficiently to allow us free movement.

Within two hours we are freed, and at 5.27 P. M. drop anchor. Where? Ah, "there's the rub." For nearly forty-three years, ever since I first nestled at my mother's breast, I have found myself somewhere, but now I find myself at the "tail end of nowhere." Here we are on the bosom of a broad and sluggish stream, its banks an unbroken line of mangrove swamps, and with no other dwelling places in sight than two factories—a German and a Swede. The ground which supports the pillars on which the buildings rest is "made ground"—muck and mire taken from the swamps, in the midst of which the buildings set. For the twenty-seven miles which we ascend the river there is not a sign of life, other than the mangrove swamps, anywhere visible—not even a musquito, fly, or gnat. And solitude! it is like unto the stillness of death itself. We spend the night here, but not in sleep. Surely the traders who have the daring and courage to continue here are entitled to all the wealth which they may secure within the region of this, the "tail end of nowhere."

HIGH CASTE ACCRA PEOPLE.



ACCRA MEN.

November 15, 2.26 P. M., we weigh anchor at Rio del Ray, and steam direct for Accra, where we anchor at 1.30 P. M.

November 18, 11.25 A. M., we pass the Meridian line, and begin to reckon time west of Greenwich.

At 1.30 P. M. of the same date we drop anchor at Accra. Many amusing scenes and incidents take place here, when the surfmen whom we took aboard on the outward voyage make preparations to disembark. They are all more or less fantastically arrayed in "home-made" jackets and trousers, of highly-colored and large-figured calico cloth. Each man made his own suit after his own style and taste. Their faces wear an exceedingly happy smile when they behold their friends making their way from the beach to the ship. Greetings, accompanied with yells and gesticulations, which they alone understand, are freely exchanged. For more than six weeks, early and late, under the blaze of the tropical sun, these poor creatures had toiled for the mere pittance of a shilling a day. Still they bore their burdens with seeming content, and did not appear to murmur, even at times when their daily task was increased.

At 6 P. M. we weigh anchor for the Kroo Coast and Monrovia. The Kroo Coast is a part of the Liberian shore line, and is the home of the toiling Kroo-boy.

The Kroo-boy is very ready to listen to Christian teaching, but his language is the great hindrance to a communication of the gospel message to him,

while his own knowledge of the English tongue is extremely imperfect. The medium generally employed is a kind of "pidgin English," which hardly answers the purpose of conversing upon the ordinary affairs of life. Consequently, when the sublime truths of the gospel are the subject, its poverty and imperfectness is but too apparent; nevertheless, some lasting impressions have doubtless been made upon the hearts of these poor, simple-minded, heathen servants. The missionary, indeed, has a choice between speaking good English to one of their number, who understands better than his neighbors, and can translate into Kroo, and speaking in broken English, such as the Kroo-boys themselves use. The latter is usually preferred, as the interpreter cannot be followed, and cannot be detected when he has misapprehended and misrepresented truth; but the difficulties are very great either way.

The following is a specimen of Kroo-boy English, and is, as will be seen, a paraphrase of the "Prodigal Son:"

"One man live for dem other country; he catch two boy.

"Dem young boy he say to him father, 'I no fit to stop here; I fit to go far 'way. Give me cloth.'

"Him father he feel sick for heart; he no want'm go. But dem boy he say, 'I go.'

"Dem boy he go for road. He sleep plenty night for path. Den he see one town he say, 'I fit to stop here.'

"Dem men for dat town sabby [know] plenty cheat. Dem boy he buy palm wine; he buy gin; he buy pig; he give dem men. Every night plenty, plenty dance.

"One day he look in box, no see cloth; cloth finish.

"Dem men for town dey say, 'We no catch cloth for you; go 'way.'

"Dem boy he no catch kwanga, no catch plantain; he live for die! [*i. e.*, he is about to die].

"He see one man; he say, 'I fit to work for you, Massa.' Dem man he say, 'All right. Pigs dere, live for field; go keep'm.'

"Dem boy he go; he see pig's chop [pig's food]; him tummack too much sick [faint with hunger]; he chop'm [ate some].

"Dem boy he say, 'All dem Kroo-boy [servants] for my father catch plenty chop. I no fit to stop here. S'pose I stop here, den I live for die' [I shall die].

"He slcep plenty nights for road; den he see dem house for him father. Him father he look, he look, he say, 'My boy he live for come' [just coming].

"He run plenty; he look dat boy; he kiss'm.

"Dem boy he say to'm father, 'I be bad too much; I no be chile for you any more. I fit to be Kroo-boy [servant] for you.'

"Him father he say to dem boy, 'You come 'long.'

"Dem father he tell dem Kroo-boy, 'You go catch calf. Make plenty chop [food]. You sabby [know] dis boy come back? All same s'pose he come back from grave. We fit to dance plenty to-night.'"

November 19–22, at sea, when on the latter date, at 8.30 A. M., we reach Monrovia, the capital of the Republic of Liberia, where I disembark, and remain until December 2.

The history of Liberia has not yet been written—perhaps never will be. I am indebted to Mr. J. Ormond Wilson, Secretary of the American Colonization Society, for the following historical account of the founding of Liberia:

On the West Coast of Africa, between the fourth and eighth degrees of latitude north of the equator, lies a little country

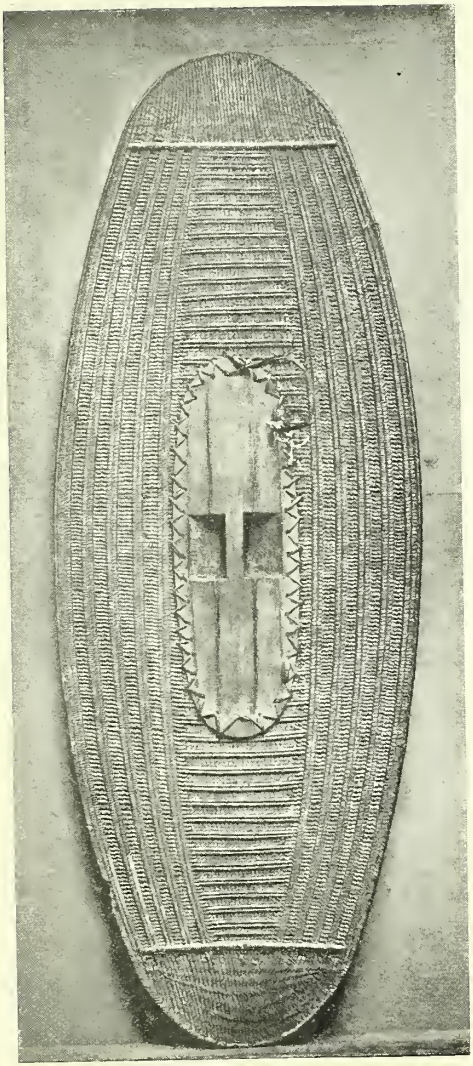
whose brief history is full of remarkable interest and significance—the Republic of Liberia.

If we search for the original purpose in founding this African state, we shall find in this, as in many other important human enterprises, that it was complex. At that time Negro slavery was a potent factor in the industrial and political economy of a large portion of our country, and was not only fostered by state laws, but was recognized by the National Constitution and

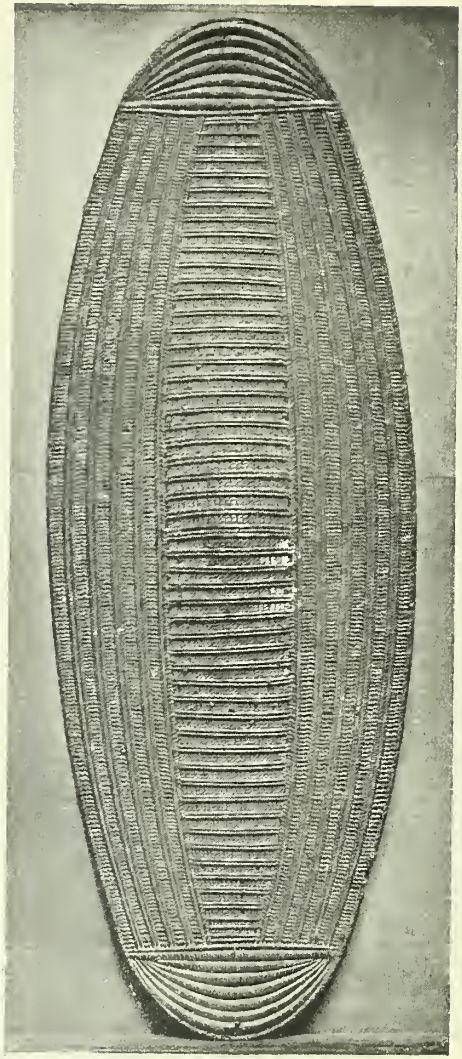
protected by National statutes. The individual motives involved in this movement were various:

To establish a state on the coast of Africa which eventually should become a powerful instrumentality in Christianizing and civilizing the Dark Continent;

To secure a place where the free people of color in the United States could have a fair and full opportunity to develop their highest capacity;



INSIDE VIEW OF ARUWIMI SHIELD.



OUTSIDE VIEW OF ARUWIMI SHIELD.

To provide a practicable way for the gradual emancipation of all the slaves in the United States, and thus to remove a great national evil;

To relieve the country of a class of people not homogeneous or desirable;

To strengthen the institution of slavery by ridding the slave states of an obnoxious and dangerous element in slave communities.

From the first, however, the higher motives very largely predominated, and they inspired the zeal and controlled the action of the leaders who founded Liberia, and ever since have labored to promote her welfare.

It was on the 21st day of December, 1816, now more than seventy-seven years ago, that a little band of philanthropic men met in Washington and organized a society having for its object to colonize, with their consent, the free people of color of the United States in Africa, or such other places as might be deemed expedient. Among the fifty original members of the American Colonization Society are to be found names that have a prominent place in the history of our country—Henry Clay, Daniel Webster, Bushrod Washington, John Randolph of Roanoke, Francis S. Key, William Meade, Robert Finley, Elias B. Caldwell, and others. The list of names with the original signatures is still preserved in the archives of the Society.

There was at once an encouraging response to the call of the Society; its membership increased; co-operative state, county, and local societies in all sections of the country sprang into existence, and liberal contributions began to flow into its treasury. The Government of the United States, seeking a way to provide for the slaves whom it had recaptured and brought into its ports, in its efforts to exterminate that monster, the foreign slave trade, joined hands with the Society.

In December, 1821, Lieut. Robert F. Stockton, U. S. N., agent of the United States Government, and Dr. Ely Ayres, agent of the American Colonization Society, obtained, by purchase from King Peter and other African chiefs, Cape Mountsurado and a surrounding tract of country, eligibly situated on the West Coast of Africa, between the fifth and sixth degrees of

north latitude; and in January, 1822, a small company of Negroes from the United States, who a short time before had been temporarily left at Sierra Leone, were settled there.

The Colony of Liberia, thus commenced, grew in numbers, enlarged its territories by repeated purchases and treaties, and was managed and controlled by the American Colonization Society down to 1847, when, with the consent of the Society, it declared its independence and established a national government, republican in form, and modeled after that of the United States, from whence most of the colonists had come.

Successive additions were made to its territories, until they reached from the River Gallinas on the northwest, to the River San Pedro on the southeast, a distance of six or seven hundred miles, and extended back from the sea coast some two hundred miles or more to the Kong Mountains. It is true that a few years ago this territory was encroached upon a little on the northwest by England, and that France is now attempting to appropriate a portion of it on the southeast and east; yet Liberia still stands there on the coast, in front of and encircled by the great River Niger, which we hope at some day may flow throughout its long course entirely within her borders.

The following is a correct delimitation of the present boundaries of Liberia: On the northwest it is separated from the British Colony of Sierra Leone by the Manna River; on the southwest from the French territory by the Cavalla River, which makes its shore-line by approximate measurement 320 miles. The delimitation of its eastern or interior boundary has not yet been fixed. By the terms of the late treaty with France the statement is warranted that it now has an average width of about 150 miles, giving it an approximate area of 48,000 square miles; and in comparative terms about the size of England, whose area

is computed to be nearly 51,000 square miles. England, with its 51,000 square miles, sustains a population of 27,560,000, which is a fraction above 500 to the square mile. It is reasonable to infer that a purely agricultural country cannot sustain comfortably more than one-tenth of the estimated population of England. Assigning a population of 50 per square mile to Liberia (which is equivalent to eight homesteads of eighty acres each, reckoning six persons to each family), and accepting its approximate area of 48,000 square miles as correct, Liberia is only capable of sustaining a population of 2,304,000. This estimate is based upon the assumption that its entire superficial area consists of arable land. It will be safe to reduce the estimate fully one-fifth, so as to allow for unarable land, such as swamps, etc. It will be well for those who are clamoring for the millions of American citizens of African descent to emigrate to Liberia to carefully study these figures.

Liberia is divided into four counties: Mountsurado, Sinoe, Bassa, and Maryland.

The chief articles of export are coffee (about 1,000,000 pounds annually), rubber, palm oil, palm kernels, and pissava. A few years ago the concession of the rubber industry of the entire country was sold to an English company for $100,000 for a period of twenty years.

Within the past two years the New York Colonization Society has inaugurated a plan of great practical value to satisfy itself as to the natural re-

sources of Liberia. It has sent there a skilled scientist, Prof. O. F. Cook, and an assistant, to locate and develop an experimental farm.

The following extracts are gleaned from Professor Cook's second report to the Society:

The great mortality among missionaries and others a few weeks after arrival in the country is due almost entirely to ignorance, carelessness, and foolish theories. Many appear possessed of an idea that their lease of life is especially secure, since they proceed with entire disregard of even the simplest precautions and remedies. Over half the white mortality in Monrovia during recent years has been among "faith" missionaries. So manifestly unfair is it that the interests of the country should suffer from reports of unnecessary deaths, and so fatal would the doctrines of these missionaries be if they should be adopted in Liberia, that the Government would be eminently justified in excluding them from the country.

On the farm proper about sixty acres of forest were cut down, a small house built, and a considerable number of pine-apple, plantain, banana, and coffee trees planted. Care was also taken to plant an assortment of the fruits of the country, bread fruit, pawpaw, lime, cocoanut, and mango plum, so that future extensions of the work may proceed under comparatively favorable conditions.

The house is very small—14 by 18 feet—but will serve as a shelter, there being no civilized dwelling within several miles. The difficulty of clearing away the forest, building, and planting, is something which can scarcely be realized by those who have seen forests only in temperate America. The amount of wood which was necessary to burn up in making the small clearing where the house stands was amazing.

The timbers for the house were hewed from trees in the forest, and the boards sawed by native "sawyer men," as they are called. The most available roofing material consists of large corrugated sheets of zinc. These were bought at Monrovia, taken to White Plains in a boat, and thence ten miles to Mt. Coffee by native carriers.

The house is built on a hill 140 feet above the level of the river, which it overlooks, as well as a vast landscape of primeval forests. In one sense, at least, we are an outpost of civilization.

Geologically a large part of the farm consists of the iron formation which is the native soil of the Liberian coffee tree. In addition to this are represented nearly all the soils of the section, the lower and more level land along the river being well adapted to sugar cane, rice eddoes, and sweet potatoes. Such crops in the immediate vicinity of the river are likely at present to suffer from the hippopotami, but these will no donbt disappear before the advance of civilization. They are no longer found in the river below, but, according to the natives, they are numerous farther up.

The name "Mt. Coffee" is applied not only to the "mountain," a heavily-wooded hill abont 320 feet high, but to the cluster of surrounding hills, including an area of several square miles. The whole region has excellent drainage and no swamps, is adapted to coffee-raising, and is so sparsely populated by natives that it might be settled at once by emigrants, could the question of transportation be practically solved.

Inquiries among the natives indicated that it would be possible to secure laborers in some quantity, though it would not be wise to depend entirely on that source of labor supply. The African native is usually too independent of civilization to submit to constant work. The supply of labor is sometimes scarcely equal to the demand, and for any considerable increase of civilization will prove inadequate, although the introduction of beasts of burden, steamboats, and labor-saving machinery will render the present force of natives many times more effective.

Monrovia runs east and west, and is situated on an elevation which terminates westwardly into what is known as Cape Mountsurado, a most eligible site, if improved, for Government buildings, such as forts, hospitals, etc. I estimate the population of

Monrovia to be about 1,200, which includes only Liberians, or civilized people, living in houses of European style of architecture. Krootown, which is divided from Monrovia by a small lagoon, spanned by a foot-bridge, contains a population of from 4000 to 5000. Monrovia is well laid out, the streets being broad and regular. The houses of the Liberians are constructed either of brick or wood. There are 54 of the former and 142 of the latter. I made it a point to count every house, as I wanted to be certain in respect to whatever items of information I might decide to publish in regard to Monrovia. The number of shops and trading places of every kind and description is thirty-five. Five of the shops belong to Europeans, of whom there are about twenty-five in Monrovia. The bulk of the business is done by German, Dutch, and Swedish traders. Gen. R. A. Sherman, Henry Cooper & Son, Moore & Johnson, and a Mr. Grant are the leading Liberian traders in Monrovia.

The Methodists, Baptists, Presbyterians, and Episcopalians each have a church, the buildings being substantial and in good condition. The Liberian College and the Methodist Seminary are the two leading educational institutions.

The Executive Mansion is a large and substantial building, well kept and inviting in appearance. I had the pleasure of an interview with his Excellency, J. J. Cheeseman, President of the Republic of Liberia. I also was favored with an introduction to Gen. R. A. Sherman, Secretary of War, and

MONROVIA, LIBERIA.

Acting Secretary of the Navy; Hon. Arthur Barclay, Postmaster General, and Acting Secretary of State; Hon. —— Williams, Secretary of the Treasury; and Hon. U. A. Moore, Secretary of the Interior.

There are no public monuments, but there is a private one erected to the memory of ex-President Roberts by his widow. This monument stands on an elevation at the intersection of two streets, of which Ashman is one. Through the courtesy of B. Mathus, a carpenter, who went from Tennessee to Liberia in 1862, I was enabled to make the following approximate size of the monument: Base, 6 feet, 7 inches square, and 3 feet, 9 inches high. Height of shaft, 11 feet, 9 inches. The following are the inscriptions: East side—"Sacred to the memory of Joseph Jenkins Roberts, first President of the Republic of Liberia." Above and beneath this inscription are Masonic emblems. North side—"Born at Norfolk, Va., U. S. A., March 15, 1809; arrived in Liberia March 18, 1829." Beneath this, encircled in a wreath, is "July 26, 1847," which is the date of the founding of the Liberian Republic. West side—"Erected as a tribute of sorrow and affection by his deeply afflicted widow, Jane Rose." Above this are a sword, scales, sandglass, and Bible. Beneath the Bible is a wreath. South side—"Departed this life, trusting in the Savior, at Monrovia, February 24, 1876. His noble deeds follow him." Above these words are emblems of African produce; beneath them an ocean

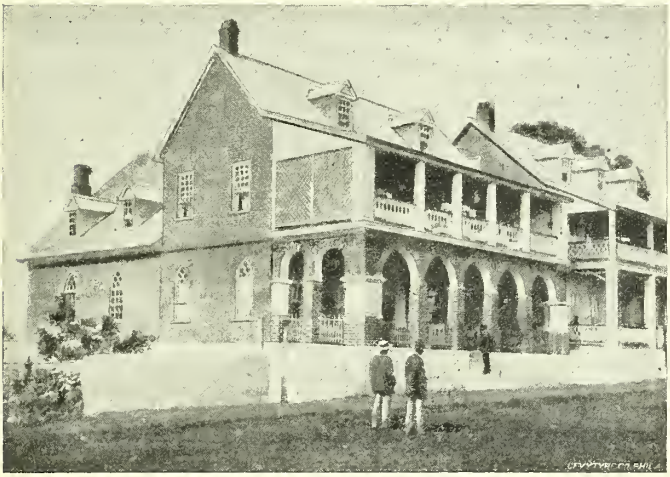
harbor scene, with a vessel at anchor and a plow on shore. Encircled in a wreath are the ever-memorable words, "The love of liberty brought us here."

In the Government Square is a marble slab bearing the inscription, "To the memory of Rev. Elijah Johnson. Born June 11, 1789. Died March 23, 1849. Native of New Jersey, U. S. A. He emigrated in the ship 'Elizabeth' in 1820. Was among the sufferers at Sherbro. One of the heroic band who under the noble Ashman defended Monrovia December 1, 1823. Pious, prudent, patriotic, and brave, he held with honor responsible positions until his death. One of the signers of the Declaration of Liberian Independence."

It is said of him that when Monrovia was attacked by the savage natives December 1, 1823, and when the small band of civilized persons was about to be overcome, that he signaled a British vessel which was in sight for help; and that when the captain and part of the crew made their appearance on shore, and offered the despairing defenders assistance provided they would allow the British flag to be hoisted, that he refused by saying that it would be easier for them to whip the natives than to take down the English flag if they once allowed it to be hoisted.

In connection with this event, it is narrated that after the captain and his comrades of the British ship had retired, the natives renewed their attack with increased vigor, and caused the defenders to flee in consternation from their last stronghold. A

MONUMENT TO EX-PRESIDENT ROBERTS, MONROVIA.



THE EXECUTIVE MANSION, MONROVIA.

cannon which they were forced to desert was surrounded by the natives, who were anxious to learn how it worked, so as to turn it upon the fleeing defenders. Among those who did not flee was a Mrs. Matilda Newport, who was standing near where the gun was mounted, apparently composed, smoking a pipe, and who was asked by the natives to show them how to work the gun. This she readily consented to do—not for their instruction, however, but for their destruction. After stationing all the natives in front of the cannon, she puffed vigorously at her pipe until it glowed with fire, which she used to "set off" the cannon, the effect of which was to scatter the natives like chaff before the wind, and thus saved Monrovia to Liberia and Liberia to the world. This memorable occurrence is annually celebrated December 1.

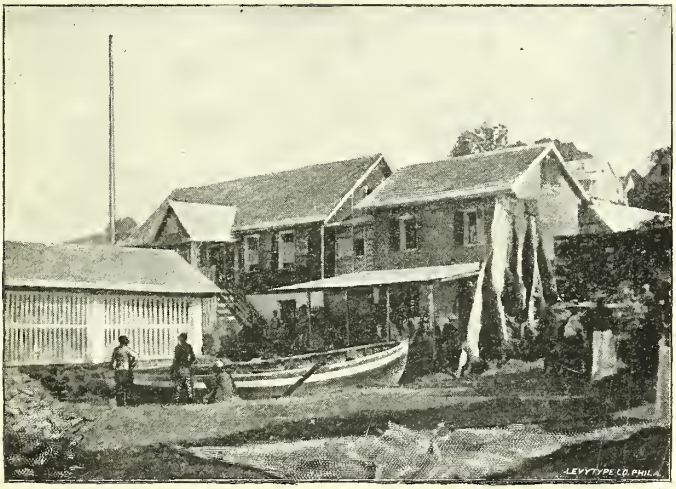
There are three public buildings—the Executive Mansion, the Legislative Hall, and the Courthouse. The Legislative Hall is in fair condition, and apparently cleanly kept. Its dimensions are approximately 53 feet long by 40 feet wide, and is the place of the assembling of the Legislature, which meets annually, and consists of eight Senators and thirteen Representatives. The office of the Secretary of State is located on the second floor. The President's residence, or Executive Mansion, has been previously noted.

The principal streets run east and west, and are named Riverside, Broad, and Ashman. Nearly all the shops are located on Riverside Street.

There is a public Museum and Library, which was opened July 26, 1894. I present to the Library 55 volumes, the works of American authors of African descent, and as an expression of appreciation the officials in charge tender me a public dinner, which is attended by several state dignitaries and a number of leading citizens. It is given at the spacious residence of Hon. U. A. Moore, Secretary of the Interior.

I met four persons in Monrovia whom I had previously known—Prof. Alfred B. King, one of the Liberian Commissioners to the World's Fair; Rev. S. J. Campbell; Miss Georgia L. Patton, M. D., a graduate of Meharry Medical College, Nashville, Tenn.; and Mr. R. L. Stewart, of the same city. The latter is engaged in missionary work in connection with the Baptist Church. I find I have made a note of the three following persons whom I had not previously met: Miss Mary L. Sharpe, of Mansfield, Pa., who went to Liberia in 1879; has been home twice, staying four months each time; was supported by the Missionary Society of the Methodist Episcopal Church from 1879 to 1883; since then has been self-supporting. Hon. I. S. Herring, Judge of the Probate Court of Bassa County, who won the prize for palm oil at the World's Fair, Chicago, 1893, and was the first to introduce the palm kernel industry in Liberia. Mr. B. Mathus, a carpenter who went from the neighborhood of Washington College, about eight miles from Jonesboro, Tenn., U. S. A., to Liberia, in 1862.

MOUNTSURADO RIVER. MONROVIA.



GEN. R. A. SHERMAN'S PLACE, MONROVIA.

He was emancipated by his master, who persuaded him to go to Liberia.

The Monrovians, in a legal sense, are strict Sabbatarians, as they uphold a law which prohibits the performance of any kind of manual labor within the municipality on Sunday. However, I heard it intimated that in an emergency ships can discharge or load cargo by securing a special permit. There are no telegraph or banking facilities, no national currency; nor is there a public park, a market, a theater, or an amusement hall. I refer to the absence of a theater, or amusement hall, not because I am an advocate of such, but for the reason that the present status of the civilized world seems to indicate that the means for public amusement are a necessary adjunct to a live and progressive community. The *Liberian Gazette*, issued monthly, is the only newspaper published in the Republic The statement that there are no saloons in Monrovia is true, though all the European trading houses sell wines and liquors. The inference, therefore, that prohibition prevails here, is not correct.

While in Monrovia I was informed by a member of the Liberian Cabinet that the present population of Liberia is roughly estimated at 200,000 —18,000 Liberians, or civilized people, and 172,000 natives, or uncivilized people. The voting population of Liberia (only civilized persons being allowed to exercise the right of suffrage) is estimated at 1,600, which, according to the American method of computing statistics, viz., counting each voter

as representing five persons, would give Liberia a civilized population of only 8,000. The voting population of Liberia, therefore, does not justify the claim of a civilized population of 18,000.

As to Liberian affairs in general I do not feel warranted in expressing an opinion, since I did not visit any part of the country outside of Monrovia. The late Treaty with France, which binds Liberia not to alienate any part of the territories which were "recognized to her" by the convention that formulated the Treaty, has seemingly discouraged not a few Liberians. These evidently surmise that, by the terms of Article V. of the Treaty, Liberia has virtually become a French Protectorate. The citizens of Maryland County were especially active in opposing the ratification of the Treaty by the Liberian Senate. My impressions in reference to the affairs of Liberia in general are fully stated in the following extracts from an editorial in the *Weekly Record*, published at Lagos, West Africa:

Liberia, as representing negro repatriation and the result of it, is an important factor in the political problem of West Africa, forming, as it does, the nucleus of a momentum destined to exercise a most potent influence upon the country and people. The necessity of an independent Christian negro community in West Africa, not only as a fact, but as a factor in the activities of the age, must be apparent to every thinking mind; and the fact that the negro Republic has survived vicissitudes, many of which were sufficient to overwhelm it, would seem to point to its being designed for some especial purpose for which it is, as it were, providentially preserved. This circumstance, while tending to intensify interest in Liberia, should also serve to awaken its citizens to a sense of the great responsibility devolved upon

them of organizing and developing an enlightened system of independent government, and should stimulate them to the endeavor to make an honorable record for the possibilities of an enlightened negro nationality.

It must be admitted that in the past policy of Liberia there appears to have been wanting the idea which should have formed the leading principle of its government—that of identification and assimilation with the native tribes, and co-operation with them in building up a nationality; but, instead of this, the idea that prevailed with the colonists in America with regard to the native Indians appears to have gained ascendency with the Liberians, and has caused them to regard the natives as aliens and induced a feeling of estrangement toward them, blended with the foolish hope or expectation that they would be exterminated as were the Indians in America, and that their places would be rapidly supplied by accessions from the United States; but it is evident from events now transpiring in America that the intelligent and enterprising negro has no intention of leaving that country, with its possibilities—at least for material growth and the advantages for intellectual progress, a condition of things to which their labors have largely contributed —to come to a primitive country, where everything is to be done without the aid of facilities supplied by an advanced civilization, inasmuch as for some reason or other Liberians have thought it wise to exclude from their country the advantages of capital.

The feeling of alienation from the aboriginal population is deeply deplored by the thinking men; but it has, nevertheless, unfortunately shaped and is still shaping the policy of the nation. Some of them refer with an unpardonable vanity or pride to their conflict with the natives, and their superiority over them, which they have gained by the appliances of civilization. The repugnance of Liberians to the admission of capital is founded upon the erroneous idea that whatever tends to improve their material condition will reduce their political importance. This, however, is the bugbear of the politicians, who regard office for themselves as the *summum bonum* of life, and are afraid of any influence which will deliver the people from the spell of their sinister manipulations.

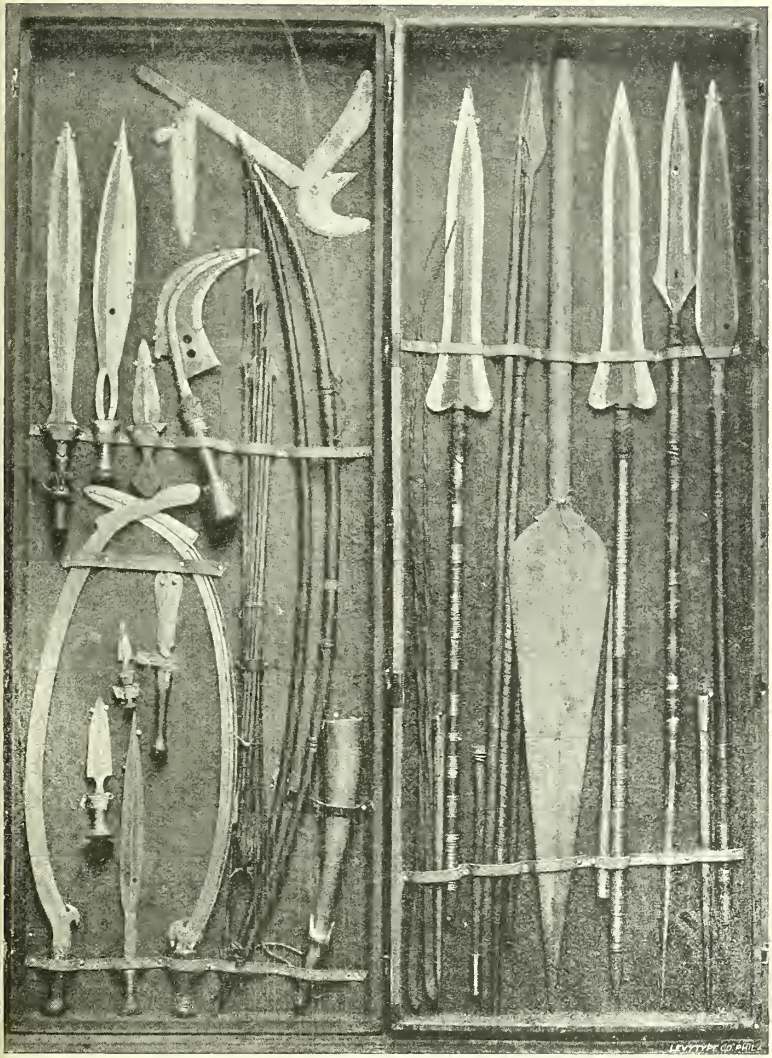
We cannot afford to look with indifference upon Liberia. Her influence, both in the interior and on the coast, has been far more potent in behalf of civilization than she is aware of. Many of her youth, both colonial and aboriginal, wander away to different parts of the coast, and bear with them the elements of civilization. Kroomen brought up in the families of Liberians show marked superiority, when compared with those who have not had such advantages.

The neglect of the payment of the Liberian loan of 1871 is the greatest drawback to foreign influence in behalf of the Republic. With interest unpaid for years, the capital has amounted to an enormous sum; but we believe that this very debt, if the Liberians had among them financiers who knew how to utilize it, might be made the instrument of great prosperity for the Republic A vast extent of coast and wide domain in the interior should afford the means for the easy settlement of the liability, which is less than a quarter of a million, and which after all is but a paltry amount for a nation.

Outsiders who are by no means unfriendly critics of the Republic think that the machinery of the government is rather too ponderous for a young nation, causing expenditures which, if applied to public improvement, would relieve the Republic of what appears to the most friendly eye not only as an incongruity, but an inconvenient and disastrous top-heaviness.

Touching the oft-repeated prediction that Liberia must eventually fail, Rev. Dr. Alexander Crummell, D. D., the present rector of St. Luke's Church, Washington, D. C., and who was a resident of Liberia for twenty years, in his work, "Africa and America," very appropriately says:

If any man of the commonest, simplest common sense will pause and consider the humble origin of Liberia; will call to remembrance the utter illiteracy of nine-tenths of its settlers; that these settlers (but children of knowledge) were transferred, in the brief circuit of a moon's change, from the ignorant plantations of America to the wilds of Africa; that for years there



WAR IMPLEMENTS.

Knives, Scimitars, Bows, Spears and Arrows, War Horn, Canoe Paddle.

was not a single scholar of their number to guide them in their governmental experiment; that they set up the standard of nationality in utter ignorance of the science of government and of politieal economy; that their nnmbers have never, at any time, reached twenty thousand persons, and they for the most part ignorant slaves; that sickness and suffering, poverty and death have been the constant visitants of every emigration to their fatherland; that their entire politieal life has been a ceaseless warfare, now with lawless and piratical slave-traders, now with barbarons and sanguinary tribes, now with brutal and unscrupulous foreign traders, and unecasingly with a pestilential clime—if, I say, he will take these facts into consideration, he will see not only that the sneer of failure is a contemptible and mendacious libel, but that Liberia is one of the marvels of modern history! yea, bnt little short of a miracle!

Liberia *is* poor, weak, and feeble. Her persistent life is ever a perpetual, but nevertheless an effectual, strnggle.

Never in the history of man has a nation been set up of such slender materials and of such poor resources, and that amid wild barbarism.

Liberia may yet die; but if she dies, the future historian, if he is just and honorable, will chronicle the fact with the candid avowal: "The wonderful thing about Liberia is that it ever reached national life; and only next to this is the fact that that life was as long-continued and as effeetive as it was."

The following from "The Americo-African Republic," by T. McCants Stewart, Esq., former Financial Agent for the Liberian College, and at present an influential lawyer in New York City, is in harmony with the above:

While regretting her weakness, let us not forget that the Republic of Liberia is a fact. Among the nations of the earth she is recognized and received. Her name is found everywhere in connection with the *status* or characteristics of other states. I take up a commercial work, and look at the list of nations that have vessels on the ocean; Liberia is there. I examine the

list showing the monetary units and standard coins of the different countries; Liberia is there. Her past career has not been altogether fruitless. Although a weak ally, yet she aided England in suppressing the slave trade; and she would, if she had sufficient strength or influence, totally destroy domestic slavery among the natives. She has given to hundreds of natives a knowledge of the English language; and, although it is spoken poorly, yet even far back into her interior it is possible to find some one among the aborigines who can speak our English tongue. She has also imparted to the natives what she could of her habits of industry, and she has given of her Christianity to many of them, some of whom are teaching and preaching unto their pagan brethren.

While I am no enthusiast over the Americo-African Republic, yet I could not truthfully say that it has existed to no purpose. I think that the planting of Liberia has helped to some extent the work of African civilization.

If in the future the United States Government should take a livelier and deeper interest in Liberia; if foreign capital should enter the country; if a national system of industrial education should be vigorously supported; if, as a result of these, the aborigines should be civilized and educated; and if an intelligent and hardy population from America should fuse with them, and plant and sustain settlements extending into the interior—then out of this Americo-African Republic which President Monroe planted civilizing and Christianizing influences shall sweep into the Soudan, throughout the Niger, and into the Congo; and under a mighty African ruler there will arise a stable and powerful Government of Africans, for Africans, and by Africans, which shall be an inestimable blessing to all mankind.

Sunday, December 2, about 7 A. M., I bid adieu to my kind and generous host and hostess, Mr. and Mrs. Henry Cooper, and, accompanied by Mr. Jesse Cooper, the son of the former, I board the British steamship "Africa," *en route* to Sierra Leone. On weighing anchor, our ship heads for a port about

twenty miles south of Monrovia, where we load a considerable quantity of pissava. On account of this detour, we do not reach Sierra Leone until the following Tuesday. A part of the ship's cargo is a full-grown ostrich, consigned to parties in Hamburg.

Tuesday, December 4, about 10 A. M., we anchor safely in Freetown harbor. Here I disembark, and proceed to the home of Rev. J. R. Frederick, Superintendent of Missions of the African Methodist Episcopal Church in the Colony of Sierra Leone. As it is the beginning of the dry season, and the rise of the Harmattan winds, and as I feel considerably debilitated, and as I am "blessed" with a small crop of tropical boils, I do not feel diposed to spend much time in moving around. On Wednesday evening I attend prayer meeting at Mt. Zion A. M. E. Church, and on Thursday afternoon meet the Sunday school of said church, and present it with a handsome silk banner, made in Philadelphia, Pa., in token of its liberality in contributing $30 to assist the A. M. E. Church Sunday School Union in paying for its property in Nashville, Tenn. In company with the Rev. Mr. Frederick I call on the Governor of the Colony, with whom I have a half hour's pleasant interview. I pay a visit to the Boys' Grammar School, and make a brief address to the students; also visit St. George's Cathedral.

I am indebted to Whitaker's Almanac (1895) for the following geographical and historical account of Sierra Leone:

The Colony of Sierra Leone consists of a peninsula ending in Cape Sierra Leone. The Cape lies in 8° 30′ north latitude and 13° 18′ west longitude. The settlement is about eighteen miles in length, by twelve in breadth, with an area of about 468 square miles. The settlement was first ceded to Great Britain in 1787 by native Chiefs. The name Sierra Leone, "mountain of lions," or, more correctly, "mountain of the lioness," is supposed to have been given to this peninsula because of a fancied resemblanee to a recumbent and nameless lion.

The actual existence of lions, or rather leopards, among the hills, the roaring of waves upon the shore, the noise of thunder upon the mountain top, have all been given as the origin of the name. Sierra Leone is a Crown Colony.

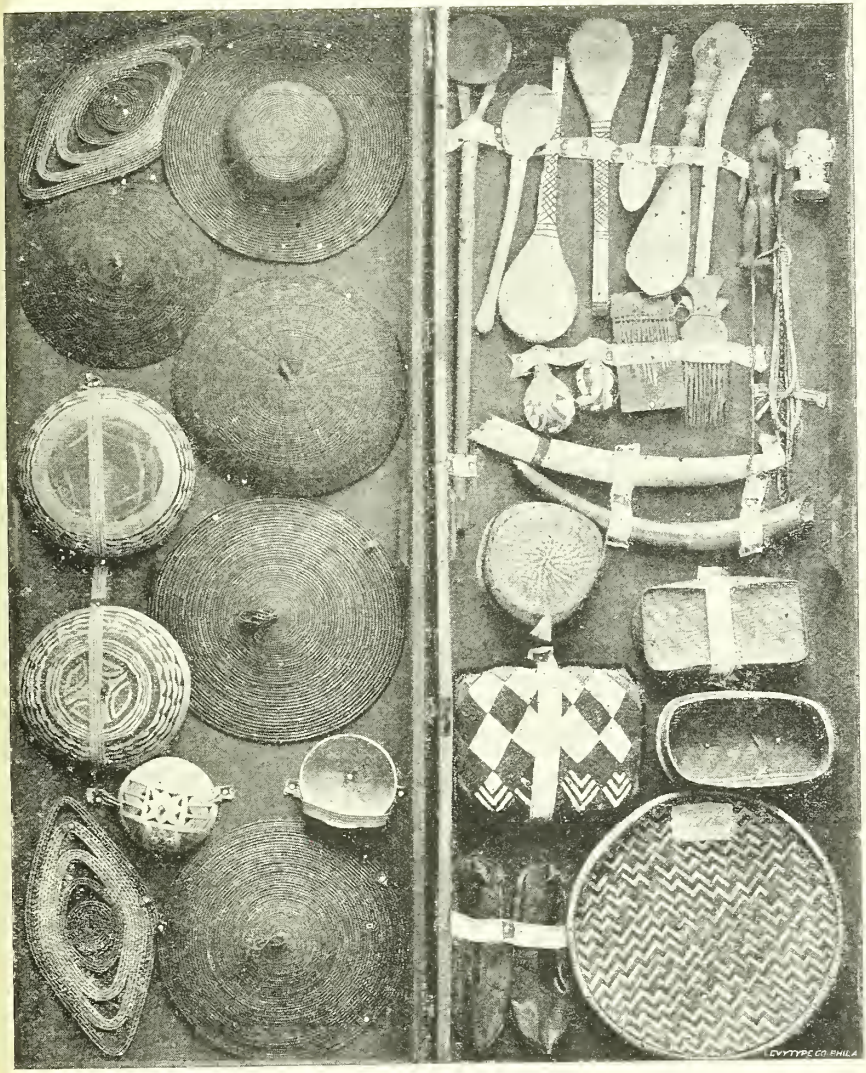
About 1561, or 1562, a hundred years after it was first sighted by Pedro de Cintra, John Hawkins eame there and earried off natives to the West Indies. Strange that the first spot where the English slave trade began in Africa should also be the first spot where it was abolished.

Freetown, the eapital of the Colony, lies at the foot of the hills on the northern shore of the peninsula. It faees the harbor, and looks to the north and northwest. Its streets are broad and well laid out, and its water supply is excellent.

The hills cut off the southwesterly sea breezes, and this eauses the town to be unhealthy.

The population of Freetown, whieh is really the only town in the Colony, was 30,000 at the last census. Of this number 210 are Europeans, the rest natives. It is one of the Imperial eoaling stations, and as such is fortified and garrisoned It is headquarters of the West India regiments on the West Coast of Africa, and it is in telegraphie eommunication with all parts of the world. Its distance from England is over 3,000 miles. The mean annual rainfall is over 150 inehes per year. The year is divided into the wet and dry seasons, lasting from May till October, and from November till April.

The products of Sierra Leone are limited, owing to the faet that one-sixth of the resident population are traders. However, some ginger, rice, and eassava are produeed, besides vegetables for home eonsumption.



DOMESTIC ARTICLES.

Mats, Calabashes, Hats, Spoons, Ladles, Basket, Cap, Harp, Beads, Pin Cushion, Small Elephant Tusks, Tray, Shoes, Ivory Cup.

The chief exports of the Colony are palm kernels, rubber, cocoanuts, palm oil, gum copal, rice, and hides.

Most of the colonial revenue is derived from custom dutics.

The standard of currency of the Colony is British sterling.

There is great diversity in religion at Sierra Leone. Christians, Mohammedans, and Pagans are all well represented. Mohammedanism is said to be growing faster than Christianity, although in 1891 there were said to be 41,000 Christians.

The Christian denominations represented are the Church of England, the Wesleyans, the Free Church Methodists, and the African Methodists, with a few Roman Catholics.

Most of the elementary educational work is done by private schools, some of which are subsidized by the Government. The present system of education in the Colony dates from 1882. More advanced education is given at Freetown High Schools and at the Training College of the Church Missionary Society, at Fourah Bay, which is affiliated to Durham University, in England.

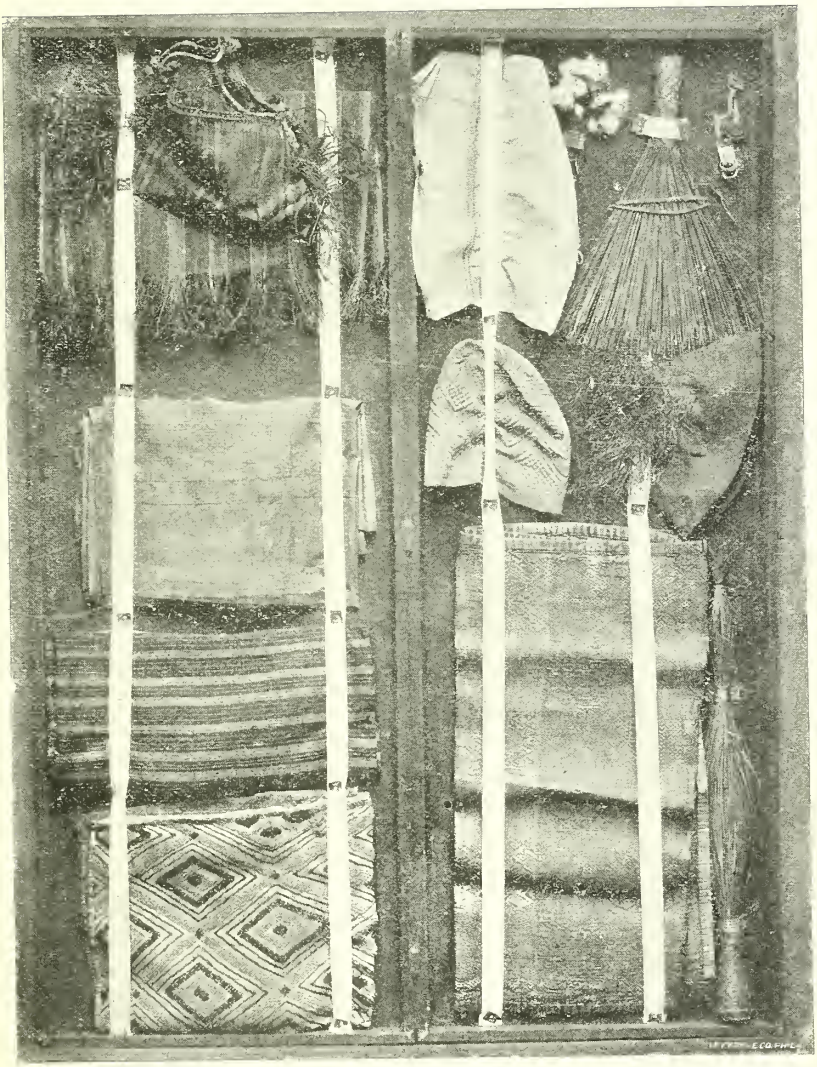
Monday, the 10th, about 5 P. M., I leave the harbor of Freetown, per the steamship "Bakana," of the British and African Steamship Company, for Liverpool, Eng., after a cruise of two months and three weeks along the West and Southwest Coast of Africa.

Sunday, December 17, about 2 P. M., we drop anchor at Las Palmas, Grand Canary, and remain about five hours loading fruit. We find the British steamship "Cabenda" anchored here, and on inquiry learn that the following Americans are aboard *en route* to the West Coast: J. W. Hott, D. D., Bishop of the Church of the United Brethren of Christ, Cedar Rapids, Iowa; Rev. and Mrs. A. F. Howard, Michigan; Miss Cornish, Ohio; Miss Eaton, Los Angeles, Cal.—all ticketed to Sierra Leone, and

Mr. and Mrs. Isbey, of Sumter, Miss., destined for Lagos. It is an interesting party, and though I am glad to meet them, and freely chat with them for a half hour, I experience a subdued feeling of sadness when I reflect that they have left home and native land—all of them to work for Africa's redemption, and, perhaps, most of them to die for it. These are heroes of whom the world knows but little. In my heart of hearts I most sincerely commend them to the favor and protection of Almighty God.

December 25, at early morn, our journey to Liverpool is ended, and all aboard are eager to get ashore. It is a veritable "nasty day"—cold and raining. The custom officials have evidently caught the good cheer of Christmas times, and so allow us to depart with as little delay as possible. In a brief time I am seated beside a blazing fire in a room at Laurence's Hotel.

Wednesday, January 3, after ten days of suffering from the effects of the change from the equatorial to the temperate region (and that in the midst of winter), I embark on the steamship "Teutonic" for New York, which place we reach Wednesday, January 10, 1895, about 9 A. M. At 4.30 P. M. of the same date I take a train for Philadelphia, where I remain until 4.30 P. M. of the next day, when I start for Nashville, Tenn., where I arrive at 9 P. M. the evening of the 11th, after an absence of 147 days, during which I traveled 2,500 miles by land and 18,500 miles by sea, without



DOMESTIC ARTICLES.

Cloth of Bark Fibre, Wild Cotton, Whisp Broom, Caps, Congo Money, Mats, Ivory Finger Rings.

meeting with a storm, or even a squall, and without a single mishap of any kind.

A great change "came o'er the spirit of my dreams" while abroad. Most certain it is that civilization is a plant of slow growth, and equally certain it is that the "fittest will survive."

A word as to the voyage. A journey can now be made to the West and Southwest Coast of Africa quite as comfortably as it can be made between New York and Liverpool. All of the steamships with a carrying capacity of 3,000 tons and upward are new, and fitted with all the conveniences of modern ocean travel, such as electric lights, smokingroom and library, ladies' saloon (separate and apart from the ladies' cabin), cold storage, etc. Passengers for the West Coast can embark at Liverpool, Hamburg, and Havre; and for the South-west Coast at Liverpool, Antwerp (direct route to the Congo), Havre, Hamburg, and Lisbon.

Elder Dempster & Co., 14 Castle Street, Liverpool, are the general agents of the British and African Steamship Navigation Company, Limited, and of the African Steamship Company. These two companies maintain a fleet of fifty-three steamships with an aggreate carrying capacity of 121,555 tons. The fare for the round trip from Liverpool to St. Paul de Loanda is $270 first-class.

The facilities for making observations as to the influences of civilization on the West and Southwest Coast of Africa are fully sufficient. There

are no points of civilization away from the coast line and the river courses.

I unswervingly pursued the objects which impelled me to make the journey, and it was indeed interesting and instructive. I brought home a large number of photographs, the work of native photographers; also many curios. I especially value my collection of war implements.

In the language of the uncivilized African when he has completed a discourse, "This palaver be finished."

THE END

APPENDIX.

DETAILS OF MY AFRICAN VOYAGE.

West and Southwest Coast.

[The table refers to the outward voyage, and was kindly furnished by the chief engineer, Mr. J. J. Irving.]

OUTWARD VOYAGE OF THE STEAMSHIP "BENGUELA" FROM LIVERPOOL TO ST. PAUL DE LOANDA.

PORTS.		1894.	Miles Between Ports.	Miles from Liverpool.	Stoppages. Days.	Hrs.	Min.
Liverpool,	Dep.	Sept. 5th, 9.50 a. m.					
Sierra Leone,	Arr.	18th, 5.45 a. m.	3010			7	31
	Dep.	1.16 p. m.					
Sess Town,	Arr.	20th, 11.10 a. m.	440			1	36
	Dep.	12.40 p. m.					
Grand Sess,	Arr.	2.35 p. m.	18			2	51
	Dep.	5.26 p. m.					
Accra,	Arr.	22d, 7.30 p. m.	511	3979		14	15
	Dep.	23d, 9.45 p. m.					
Lagos,	Arr.	24th, 10.25 a. m.	230	4209		3	15
	Dep.	1.40 p. m.					
Fernando Po,	Arr.	26th, 9.35 a. m.	361			22	25
	Dep.	27th, 8.00 a. m.					
Victoria,	Arr.	11.35 a. m.	30			14	50
	Dep.	28th, 2.25 a. m.					
Cameroons Bar,	Arr.	8.30 a. m.	50			6	40
	Dep.	3 10 p. m.					
Cameroons,	Arr.	5.10 p. m.	10	4660	4	..	40
	Dep.	Oct. 2d, 5.50 p. m.					
Cameroons Bar,	Arr.	6.20 p. m.	10			11	25
	Dep.	3d, 5.45 a. m.					
Batanga,	Arr.	3.40 p. m.	80			14	5
	Dep.	4th, 5.45 a. m.					
Waterfall Bar,	Arr.	6.20 a. m.	5			2	50
	Dep.	9.10 a. m.					
Batta,	Arr.	4.30 p. m.	62			5	15
	Dep.	9.45 p. m.					
Ukaka,	Arr.	5th, 9.40 a. m.	75			2	.
	Dep.	11.40 a. m.					
Eloby,	Arr.	12.15 p. m.	4			4	35
	Dep.	4.50 p. m.					
Gaboon River,	Arr.	6th, 2.10 a. m.	60			3	40
	Dep.	5.50 a. m.					

Gaboon,	Arr.		7.35 a. m.	10	4880		8	25	
	Dep.		4.00 p. m.						
N'gove,	Arr.	7th,	4.05 p. m.	198			8	45	
	Dep.	8th,	12.50 a. m.						
Setta Cama,	Arr.		7.40 a. m.	35			1	40	
	Dep.		0.20 a. m.						
Loango,	Arr	9th,	7.40 a. m.	197			6	45	
	Dep.		2.25 p. m.						
Quillo,	Arr		3.35 p. m.	10			20	35	
	Dep.	10th,	12.50 p. m.						
Black Point,	Arr.		3.15 p. m.	20			1	5	
	Dep.		4.20 p. m.				5		
Anchorage,	Arr.	11th,	1.05 a. m.	....			5	45	
	Dep.		6.50 a. m.						
Cabenda,	Arr.		7.30 a. m.	65			9	..	
	Dep		4.30 p. m.						
Shark Point,	Arr.	12th,	1.00 a. m.	45	5435		4	50	
	Dep.		5.50 a. m.						
Banana, .	Arr.		7.10 a. m.	10			1	20	
	Dep.		8.30 a. m.						
Malilla,	Arr.		11.30 a. m.	21			6	40	
	Dep.		6.10 p. m.						
Shifting Anchorage,	Arr.		6.30 p. m.	....			6	45	
	Dep.	13th,	1.16 a. m.						
Anchorage,	Arr.		1.35 a. m.	....			4	10	
	Dep.		5.45 a. m.						
Shifting Anchorage,	Arr.		7.45 a. m.	....			5	15	
	Dep.		1.00 p. m.						
Anchorage,	Arr.		6.45 p. m.	....			10	55	
	Dep.	14th,	5.40 a. m.						
Boma,	Arr.		8.05 a. m.	36			2	55	
	Dep.		11.00 a. m.						
Binda,	Arr.		1.10 p. m.	25			19	5	
	Dep.	15th,	8.15 a. m.						
Noqui,	Arr.		11.10 a. m.	20		1	18	30	
	Dep.	17th,	5.40 a. m.						
Matadi,	Arr.		7.00 a. m.	7½		1	7	35	
	Dep.	18th,	2.35 p. m.						
Boma,	Arr.		6.50 p. m.	52½		1	18	..	
	Dep.	20th,	12.50 p. m.						
Banana,	Arr.		5.00 p. m.	57				10	
	Dep.		5.10 p. m.						
Loanda,	Arr.	21st,	3.45 p. m.	184	5614		22	35	
	Dep.	22d,	2.20 p. m.						
Stopping time on outward voyage						19	20	38	

All on River Congo.

Left Liverpool outward Sept. 5, 1894; arrived St. Paul de Loanda Oct. 21, 1894.

On the homeward voyage, in addition to the above places, stops were made at Ambriz, Ambrizette, Muculla, Musera, Nyanga, Landana, Mayumba, Cape Lopez, Bibindi, Rio del Ray, and Monrovia. The time occupied in making the voyage from Liverpool and return was three months and twenty days, including a stop of ten days at Monrovia and six days at Sierra Leone.

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