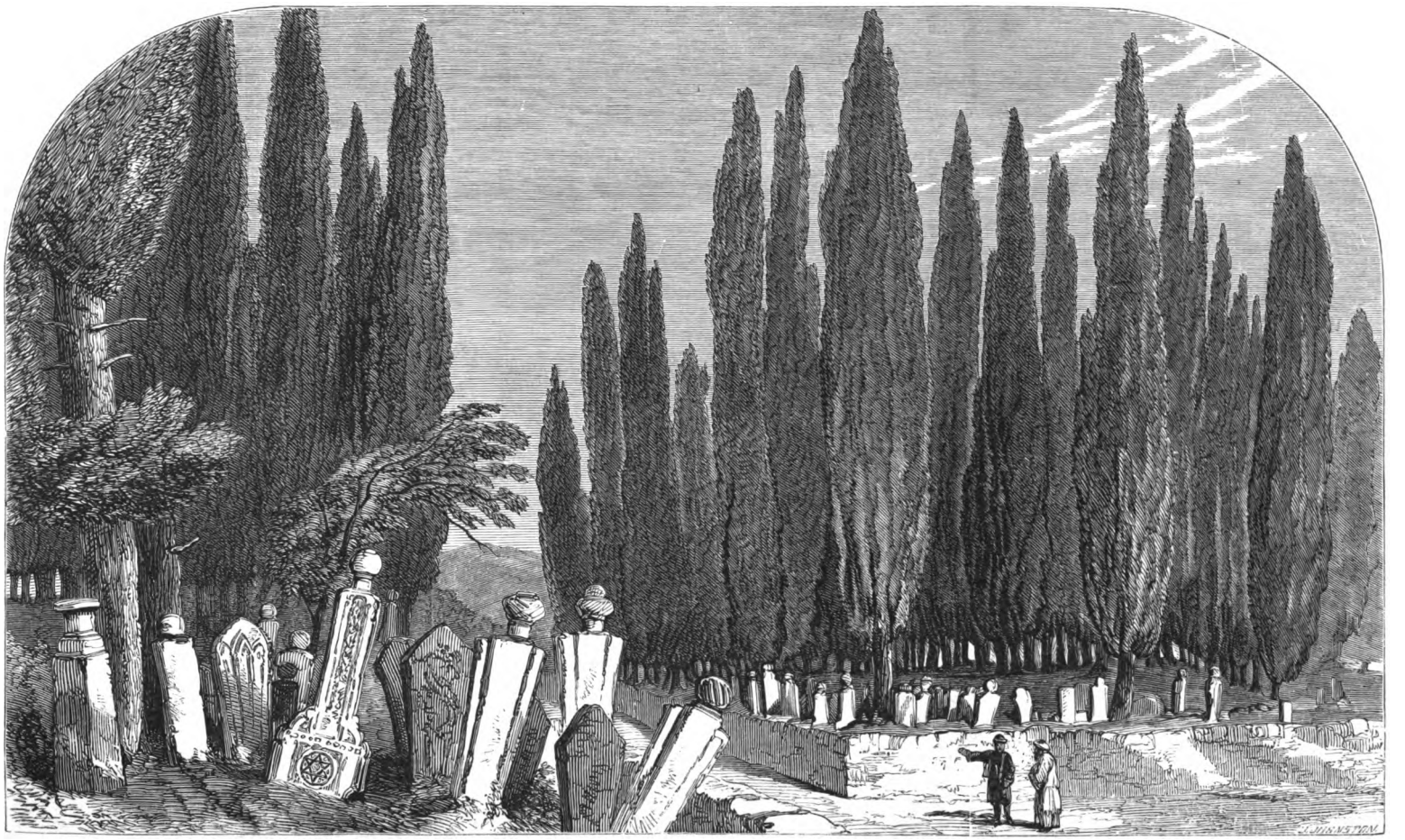
are profusely decorated with images of Gautama Buddha in various attitudes. The tombs, too, often bear epitaphs: some, reciting the merits and good works of the deceased; how he recited one, two, or even three thousand of the canonical books. Others expressive of trust in Buddha,—"There is nought like Buddha; there is none like him."

Yet are the Japanese singularly open to instruction. In fact, there is no people equal to them in preparation for knowledge. "The people are universally taught to read, and are eager for information. Education is universal throughout the empire; and the women of Japan, unlike those of China, share in the intellectual advancement of the men, and are often well versed in their native literature. The higher classes have a knowledge of the geography and the contemporary history of the rest of the world. They receive, through the Dutch, periodical publications from Europe, and some of these are translated and published. Thus they can talk of railroads, telegraphs, and daguerreotypes, even before they have seen them. They know the history of Washington and of Buonaparte."

Surely, this state of preparedness is a singular and a striking feature in the case. Without this, we might regard the enlightenment of so great and so distant an empire as a work requiring half a century. But the electric wire is already laid, and nothing but the spark from heaven is needed, to carry "the message of peace" from one end to the other of the empire of Japan.

Digitized by Google

Digitized by Google



SMYRNA: THE CEMETERY.

Digitized by Google

ASIA MINOR.

THE CEMETERY AT SMYRNA.

THERE is a peculiar impressiveness about the burial-places of the Turks, with their dark cypresses massed together, and singular-looking tombstones standing erect from the ground, and varying in height from 2 feet to 14. "The stone over a male has always a turban of particular kind, peculiar to the rank of the deceased. If the tenant of the grave be a female, the top is bevelled on both sides to a point. Some of these stones are free of any paint or gilding, while others are covered with both; but all of them contain the name, &c. of the deceased, with some extract from the Koran, carved in the Arabic character. The Turks never knowingly open the same grave twice; hence the extended nature of their burial-grounds."*

Mohammedism, and its empire at Constantinople, are alike decaying. It was a wonderful sign of the times when, in 1853, the Czar of the vast and growing empire of Russia frankly spoke in political correspondence of the Turkish empire as "the sick man," and proposed plans for its quiet interment.

Dr. Reid says, "In that country, go where you will, the tombstones stare you in the face. Whether you walk through the crowded street or the lonely wilderness; whether on the top of the hill or the depth of the valley; all places seem to have been the resting-places of the dead; and Constantinople, with its suburbs, seems to be built on a large burial-ground." And this external appearance rightly exhibits the death which is within. Thirty years ago, Lamartine wrote, "Turkey is perishing for want of Turks." All Asia Minor, Syria, Arabia, &c., are falling into decay and becoming desolate.

* Reid's "Turkey and the Turks," p. 186.

Digitized by Google

Remedies are indeed being applied; but for Mohammedism such remedies are "worse than the disease." Step by step reforms are conceded by the Ottoman government which open Turkey to Christianity. At the very opening of the reign of the present Sultan, in 1839, a Tanzimat was established by the Hatti-Sheriff of Gülhanie, which proclaimed equal toleration to all religions. Then came a special firman in favour of the Jews. In 1847 an imperial decree was issued, recognising native Protestants as constituting a separate and independent community; and in 1856, the Hatti-Humaioun conceded to all Christians equal rights and privileges with their Mohammedan fellow-subjects.

And thus the way was opened for a wide and open declaration of the Gospel. The American Board of Missions has chiefly used this opening. "The first Evangelical Church was constituted in Constantinople in July 1846. The present number of churches is twenty-three." "Native Protestant communities have been regularly organised in more than forty places within the Armenian mission; and there are nearly eighty towns and villages in the Ottoman empire where Protestants are found, and where, in most cases, Protestant services are held every Sabbath-day.

Another remarkable fact must be added. A few years back, the open sale of the Turkish Scriptures to Turks, would have been stopped by the bastinado or the bow-string. Now, on the bridge there constantly stands in open day a colporteur, who cries out to all, "Holy book!—take it, take it!" Other colporteurs, in their rounds, find that they can sell more Turkish Testaments than anything else. "One day a Turk bought a Bible in the dépôt, remarking, 'This book belongs to us,—we took it when we took Constantinople; but we thought nothing of it then, and the English have since printed it.'"

It belongs not to us to prophesy; and hence we shall not pretend to foresee whether the Eastern Antichrist will perish by the sword or by famine; whether Turkey will fall into the hands of Russia, or cease to be Mohammedan. But sure we are that the faith of the False Prophet is coming to an end, and that its cemeteries only prefigure its fast-approaching fate.

Digitized by Google

Digitized by Google

THE YORUBA COUNTRY: A PALAVER.

Digitized by Google

AFRICA.

THE YORUBA COUNTRY: A PALAVER.

THE progress of the Gospel in Abbeokuta, and other parts of the Yoruba country in Western Africa, has been, for eight or ten years past, one of the most pleasing features in the operations of the Church Missionary Society. There has been a cordiality and earnestness in the reception of the message in those districts, which naturally inspires the most reasonable hopes of a great result. The accompanying sketch of what is called "a Palaver," is naturally connected with a passage in one of Mr. Hinderer's missionary journals. He says:—

"I was much pleased to-day with what the Chief was doing to give me a quiet, and, if possible, an undisturbed Sabbath in the house and church. He has a monkey tied to one of the trees in the street, on the north side of the church; and as the street is very much frequented, the fellow sometimes caused us much disturbance at church, through people playing with him. The Chief therefore put the monkey into his yard to-day, and promises to do so every Sunday. Many people came to the Chief early this morning with PALAVERS, and wanted him to sit with his elders, judging; but he refused, saying, 'It is white man's holy day to-day, therefore I want to be left alone: you must come to-morrow.'"

This custom of deciding small disputes, or questions of debt or property, by a summary hearing before a chief or magistrate, is common under various forms and different names, among most half-civilized nations. In all countries under Mahomedan sway, except in the great cities, something of the kind is generally found. Probably it may be traced back to the most ancient periods. We find it in

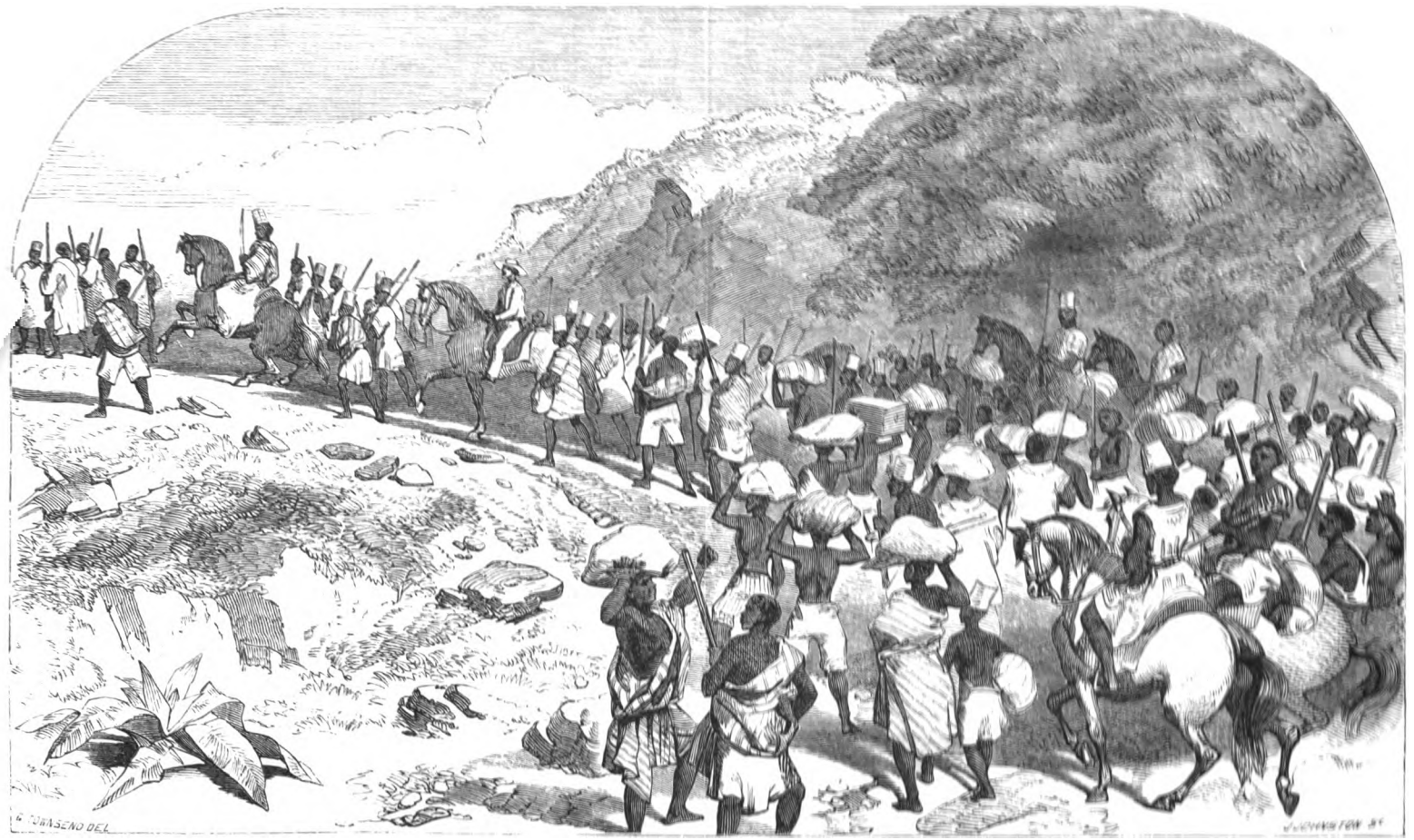
Digitized by Google

Jethro's advice to Moses, in the eighteenth chapter of the book of Exodus :—

"Thou shalt provide out of all the people able men, such as fear God,—men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee."

Digitized by Google

Digitized by Google



THE YORUBA COUNTRY: A JOURNEY TO IBADAN.

Digitized by Google

AFRICA.

THE YORUBA COUNTRY: JOURNEY TO IBADAN.

The Yoruba country is a land "devoured by strangers;" laid waste by the slave-trade. When Captain Clapperton visited it in 1825 he found many pleasing features of civilization—"a country well-cultivated and beautiful, rising into hill and dale; the roads leading through plantations of millet, yams, alavances, and Indian corn." In the towns he found the markets "well supplied with cotton, country cloths, provisions, and fruit." He saw three dye-houses in full work, with upwards of twenty vats in each. He travelled sixty miles in eight days, with heavy baggage, and ten relays of carriers, without losing so much as the value of a shilling. "In every cleft of the hills, wherever there appeared the least soil, were cottages, surrounded by small plantations of millet, yams, or plantains, giving a beautiful variety to the rude scenery."

But even then slave-wars had begun to prevail, and when Lander, five years later, retraced the same track, the flames of lawless rapine had gained increasing strength. Now, many parts of that formerly thriving country are in desolation. Emere and Kesi, Ilugun, Owu, and many other towns, now exist only in recollection. Their strong and extensive walls remain, but the voice of man is heard no more within their precincts.

Abbeokuta is a place of refuge, where the fugitives from many a dwelling have gathered together, finding a brief and doubtful safety in their assembled numbers. But the savage warriors of Dahomey howl against them, and one long and ferocious attack has scarcely been repelled when we find the amazons of Gezo, king of Dahomey, more ferociously bent on Abbeokuta's destruction. Ibadan

Digitized by Google

is a town almost as populous as Abbeokuta, and situated about fifty miles further from the coast. Mr. Hinderer, encouraged by his success at Abbeokuta, earnestly desired to see this neighbouring town. He joined a caravan of traders, with a few soldiers, who were proceeding to Ibadan. But the quarrels between the two—the soldiers exacting reward, and the traders complaining—so grieved and annoyed him, that more than once he left them, and set forward alone; when both soldiers and traders followed and joined him, for very shame.

At last, on the fourth day, he reached the ferry of the small river Onno, four miles from Ibadan, at nine o'clock in the morning. Here he halted, and waited for the coming up of the caravan. He sent messengers to the town to salute the chief. In three hours they returned, with messengers from the chief, to conduct him into the town. On their way great numbers of the people, hearing of the missionary's approach, went out to meet him; and when at last he reached Abere, the head chief, the first word that the latter spoke was, that a visit from a white man was the greatest honour that he had ever received. A lodging was soon assigned to him, and before night he found himself comfortably housed. He adds, "I am continually visited by small and great; by rich and poor; and am greatly in want of a little fresh air; for if I try to get a little outside, I am immediately surrounded by a throng, rushing from all quarters."

Digitized by Google

Digitized by Google

THE YORUBA COUNTRY: A SCENE ON THE BANKS OF A RIVER.

Digitized by Google

AFRICA.

THE YORUBA COUNTRY: A SCENE ON THE BANKS OF A RIVER.

THIS now-favoured country lies about thirty or forty miles to the north-west of the Niger river, on the western coast of Africa. Its population consists of various tribes:—Pulohs, Haussas, Kanikes, and Yorubas. The whole number using the Yoruba tongue has been estimated at three millions.

One striking peculiarity in the Yoruba country is a result of the slave-trade, and of the wars and rapine which it fosters. The villages fall into ruin, and the people crowd together into great towns, where mutual defence is easy, and the attacks of a party of slave-traders would be quickly repelled. These towns are all surrounded by clay walls, about five feet high, with ditches, and heavy gates, which are closed every evening. The market-place is the chief object of attraction in the town; and it usually presents a large open area, shaded with trees, and studded over with open sheds, which are occupied all the day by women engaged in the sale of their merchandize.

The evening hour is the most exciting. Half an hour before sunset come thronging in all classes of the population; men, women, girls, travellers, farmers, artisans, all hastening to buy and sell.

As the night draws on every woman lights her tiny lamp, and the market-place shines with countless stars. The commodities are of every kind; meat, fowls, fish, grain, vegetables, calico, shirting, velvets, caps, turbans, boots and shoes.

The houses of the Yorubas, like those of Italy and many Euro-

Digitized by Google

pean towns, are turned inward, so as to present nothing externally but walls, and to give entrance from an interior court.

The centre of missionary operations in the Yoruba country is the little independent kingdom of Egba, and especially its chief town, Abbeokuta. This province, fifty years ago, contained about three hundred small towns and villages; all of which were destroyed by the civil wars and the slave-traders; until, at last, the whole remaining population were driven to take refuge in the town of Abbeokuta, where their assembled numbers have enabled them to resist and repel even the forces of Dahomey itself. It was a critical moment for the Egba tribe, when, in 1846, two widely different applications came to them from the sea-coast; one from the slave-dealers, the other from the missionaries of Sierra Leone; and they had to decide between the two. Happily, the testimony of the liberated Negroes from Sierra Leone, who could bear witness to the kindness they had experienced at that place, prevailed; and the missionaries, conducted with rejoicings to the city, have ever since found there a permanent abode.

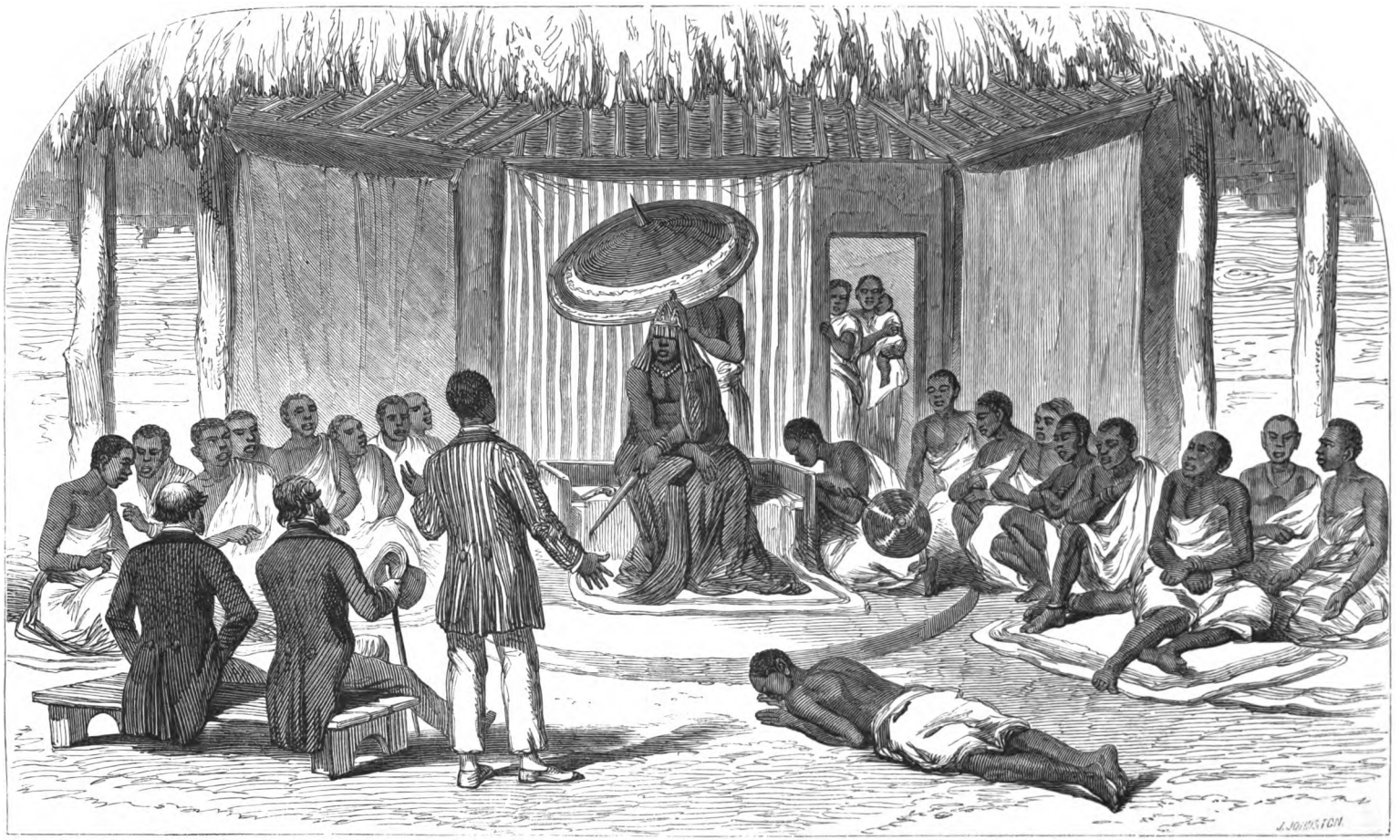
In May, 1858, Abbeokuta was visited by Dr. Davis, R.N., Medical Officer of the Niger Expedition, who thus mentions his visit in his official report;—

"May 23. Rode on early to Atade: breakfasted at the house of a black man, agent of the Church Missionary Society. About 3 P.M. I entered Abbeokuta, a city which quite came up to all the expectations raised by what I had read of it . . . . . I met Consul Campbell at Mr. Townsend's; and I soon felt at home with him and Mr. and Mrs. Townsend. In the evening we went to church; the service was conducted and the sermon preached in the Yoruba language by Mr. Townsend. I was much struck with the good singing and the hearty responses of the crowded congregation."

The Church Missionary Society has seven stations in the Yoruba mission; with seventeen schools. The communicants are 894; and there are 814 scholars under instruction.

Digitized by Google

Digitized by Google



WEST AFRICA: INTERVIEW WITH THE KING OF OFIN.

Digitized by Google

AFRICA.

WEST AFRICA: VISIT TO THE KING OF OFIN.

The Ijebu country lies between that of Yoruba and the Niger. The King of Ofin is a chief ruler in that part of Africa; and as the Yoruba mission lay on one side and the Niger mission on the other, it was plainly expedient to seek his friendship, and if possible, to gain an entrance for missionaries into the Ijebu territory. With this view, in 1854, and again in 1855, visits were paid to the king; first by Dr. Irving, afterwards by the Rev. S. Crowther. The engraving represents Dr. Irving's interview; but shortly afterwards Dr. I. was removed by death. The following December, Mr. Crowther paid another visit.

Dr. Irving's visit was one of great usefulness. Peace was established between the Egbas and Ijebus; and a Christian Visitor was promised to Ofin. Again, before his death, Dr. Irving visited the king, but found himself obliged to remove the Christian Visitor on account of the state of his wife's health. Several messages were sent by the king for another visitor, but nothing could be done until, in December 1855, the Rev. S. Crowther visited Ofin from Lagos. He writes:—

"Dec. 18. Started early this morning for Ofin. We arrived there about five o'clock P.M. over a very bad road. The oluwo received us kindly, and lodged us in the large shed where the Court is kept, and provided for our refreshment. When it was dark he introduced me to the king, who had an interview with us in his private yard. He was very glad to see me, and expressed his regret for the death of Dr. Irving; inquiring after Mr. Hinderer, and wishing to know if Mr. Gollmer was returning again.

Digitized by Google

"Dec. 19. After breakfast we had an another interview, when I entered more directly upon missionary business. He said he was almost without hope of seeing any one coming to him again, but would be glad to receive another teacher, and would give us a piece of ground to build on, and hoped we should soon fulfil our promise.

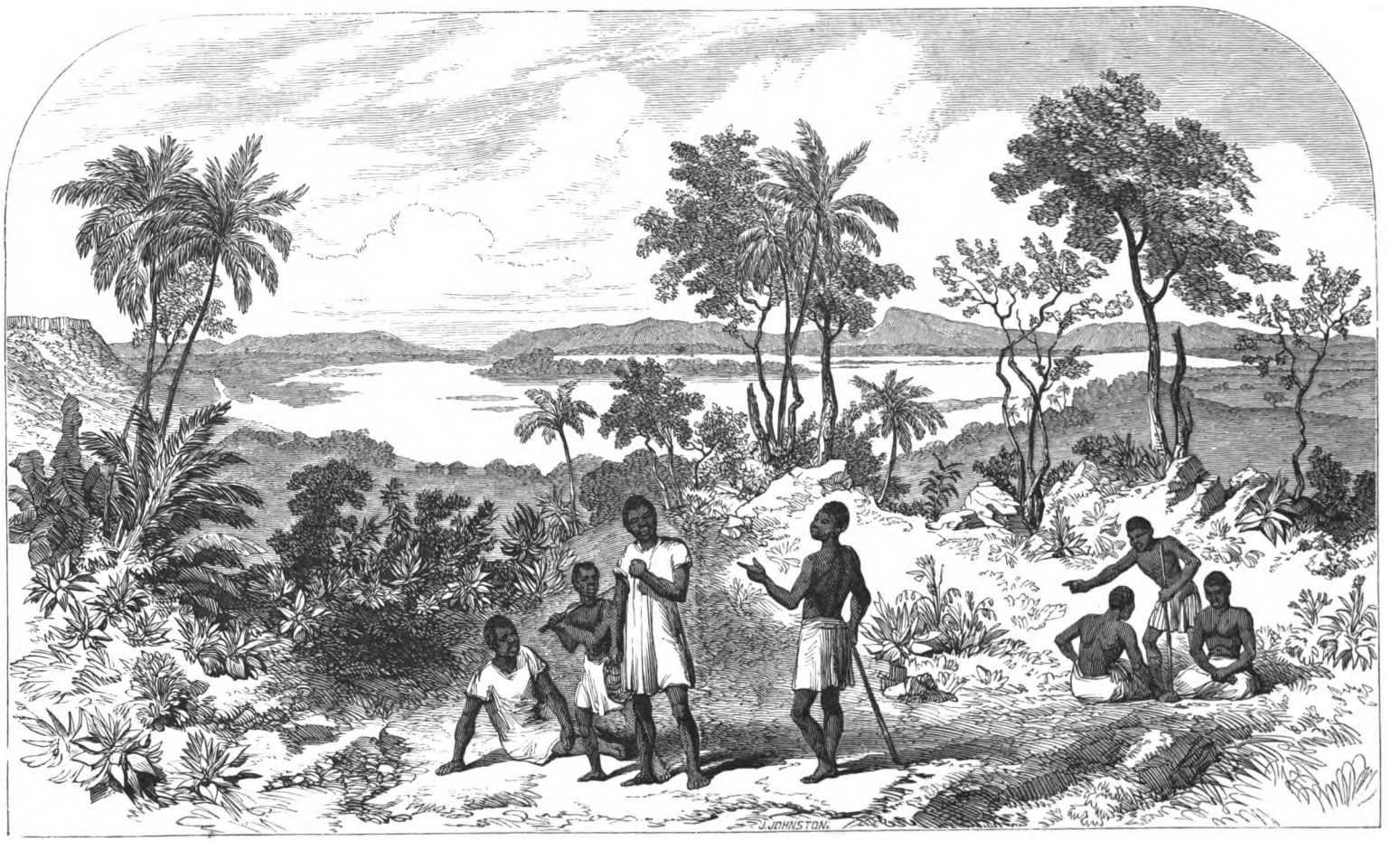
"After returning to our lodging, the oluwo suggested that we should visit the elder chiefs of the town, which we did with the king's messenger; after which the king sent me a fine sheep and two heads of cowries for my entertainment.

"Towards three o'clock I expressed my intention of leaving for Ikorodu, when the king said he was sorry I was going away so soon; he expected I should spend at least three days with him. I told him how limited my time was, and that other matters must be reserved for my next visit."

Thus, in all parts of Africa—East, or West, or South—does Ethiopia now seem to "stretch out her hands unto God," and "a great door and effectual is everywhere opened."

Digitized by Google

Digitized by Google



THE CONFLUENCE OF THE NIGER AND TSHADDA.

Digitized by Google

AFRICA.

CONFLUENCE OF THE NIGER AND THE TSHADDA.

The Niger is the great river of the slave-districts of Western Africa. In 1841 a noble effort was made, by a special expedition fitted out by the Government, and regarded with especial interest by the Queen and the Prince Consort, to plant the beginning of civilization, peaceful industry, and legitimate trade, in that unhappy land; in the hope that, by such means, the chiefs and leading men might be induced to exchange their predatory and murderous habits for the pursuits and legitimate gains of peace. But a terrible disappointment frustrated all these hopes. It was on the 15th of August, 1841, that the expedition entered the river, and on the 5th of September fever showed itself in all the three vessels. Perseverance was shown to the utmost, and not until scarcely hands were left to work the vessels did they unwillingly return. The sacrifice of life on this occasion was terrible; and the idea of proceeding in this way was laid aside for more than a dozen years.

But the motives and inducements for another attempt were so clear and so strong, that in 1854 a fresh endeavour, with new precautions and upon a new plan, was resolved upon. Instead of urging their course up the Niger to the utmost practicable extent, it was resolved to attempt the Tshadda, another large river, which unites with the Niger at a distance of some 300 or 400 miles from the sea. Other changes also were made and new precautions adopted; and the result, so far as health and safety were concerned, was altogether of a different character from that of the unfortunate effort of 1841.

The expedition of 1854 entered the Niger one month earlier than that of 1841. The green wood which was carried in the steamers

Digitized by Google

in 1841, and which it was feared might have caused a miasma to be formed on board the vessels, was shifted, in 1854, into the attending canoes. From whatever cause the improvement may have arisen, that improvement, or rather contrast, was a very remarkable one. The mortality on board the steamers in 1841 was almost unprecedented; while in 1854 Mr. Crowther could write, "It is one hundred and one days since we entered the river, and *no death has taken place* in the expedition."

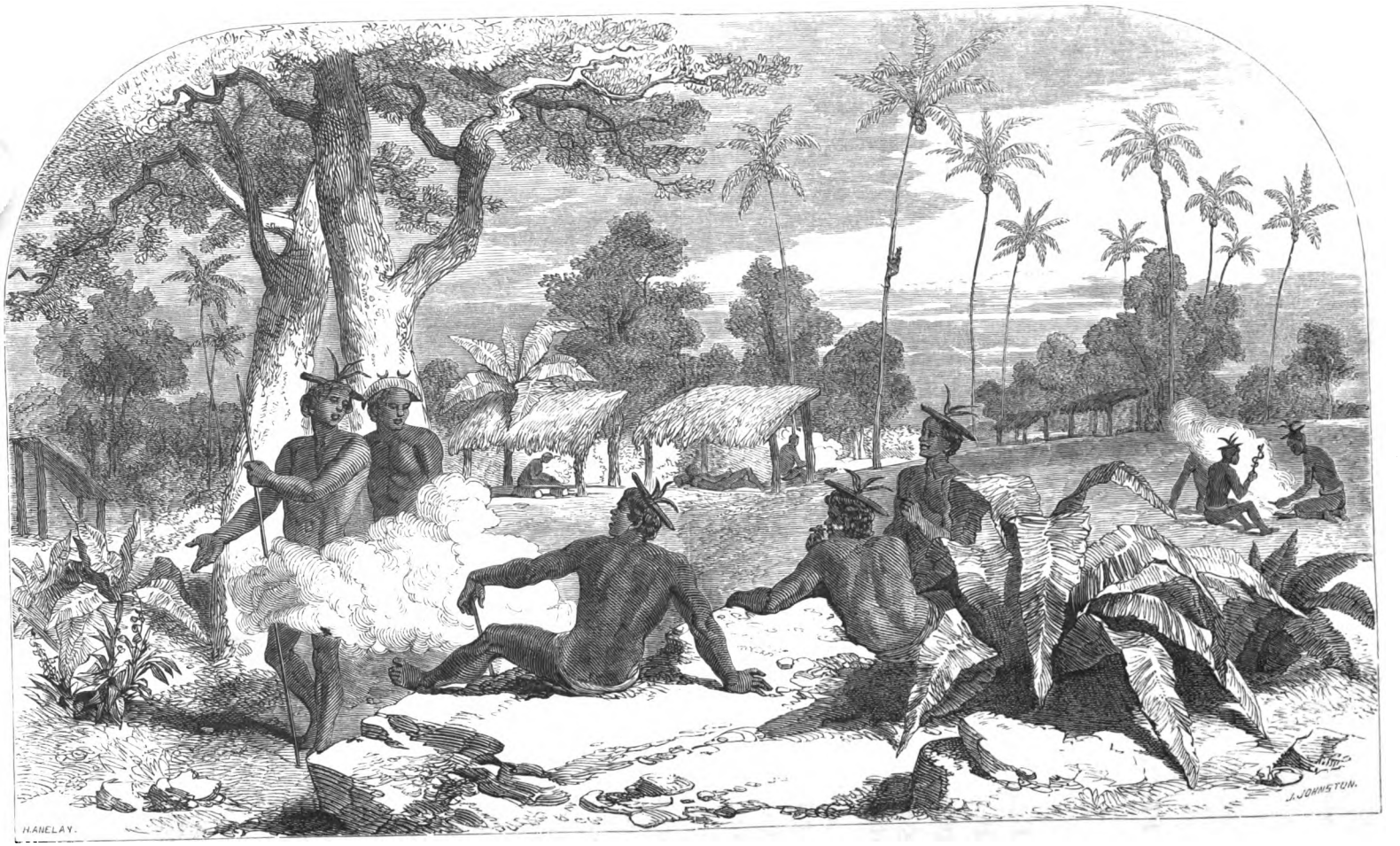
Entering the mouth of the Niger on the 11th of July, 1854, the Tshadda was reached on August 7. It is this point of the journey which is shown in the annexed engraving. Here the expedition came into the Igbira country, and soon found on all sides proofs of the ravages of the atrocious slave-trade. "The poor people are continually harassed and hunted by the Filatas, the chief pests of this part of the country." On the 18th the expedition entered the Doma or Djuka country. Here the people were so alarmed at the sight of white men, and so fearful of being seized and made slaves, that all communication was impossible. Here a tribe of man-hunters, called the Phula, is the terror of the country. "They make yearly incursions into the Mitshi country, and the outskirts of the Doma country, and carry off captives." "Thus a magnificent country, of about forty miles, remains a wilderness without inhabitants."

On the 22d of September the expedition reached Hamaruwa, and Mr. Crowther paid a visit to the sultan or prince of that country. After which the return voyage was commenced, and the mouth of the river was reached on the 6th of November. On reaching the confluence of the two rivers on the 23d of October, the vessel was surrounded by people anxious to trade. To this point several surrounding nations have easy access, and their eagerness to sell their commodities, and to obtain European articles, was very remarkable.

The way being now made clear, native teachers have been stationed at this point; and a philanthropic merchant has begun to cultivate a regular trade with the inhabitants.

Digitized by Google

Digitized by Google



FERNANDO PO, AND THE EDEEYAHS.

Digitized by Google

AFRICA.

FERNANDO PO AND ITS ABORIGINES, THE EDEEYAHS.

FERNANDO Po is an island of volcanic origin, lying in the Bight of Biafra, near the equator, on the western coast of Africa. It has many peculiarities and advantages,—mountains, bays, abundance of wood, good water, wild animals, fish, &c. But it has one great drawback—its close proximity to the very centre of the slave-trade.

Its aboriginal inhabitants have usually been termed the Boobies, or Bubies; and men have commonly adopted the hasty supposition, that such a name must have some reference to their mental condition. Whereas the very opposite is the fact. Instead of being the lowest, or among the lowest, of the tribes of Africa, the Bubies, or as more properly called, the EDEEYAHS, are perhaps nearly the first among the various peoples of that quarter of the globe. The New Zealander is hardly a finer sample of the human savage than the EDEEYAH.

In physical conformation these people are generally well-made and muscular, with an average height of five feet six inches. The Edeeyah face is generally round, with the cheek-bone not so high, the nose less expanded, the lips thinner, and the mouth better formed, than most of their neighbours on the mainland of Africa. The skin, too, is of an olive or brown shade; the hair is silky rather than woolly; the countenance open and good-natured; and the eye expresses intelligence.

In their own rude way they are generous and hospitable to strangers. Among themselves they are humane and kindly disposed. They are brave, but forbearing, and reluctant to shed blood. Their battles are not attended with cruelties, and their religious rites are

Digitized by Google

never tainted with human blood. Neither foreign nor domestic slavery is tolerated; indeed, a spirit of freedom and independence is observable in their looks.

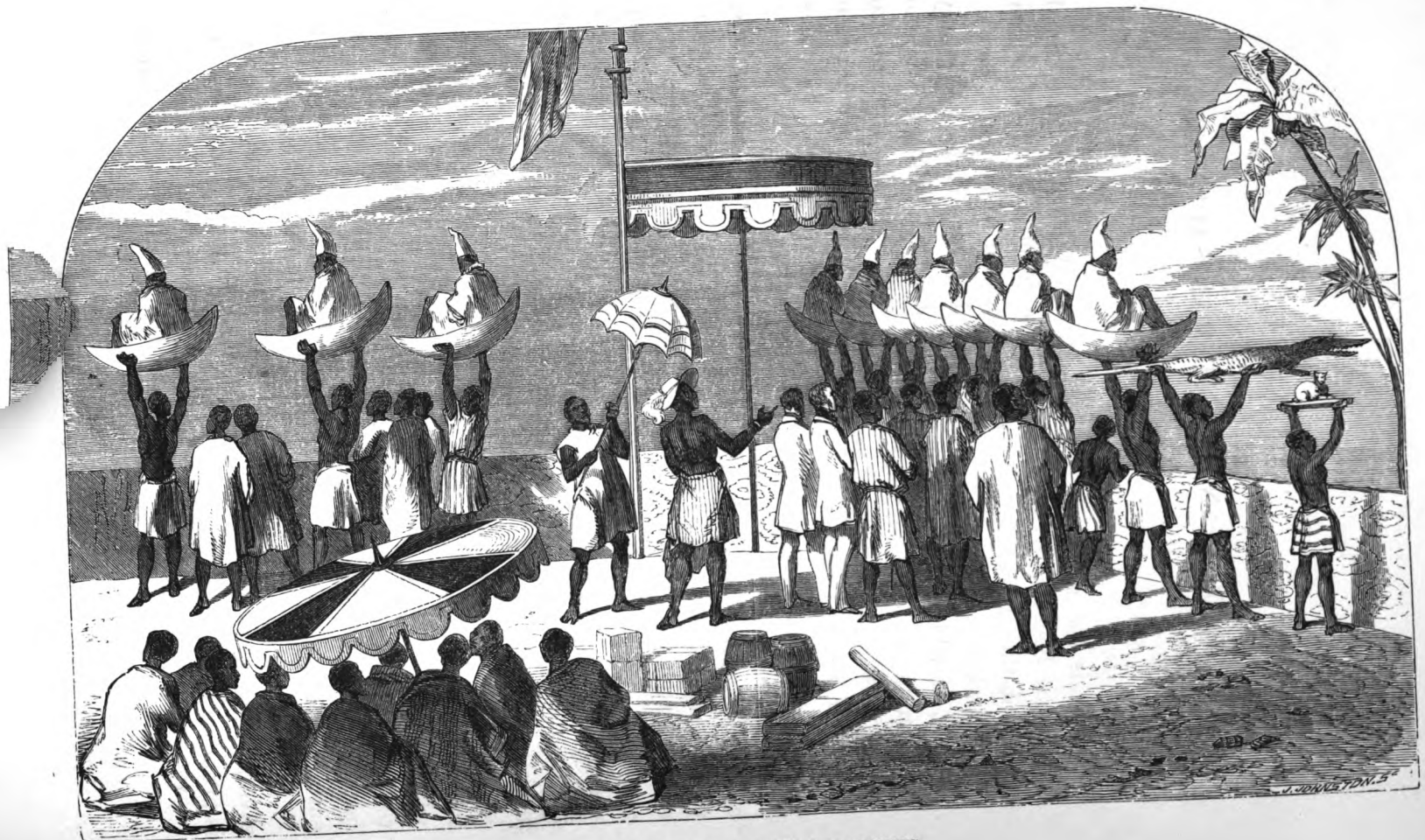
There are about fifteen towns and villages in different parts of the island. The religion of this strange people is a form of Paganism; while at the same time they believe in, and worship as the supreme object of their adoration, a Great Spirit, whom they call Rupi, and whom they assert to be the Almighty Ruler of the world.

On the mainland, opposite Fernando Po, there are missionary stations of the American Board; and of the United Presbyterian Church. The island itself is occupied as a station by the Baptist Missionary Society of England.

Since this sketch was taken, Fernando Po itself has become a point possessing new interest; from the philanthropic enterprize of a British merchant, Macgregor Laird, Esq., who has resolved on attempting the establishment of a regular trade up the Niger and Tshadda rivers; of which trade Fernando Po will naturally become the centre and entrepôt.

Digitized by Google

Digitized by Google



DAHOMEY, AND ITS HUMAN SACRIFICES.

Digitized by Google

AFRICA.

DAHOMEY AND ITS HUMAN SACRIFICES.

DAHOMEY is the great military monarchy of Western Africa. Small in itself, it becomes terrible by its entire devotion to works of conquest and slaughter. It is a huge association of human tigers.

The whole population of this formidable state is said to be only 200,000, of which no more than 20,000 are free. But probably no kingdom in the world possesses so large an army in proportion to its numbers. The military force of Dahomey consists of 5000 men and 9000 *women;* and of this force the most savage and ferocious portion is that of the women.

These female soldiers are all armed with long Danish muskets, and short swords and clubs. Their appearance on one of the grand parade-days is described as very striking. "The regiments, on entering the square, take up different positions, where they seat themselves on the ground, waiting to be summoned to the king's presence. Each regiment, on being commanded to advance, forms in irregular column, and the officers, who are distinguished by coral necklaces and superior dresses, advance before the troops, and kneel and utter many protestations of valour;—such as, 'We are men, and not women; we will conquer or die.' They also declare where they wish the torrent of war to be next directed. At the review of 1850, Abbeokuta was thus pointed out:—'Give us Abbeokuta! Attahpahm is destroyed; give us Abbeokuta! As grass is cut down to clear the road, so will we cut off the Abbeokutans.'

"The king has great pride in his army, and often turned to us," says Mr. Forbes, "as the amazons went through their evolutions: he is proud of these female guards, who in every way rival the males."

War is the main resource of the Dahomeans. The king's

Digitized by Google

exchequer is furnished by the produce of slaves captured on these warlike expeditions. The soldiers are clothed and fed at the expense of the king and the chiefs; but they receive no pay except as a reward for the prisoners they capture, or the skulls they bring home.

The great Annual Feast of Dahomey consists of too many ceremonies to be here described. A single scene is exhibited in the engraving,—the Human Sacrifices.

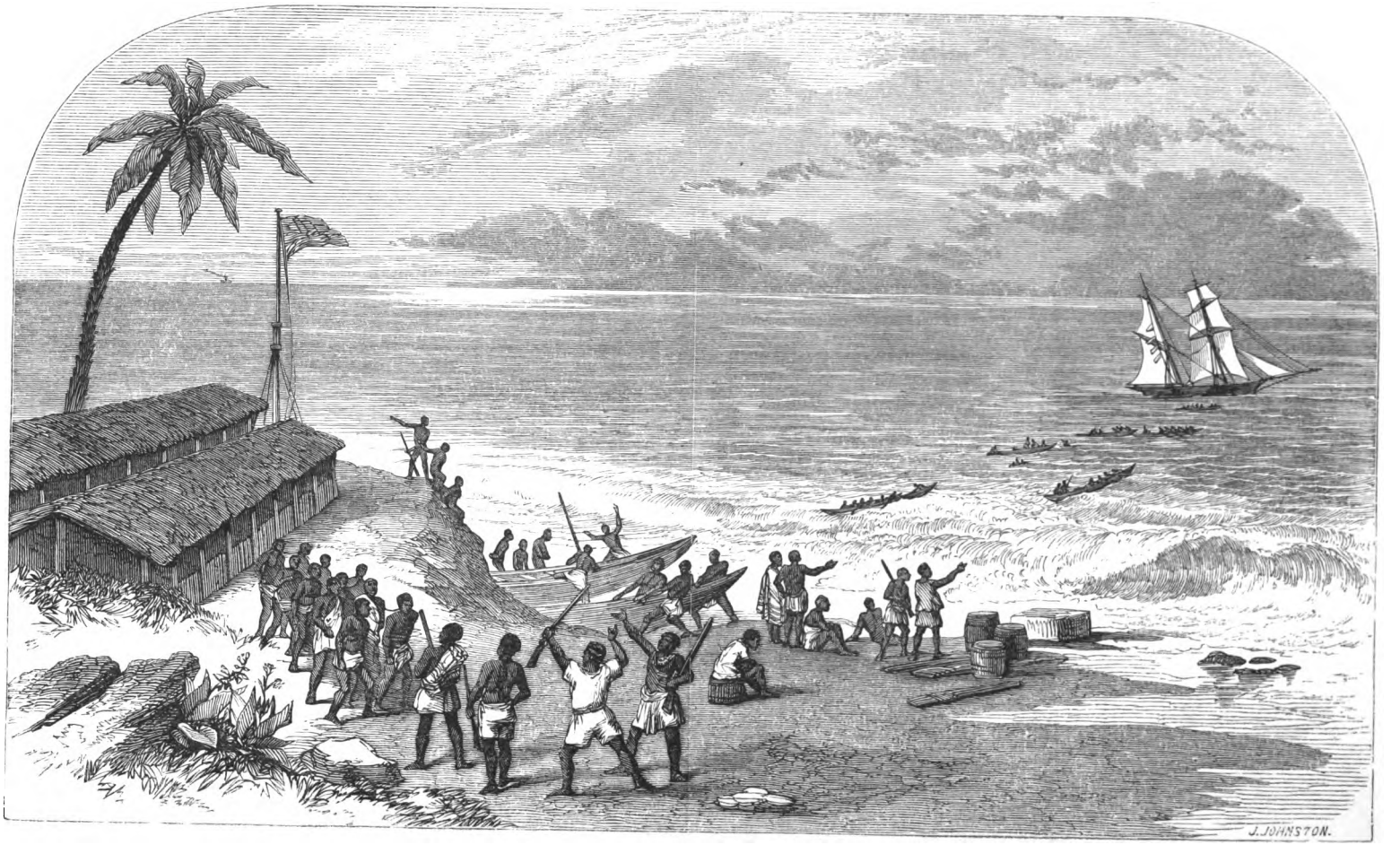
A large platform is erected in the centre of the market-place. It is decorated with tents and banners, and the king takes his place in the centre. A large distribution of cowries, tobacco, and other gifts, is made by the king to the waiting multitude. Then are brought forward the victims.

On the occasion when Mr. Forbes was present, fourteen unfortunate prisoners, Attahpahms, were thus produced. The prisoners were lashed hand and foot, and tied in small canoes and baskets, dressed in clean white dresses, with high red caps, and were borne above the heads of the people to the platform. They met the gaze of their murderers with a coolness which was truly astonishing. Ten of these human offerings, with an alligator and a cat, were guarded by male soldiers; the other four by amazons.

Three or four of these poor victims were ransomed by Mr. Forbes and Mr. Beecroft; but the rest could not be saved. Immediately under the royal stand stood seven or eight fell ruffians, armed with clubs and swords, grinning horribly. The victims were held high in the air, and the king made a speech, telling his people that of his prisoners he gave a portion to them, as his father had done. The first was then lowered and stripped of his clothes, and the foot of the basket placed on the parapet. The king then lifted the other end, and the poor creature was thrown forward. Before he could well have reached the ground, clubs and swords from all sides had done their work, and the body was dragged to a pit at some distance, where it was left for birds and beasts of prey. And some of the assistants in this brutal massacre, be it remembered, were *women!*

Digitized by Google

Digitized by Google



WEST AFRICAN COAST: SHIPPING SLAVES.

Digitized by Google

AFRICA.

THE SLAVE-TRADE: SHIPPING SLAVES.

With the slave-trade for a subject, it is difficult to know where to begin, or where to end. Countless volumes have been written on its atrocities; but not the tenth, nor the hundredth part, will ever be known, till the great accounting-books shall be opened, and "the grave shall give up her dead."

The engraving which accompanies these pages has the peculiar value, that it is a *portrait from life*. The view was taken upon the spot. And there is nothing of exaggeration about it. It merely represents what must take place when human beings are bought and sold like cattle or beasts of burden.

The peculiar interest which attaches to these subjects at the present moment arises from the fact, that the slave-trade has, within the last few years, experienced a great increase. Cuba increases her demands for slaves, and the Southern States of America are beginning to clamour loudly for a resumption of the trade in slaves. Meanwhile England has, for several years past, relaxed in her active opposition.

According to official computation, the number of slaves introduced into Cuba in the year 1854 amounted to 7673, and if an addition of one-third be made for unreported landings, the total for that year would exceed 10,000. But for 10,000 slaves actually landed, we must put down, probably, 15,000 as shipped in Africa;—such is the mortality of the passage, and of other circumstances connected with it.

And how are these multitudes supplied? A single instance will answer this question. "During the course of 1855 the people of Ibadan invaded a country called Efon, near the Niger, and after

Digitized by Google

meeting with considerable resistance, succeeded in sweeping off the whole population, to the number of about 10,000. A missionary, the Rev. J. A. Maser, journeying from Abbeokuta to Ibadan in April, met some of these poor sufferers, slave-boys of about the age of fourteen years, of the Efon tribe, who were being driven down to the coast for sale."

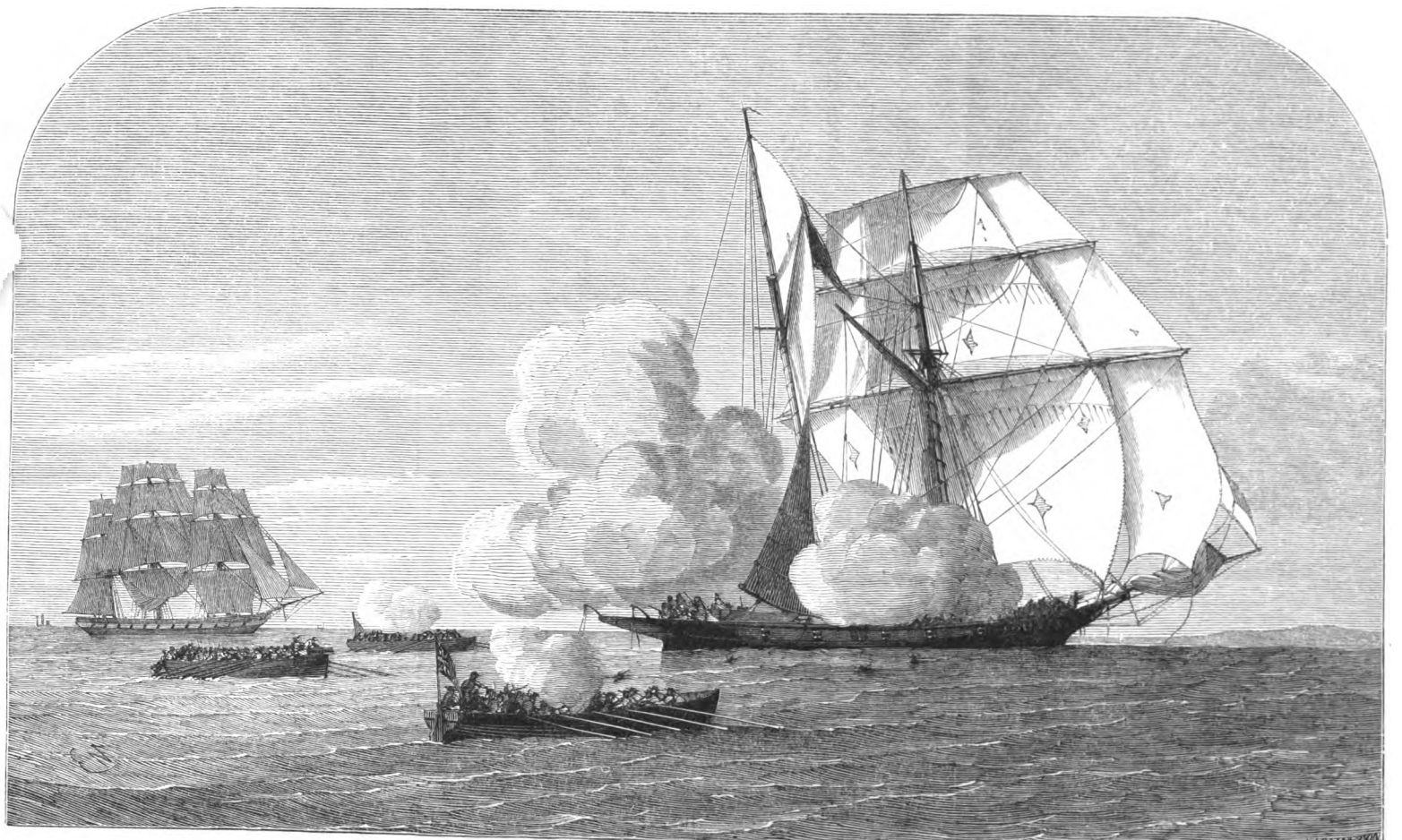
Satanic is this trade, not only in the actual misery which it inflicts, but still more in the peace, and industry, and happiness, which it destroys. Consul Hutchinson thus writes from Fernando Po:—

"I am very much afraid that our Government is not aware of the immense extent to which commerce could be developed in Western Africa. When I state that twenty-eight rivers empty themselves into the Bight of Biafra, within my jurisdiction, and that from one of these rivers alone above 16,000 tons of palm-oil were produced last year, you may imagine what a mine of wealth is waiting development; especially when I add, that only *five* of this number are open for regular trading."

We rejoice to add, that since Mr. H. thus wrote, Mr. Laird's plans have been matured and brought into operation; and the attention of the chiefs and the people is being drawn to objects of legitimate industry and trade. In March, 1859, Mr. Crowther wrote:—"In Abbeokuta a cotton-cleaning factory is now at work, with twenty saw-gins, and a screw-press; and four Manchester merchants have visited the place, to buy as much cotton as Abbeokuta can produce."

Digitized by Google

Digitized by Google



WEST AFRICAN COAST: CAPTURE OF A SLAVE SHIP.

Digitized by Google

AFRICA.

THE SLAVE-TRADE: CAPTURE OF A SLAVE-SHIP.

We have here one of the natural concomitants of the slave-trade; —actual warfare between the friends of humanity and the dealers in human flesh and blood.

During the year 1854 there were captured, off the western coast of Africa, seven vessels engaged in the slave-trade; six of them with slaves on board. But such captures are insignificant, indeed, when compared with the multitudes of slaves who are successfully carried off. The reduction, of late years, of the British cruisers on that coast, has given fresh courage and boldness to the dealers in slaves.

And the profit on these atrocious enterprizes, as on all smuggling transactions, continues to be very great. Negroes are obtained on the coast of Africa, at from 10 to 40 dollars per head; *i.e.* in English money, a man may be bought for from *two* to *eight* pounds: but in Cuba, as much as from 300 to 800 dollars may easily be obtained for each. So that a cargo of 500 slaves, well bought and well sold, will realize a profit of more than 100,000 dollars, or 20,000*l.*, even if the vessel be sacrificed to effect a landing!

So long as myriads of men exist, whose sole object in trade is to *get money*, by *any* means,—so long will profits like these be sure to draw both buyers and sellers into the market. The only *human* means that we can perceive for suppressing this diabolical trade is, that of a large increase of the British preventive squadron.

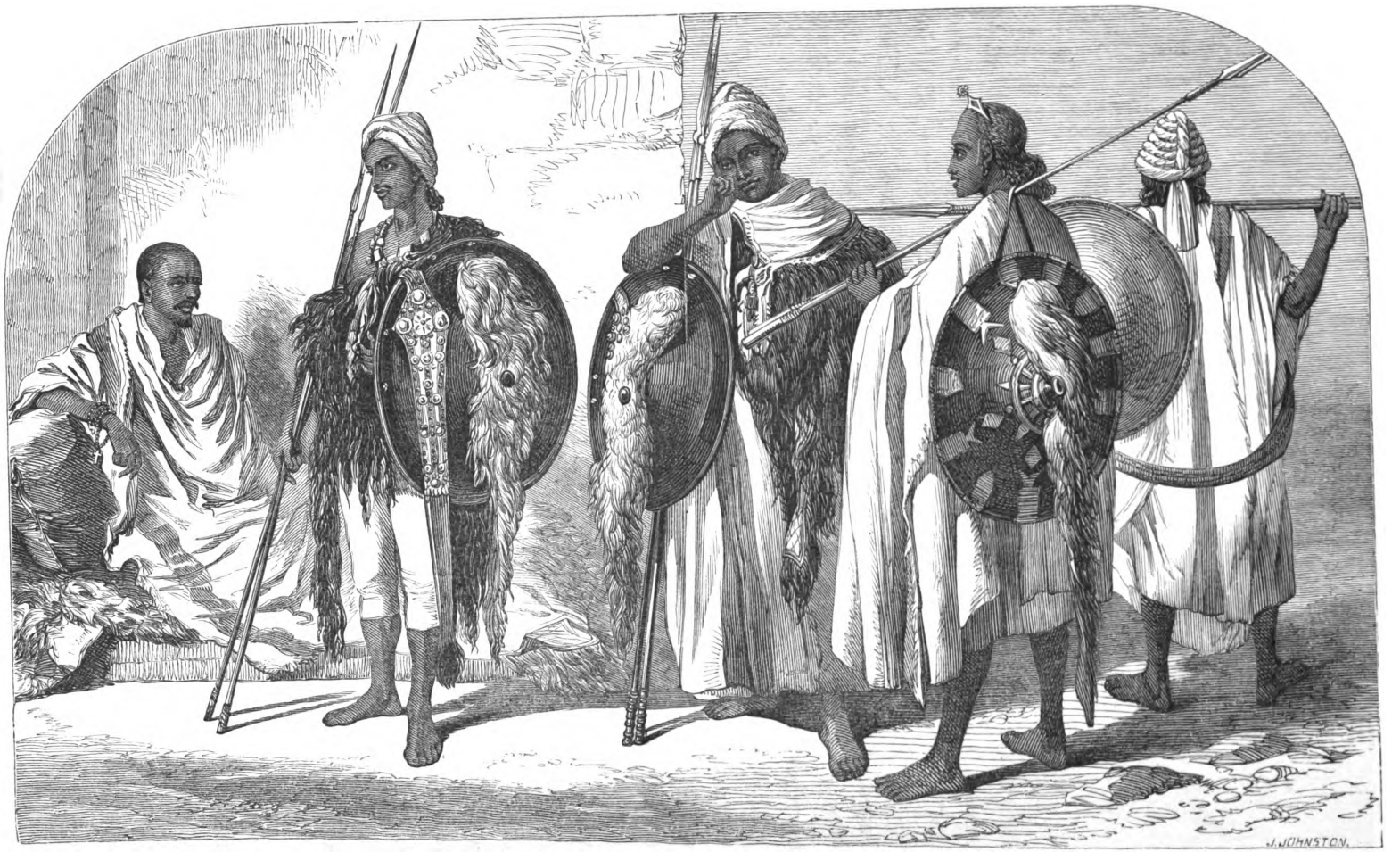
But Divine Providence can work out, with the greatest ease, results which statesmen and legislators toil in vain to achieve. The chief enemies of the human race in this matter, are, the Spaniards of Cuba, and the Southern States of America. And neither of these

Digitized by Google

powers, at this moment, is in any circumstances of ease or safety. The foundations of both are crumbling and giving way. The slave-system in America loses ground daily; it is increasingly felt to constitute a vast internal source of weakness and peril. Meanwhile, Spain herself is in helpless decrepitude, and will probably lose her hold upon Cuba, whenever she is involved in any European quarrel.

Digitized by Google

Digitized by Google



ABYSSINIANS.

Digitized by Google

AFRICA.

ABYSSINIAN PRIESTS AND SOLDIERS.

THE eastern side of the African continent has long been an object of interest to the promoters of Christian missions; but it has hitherto disappointed many well-meant efforts. So long since as 1830, the present Bishop Gobat of Jerusalem, with his colleague, Mr. Kügler, visited Abyssinia, and resided there for a considerable period. In 1838 the opposition of the native priesthood, aided and fomented by the agents of Rome, succeeded in driving away this mission. In 1839 a new attempt was made. Dr. Krapf and Mr. Isenberg, acting on an invitation given by the King of Shoa, visited Adowah, and remained, the one for a few months, the other until 1842, when he left for Egypt.

Peculiar difficulties have always obstructed missionary effort in Abyssinia. The slave-trade, here, as everywhere else, finds Christianity its uncompromising foe; and hence, very naturally, hates and opposes it. The deteriorated Christianity of Abyssinia, too, which consists mainly in external rites and the worship of Mary, is sure to come into collision with any simple declaration of the Gospel. And Romanism, which has long regarded Abyssinia as destined to become her own, actively assists and promotes the opposition, either of the slave-traders, or of the native priesthood.

Still, a happy change has taken place. In 1842 the machinations of the Romish missionaries succeeded in closing the door against Dr. Krapf and his coadjutors. Now, the Romish missionaries are themselves expelled, and the door for Protestant effort is once more opened. In January, 1855, Dr. Krapf resolved on making one more attempt, and on approaching Abyssinia he learnt that Oubie, the

Digitized by Google

former ruler, who was under Romish influence, had been defeated and dethroned, and that a new king, Theodoros, had been proclaimed, one of whose first acts was to banish the Romish missionaries, and to forbid them ever to return.

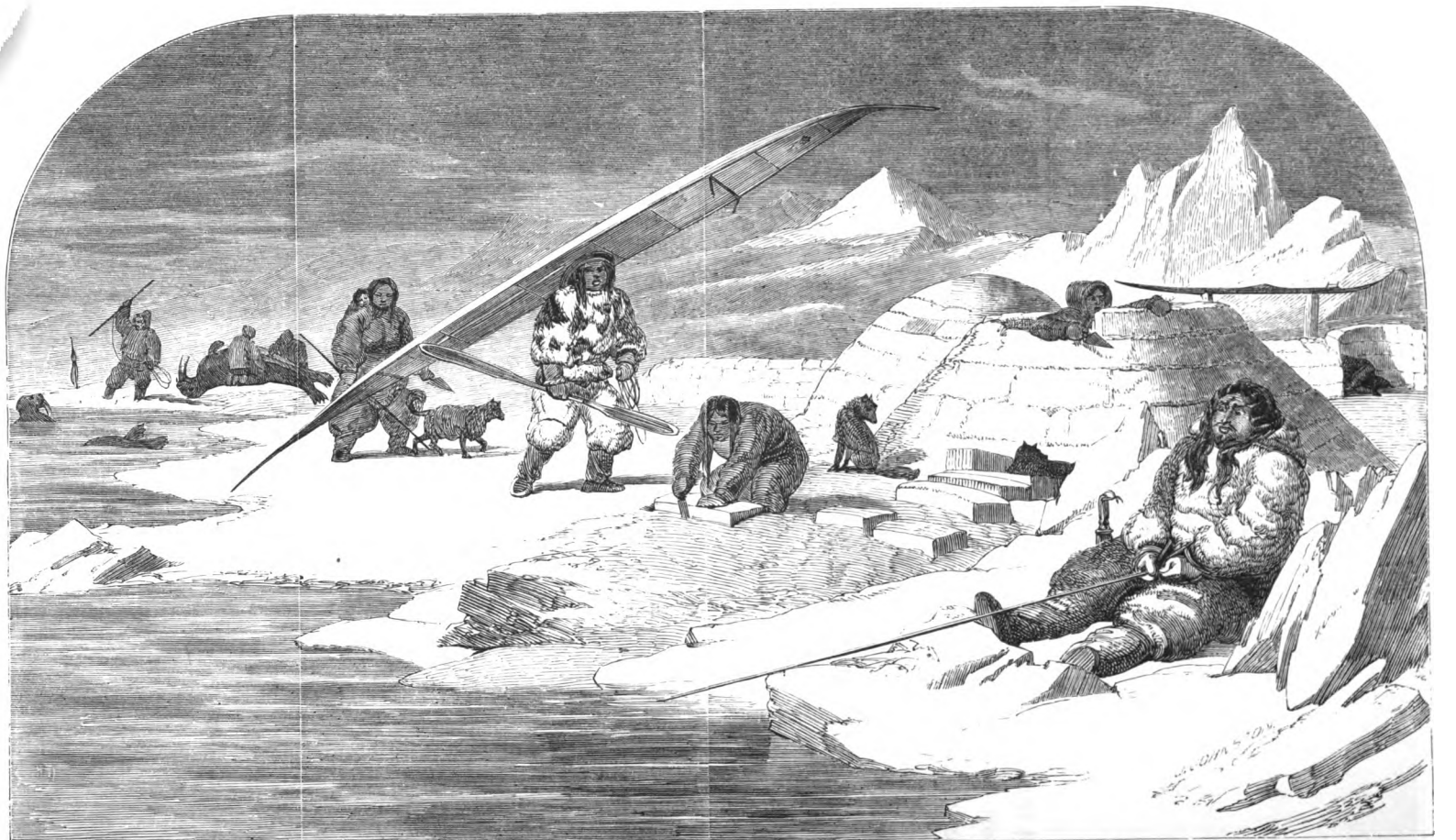
Dr. Krapf entered Abyssinia in March, 1855, and remained there for about two months, after which he passed into Egypt. He had an interview with the new king, whom he visited in his camp, where he was surrounded with an army of 40,000 men. Theodoros expressed his kind feelings towards Bishop Gobat, and added that he should write to him, to ask him to send to him some mechanics. Dr. Krapf had also several interviews with the Abuna, or Patriarch, who was entirely willing to receive missionaries, provided they did not interfere with questions of church government.

As a general result of Dr. Krapf's visit, it appeared that a renewal of effort in this quarter was both practicable and desirable. Accordingly it was resolved, as soon as possible, to despatch some young men from Jerusalem into Abyssinia, having with them a supply of Bibles and Testaments in the language of the country.

The engraving represents, in a sitting posture, one of the priests of Abyssinia; and, standing, four soldiers of that country, in their usual costume and equipments. The second of the standing figures is a warrior of the Amhara country.

Digitized by Google

Digitized by Google



LABRADOR: AN ESKIMO SNOW-HUT.

Digitized by Google

NORTH AMERICA.

LABRADOR: THE ESKIMOS.

On the shores of Labrador and Greenland, and along all the northern shores of America, are found the northernmost family of the human race:—men and women, who spend their whole lives in a condition which, to most Englishmen, would seem scarcely bearable for a single fortnight:—families, who pass their time, from childhood till old age, in almost perpetual snow.

With the Eskimos, or Esquimaux, fish, and the flesh of the seal or the walrus, constitute almost the only articles of food upon which they subsist. The annexed engraving shows at once their winter-habitations, and their chief employments. In the summer, such as it is in these wintry climes, the Eskimos can dwell in tents, can gather wood for fuel, and catch and dry the salmon for winter stores. In winter, when seal-hunting must be their chief occupation, they raise in a few hours, near the sea, snow-houses, built of solid blocks of snow, in the manner shown in the illustration. So adroitly is this done, that the dwellings are both comfortable, air-tight, and lasting. Even windows are provided, by cutting large round holes in the walls, and inserting therein plates of ice, carefully fitted, and securely fixed in their places.

Sir W. E. Parry says, of the temperature of one of these snow-houses:—"A thermometer placed on the net over the fire indicated a temperature of 38°—placed close to the wall it fell to 23°;—while in the open air the temperature at the same time was 25° *below zero*."

In their light canoes, or kayaks, one of which is shown in the engraving, they venture forth on the ocean, to attack and spear the

Digitized by Google

walrus or the seal. In the winter, when the ice covers and conceals the seal-tribe, the Eskimos make themselves snow-huts, from which they watch the seals, as they come to the surface for air: when the spear, even through the ice, will still reach them.

The capture of a walrus, after a season of scarcity, is an occasion of vast rejoicing in an Eskimo village. Oil then abounds—every dwelling is lighted up:—and the flesh, cut up and distributed, furnishes many barbarous feasts. Yet Sir John Richardson, the Arctic traveller, says of these people:—"As to intelligence and susceptibility of civilization, I consider the Eskimos as ranking above the neighbouring Indian nations." "The success of the Moravian Missionaries, in introducing printing and the arts of reading and writing among the population of the Labrador coast, is a strong inducement to attempt an extension of the same system of instruction to the multitudes that frequent the estuary of the Mackenzie."

The Eskimos are said to line the coasts of the northern seas for nearly 5000 miles, "from the straits of Belleisle to the peninsula of Ataska." "Traces of their encampments have been found as far north in the new world as Europeans have hitherto penetrated; and their capability of inhabiting these regions is chiefly owing to their use of blubber for food, and their use of ice and snow as building materials."

Digitized by Google

Digitized by Google

RUPERT'S LAND: AN INDIAN HUT.

Digitized by Google

NORTH AMERICA.

RUPERT'S LAND: INDIAN HUT AND FAMILY.

SOUTHWARD of the Eskimo countries we meet with the various tribes of Indians of North America, who are found in all parts of the vast diocese of Rupert's Land. One large tribe, the Kutchin, or Loucheux Indians, are thus described by Sir John Richardson:—

"Each family possesses a deer-skin tent or lodge; the skins used in winter being prepared without removing the hair, that the cold air may be more effectually excluded. In summer, when the family is travelling in search of game, the tent is rarely erected. The winter encampment is generally made in a grove of firs. The ground being cleared of snow, the skins are stretched over willow-poles, which take a semi-circular form. These lodges of the Kutchin resemble the Eskimo snow-huts in shape. Snow is packed on the outside for half the height, and within, the lodge is lined with the young spray of the spruce fir. The doorway is closed by a double fold of skins; and the apartment has the closeness and warmth, but not the elegance, of a snow-house.

These Indians are described as a treacherous people, warring against the Eskimos and amongst themselves to such an extent, that, in one portion of Rupert's Land, the population has diminished one-half within the last twenty years.

A mission was commenced in this vast territory in the year 1822, and in 1840 a considerable increase began to be made. The Church Missionary Society has now thirteen stations, numbering 766 communicants; and 24 schools, with 1009 scholars. But these are scattered over the largest diocese in the world. "Eastward, the mission has extended to the Cree Indians of the East Main,

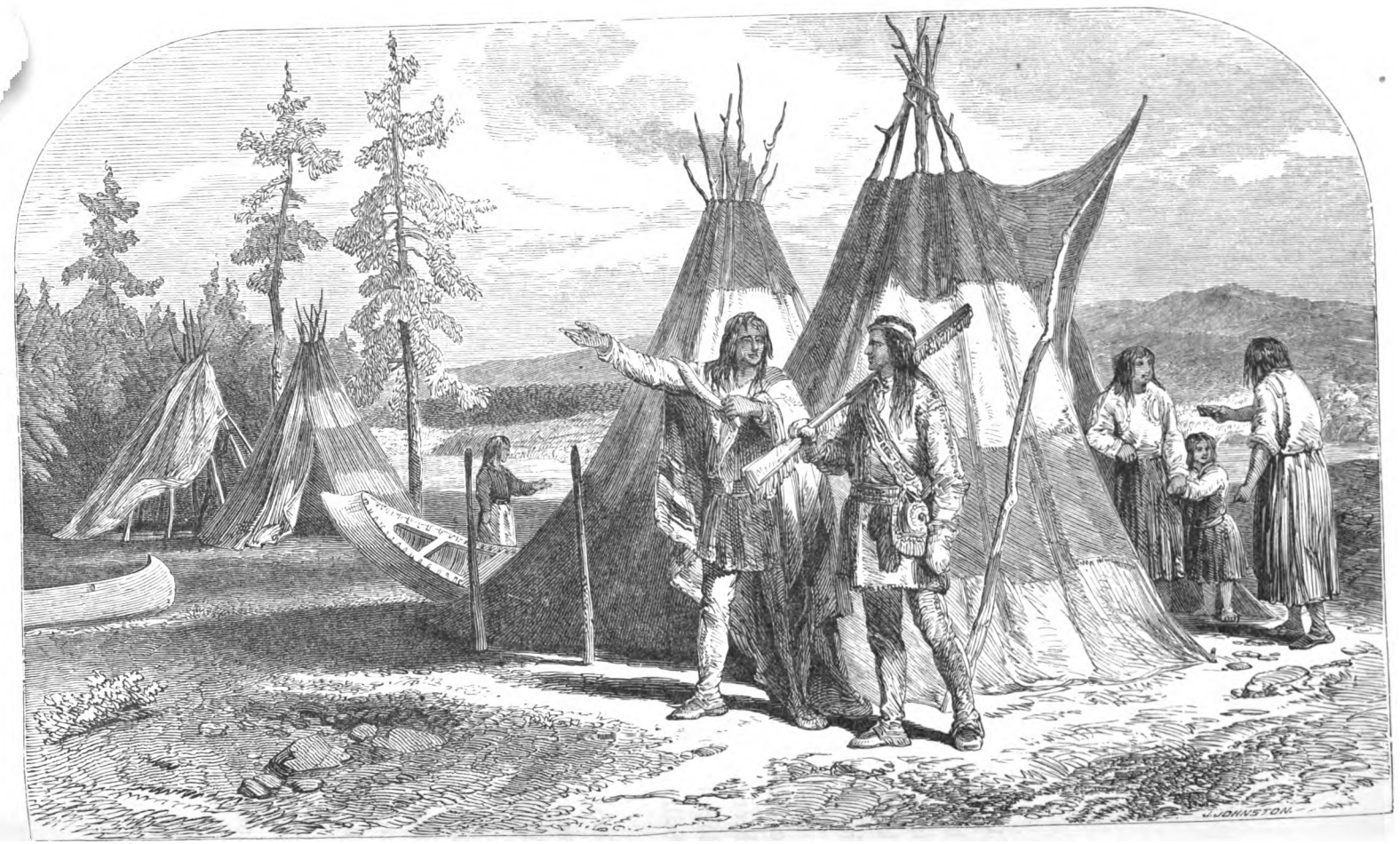
Digitized by Google

upwards of 1500 miles; while, more than 2000 miles westward, a station has been commenced at Fort Simpson, on the shores of the Pacific." This latter district, however, will soon form part of the new diocese of British Columbia.

The first Bishop of Rupert's Land arrived in his diocese in August 1849; and within the last year another diocese has been created for Vancouver's Island, and the Pacific side of North America; the Bishop of which see, styled "of British Columbia," has recently embarked for the scene of his future labours.

Digitized by Google

Digitized by Google



RUPERT'S LAND: CREE INDIANS.

Digitized by Google

NORTH AMERICA.

RUPERT'S LAND: ENCAMPMENT OF CREE INDIANS.

We are still in this immense diocese, though the country inhabited by the Cree Indians is distant more than 1500 miles from that inhabited by the Kutchin. But the North-American Indian, though known under many names, is in the main one of the same family, in all parts of that vast continent.

But the Cree Indians are less distant from the abodes of civilized man than the Eskimos or the Kutchin. They have also been accustomed, for more than a hundred years, to the visits of the European or United States hunters, in their search for furs. Still, they have not yet the least touch of civilization.

Their climate, however, and their hunting-grounds, are far preferable to those of the more northern tribes. Mr. Budd, the missionary at Nepowewin, himself an Indian, thus describes them, in March 1853:—

"The Indians are busy this morning in putting up a large tent, where they intend to keep their feast and dance. The first feast is to be in honour of their god Pahkuk, for having preserved, as they believe, the Indians through the last winter, and given them plenty of animals to live upon."

"April 3. The Indians have been dancing and drumming the whole of yesterday and last night; and this will probably continue some time yet."

"May 7. The Indians are coming and going the whole of this day into my house, so that I am not able to do any writing. They, however, give me an opportunity of making known to them a Saviour's love, their own condition by nature, and the means

Digitized by Google

of obtaining the favour and mercy of God, to which they listen attentively."

"July 8. The Bishop went across the river, and visited all the houses of the Christian Indians on that side. He could not but notice the great improvement the Indians have made since he was here three years ago. At the evening prayers a great number of the Indians attended, so that we had to open the church.

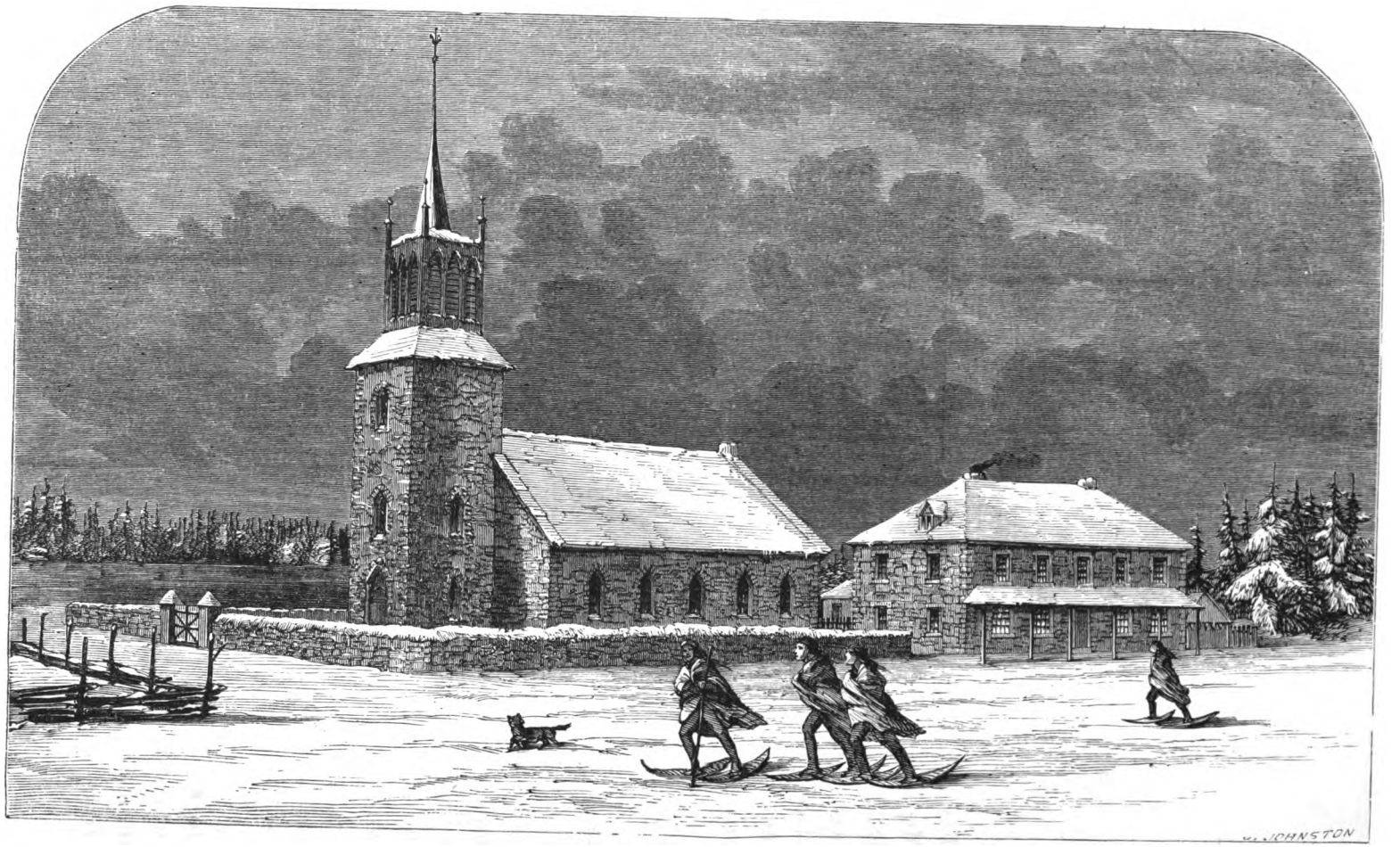
"July 11. The Bishop held his confirmation this morning; there were about fifty persons confirmed. His visit has revived our spirits, strengthened our hands, and encouraged us much in the work of the Lord."

Sir John Richardson, after spending a considerable time among them, thus writes :—

"Such is the life which these poor creatures lead. Occasional feasting and rejoicing, with intervening periods of want; sometimes of absolute famine. Yet, with proper management, the natural resources of the country would support a population ten times as great. The first step in advance must be the formation of fishing-villages, and the culture of barley and potatoes; and, under the guidance of intelligent missionaries, this might be effected without much difficulty; while, at the same time, the truths of Christianity might be brought to bear upon them."

Digitized by Google

Digitized by Google



RUPERT'S LAND: ST. ANDREW'S CHURCH, RED RIVER.

Digitized by Google

NORTH AMERICA.

RUPERT'S LAND: ST. ANDREW'S CHURCH, RED RIVER.

The Red River station is the original or parent station of the Church Missionary Society in North-West America. It was here that, in 1822, at the earnest recommendation of the Rev. J. West, who had been chaplain to the Hudson's Bay Company, the Society agreed to place a missionary. From this first feeble plant has sprung up the important mission, which is now superintended by one of the most earnest and faithful of Missionary Bishops.

In February of the present year, 1859, the Bishop of Rupert's Land thus wrote of this church and station:—

"I paid my annual visit to St. Andrew's on January 9, the second Sunday in the new year. We had a noble congregation; the church well filled in every part. At the close of the morning service the communicants were 161. This day closed Mr. Kirkby's fourth year of missionary labour since ordination—four years of very devoted labour on his part, and of labour very fully appreciated by the people. Of this I feel quite sure, from conversation with some of his flock."

There is a Training School at St. Andrew's, for supplying native teachers for the whole mission, conducted by Mr. C. B. Mayhew, from the Highbury Training College. The pupils, last year, were 62.

The vast distances which some of these children have travelled to reach this school, will strike every reader. "One scholar came upwards of four hundred miles from the east, another three hundred miles from the north, and a third no less than nine hundred miles from the west."

Digitized by Google

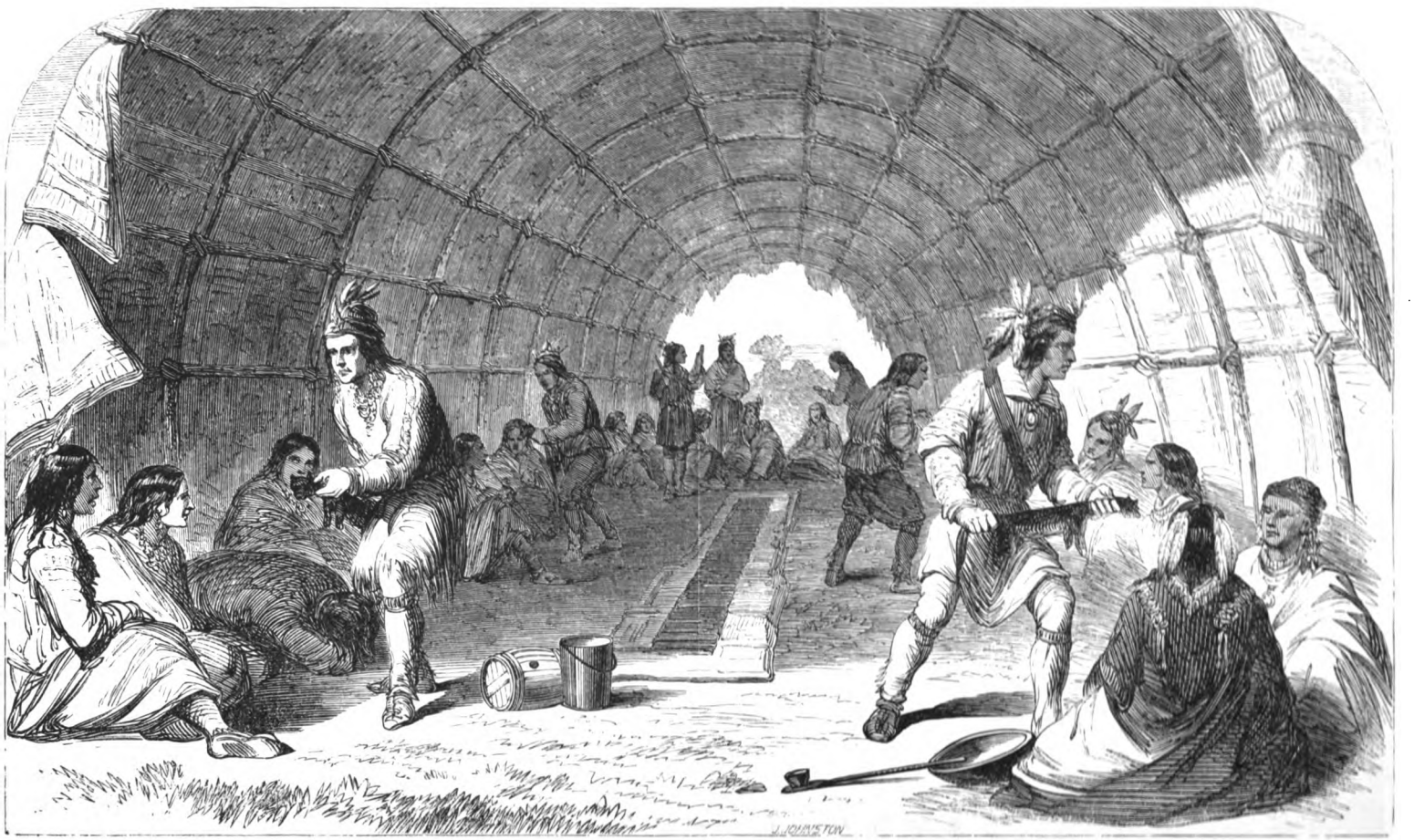
In May, 1859, the translation of the New Testament into the language of the Cree Indians was laid, in a printed form, before the Committee of the Missionary Society, 2000 copies of which had just been shipped for Rupert's Land. At the same time the translation of the Book of Common Prayer was presented in a printed form; and Mr. Mason, the translator, expressed his readiness to carry through the press the Old Testament.

Mr. Kirkby, the missionary, gives this general view of the state of the people at St. Andrew's:—

"My labours here consist of, generally, four full services a-week. The services are all well attended by anxious and devout worshippers. We have not, in the whole parish, one habitual Sabbath-breaker, or one that neglects the worship of God. Family prayer is beginning to be general through the parish; and the Sabbaths, with us, are calm, quiet, holy days."

Digitized by Google

Digitized by Google



RUPERT'S LAND: AN INDIAN MEDICINE-FEAST.

Digitized by Google

NORTH AMERICA.

RUPERT'S LAND: INDIAN MEDICINE-FEAST.

The superstitions of the savage, in all parts of the word, generally bear a family resemblance to each other. The sorcerer, or the medicine-man, is found in Africa, in America, and in Asia, with only slight variations. In the present engraving he is represented as he appears among the North-West American Indians. "The Medawin is the society which professes to teach the higher forms of spiritual existence, and their influences upon man. There is no limitation to its power. The Meda is ready to answer questions relative to the past, the present, and the future; the seen or unseen." These followers of Simon Magus initiate their disciples by a process, part of which is described in the engraving. In the middle of the lodge, or vapour-house, a layer of sand is strewed, on which are placed heated stones, and then water being poured on them, vapour is produced. In this vapour-lodge the mysteries of initiation into the Medawin are carried on.

A distinction must be made between the Medawin and the ordinary curers of diseases or hurts. The Meda is a seer or sorcerer. He is asked, "Where the body of one drowned in Lake Superior may be found? Why the beasts of the chase have vanished, and where they are fled? and an infinite variety of such questions. The answers given are, like the replies of the oracles of old, obscure and equivocal. Still, in all ages and in all countries, the fortune-teller will be certain of his dupes; and it can be no matter of surprise that the poor Indians regard with awe and veneration the assumed powers of their Medawin."

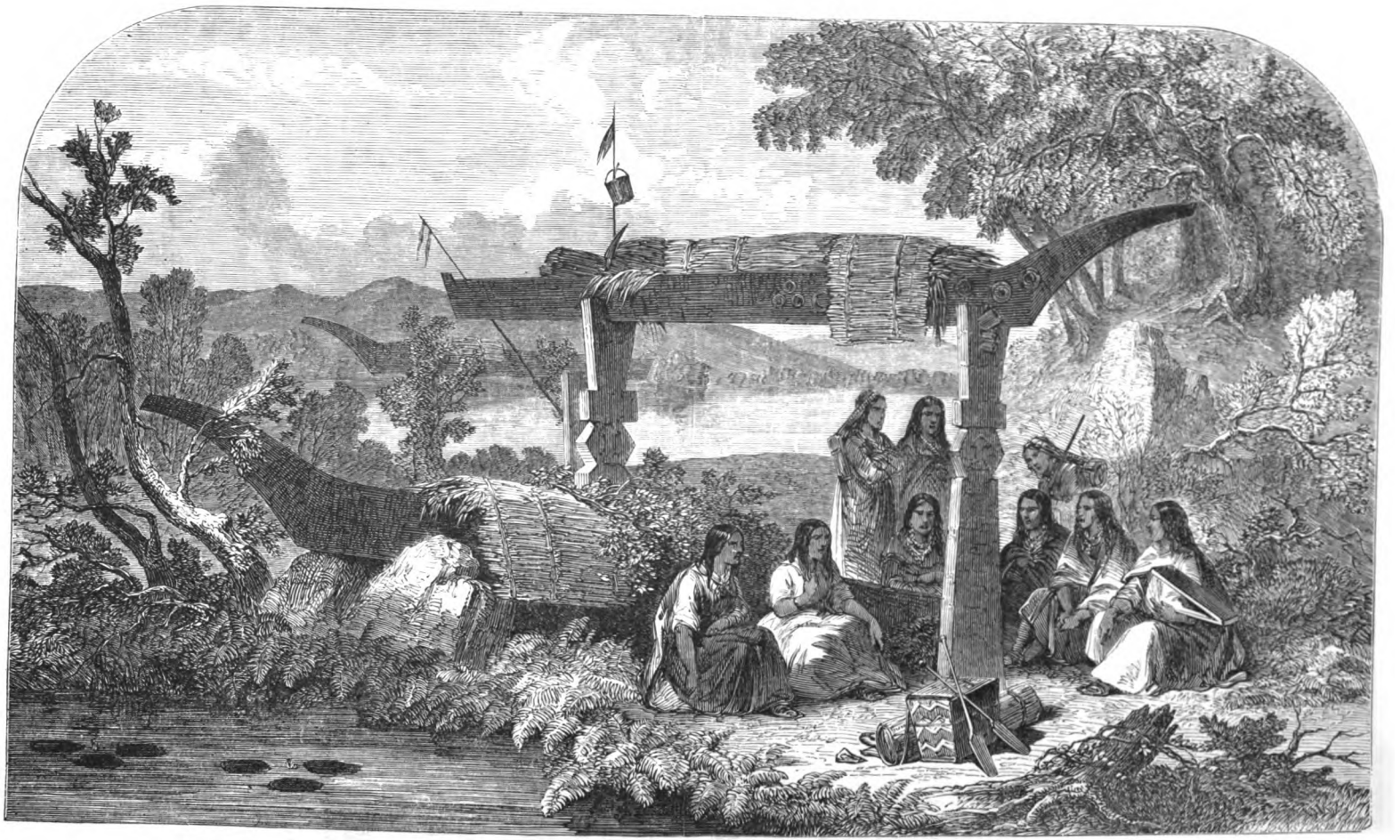
Mr. Duncan, the missionary at Port Simpson, says, "It has been

Digitized by Google

supposed that these persons are the physicians of the Red Indians; because their proceedings are called 'medicine-work,' and they 'medicine-men.' But the medical profession is altogether a distinct business, and the doctors a distinct class." The Medawin, or "medicine-men," are, as we have just said, the sorcerers, or pretended enchanters, of the Red Indians.

Digitized by Google

Digitized by Google



BRITISH COLUMBIA: A CHINOOK BURIAL.

Digitized by Google

NORTH AMERICA.

BRITISH COLUMBIA: BURIAL AMONG THE CHINOOK INDIANS.

The territory lying on the westward or Pacific side of the Rocky Mountains, is in many respects far preferable to that on the eastern or Canada side of that great continent. The climate is far more temperate, ranging about 20° higher than on the Atlantic coast. Sir George Simpson, in his letter of February 1857, speaks of the Columbian territory as "remarkable for the salubrity of its climate and the excellence of its soil."

British Columbia is the home of the Red Indian, and he is found here in larger numbers than on the Eastern side of the Rocky Mountains. The means of subsistence are obtained with greater ease, while the climate is less severe; and the Indian has, as yet, suffered less from the encroachments of the white man, here, than in the Atlantic territories. Hence the Indians on the western side are estimated at 80,000; while those in the more extensive district of the Red River, Arkansas, &c., are reckoned at only 53,000.

The Indians in the neighbourhood of Fort Simpson, opposite Queen Charlotte's Island, are advanced beyond most of their tribes in the arts of building, fishing, dress, &c. Their houses are generally built of timber, and are large and strong, requiring in the erection considerable labour. Some of these houses are distinguished by figures, or crests, denoting the name or rank of the family; as, in some cases, a whale, in others an eagle. Boxes, for goods and for food, are placed all round the house, and recesses are left for sleeping accommodation. "One chief," writes Mr. Duncan, "is now finishing a house which will have a wooden floor and two small windows."

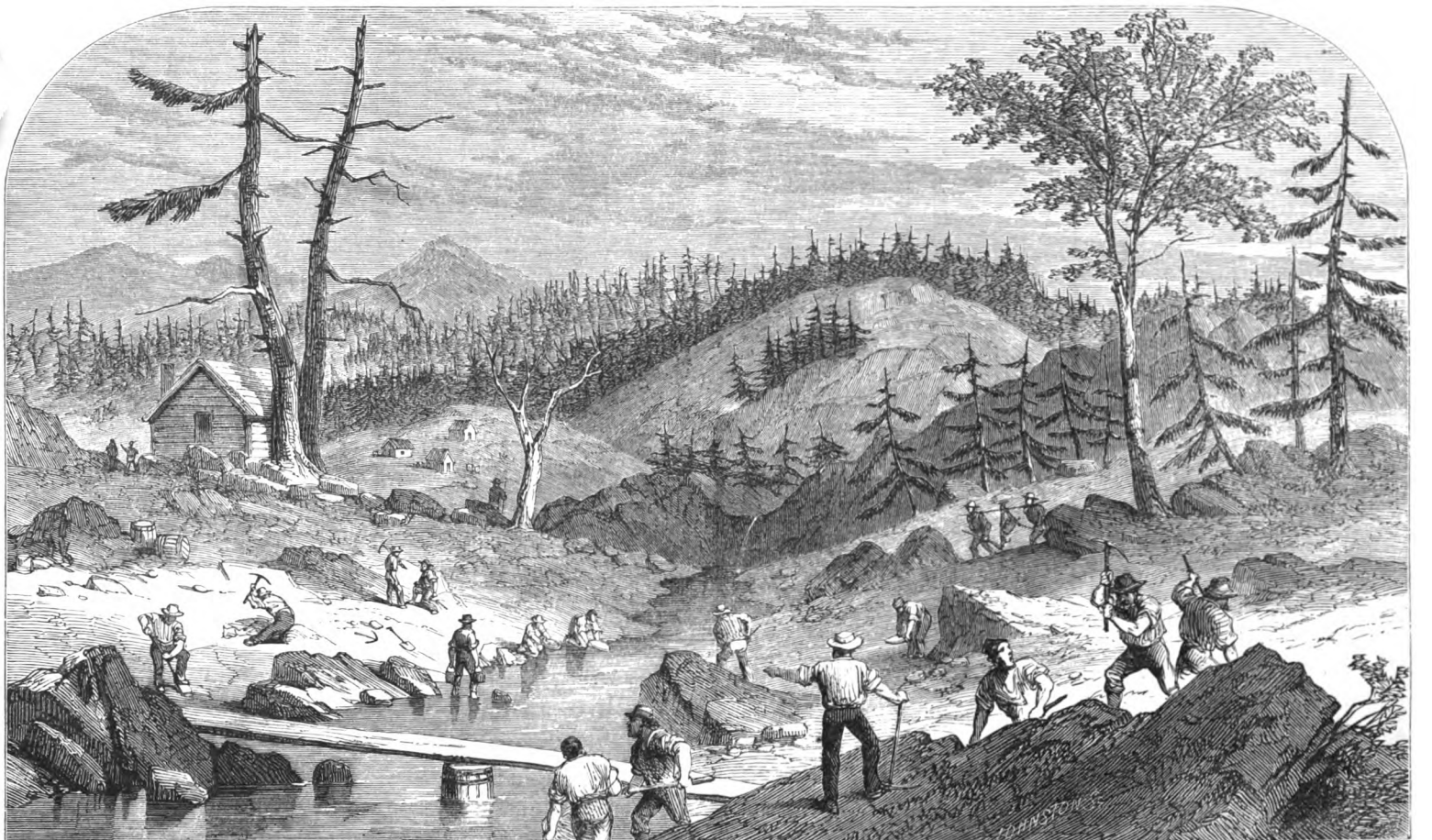
Digitized by Google

The completion and occupation of a house is celebrated by a east, similar to what in England is called a "house-warming." On these occasions the men and women feast separately; but, unlike all other savages, *the women have the precedence.* Mr. D. says, "The other day a party of eight or ten females, drest in their best, came into the Fort-yard, and, with a loud and clear voice, delivered an invitation to three women in the Fort who were related to chiefs. The invitation stated what would be given to the guests, and what cheer they would enjoy. The next day a party of men came and delivered a similar message, inviting the captain in charge."

The engraving represents one of their methods of interment. At Fort Rupert, nearer to Vancouver's Island, Mr. Duncan saw a great number of boxes fastened to pine-trees, at some distance from the ground, which, he was informed, contained their dead. Still further south, the dead are deposited in canoes, which are placed in order, facing the east, on a spot of ground set apart for that purpose.

Digitized by Google

Digitized by Google



CALIFORNIA: THE GOLD REGION.

Digitized by Google

NORTH AMERICA.

CALIFORNIA: A SCENE IN THE GOLD REGION.

This now important country was discovered by the Spaniards in 1543, but it was not until more than two centuries after, that they made any attempt to colonize it. A Franciscan friar was sent out with the first settlers, as Missionary President, and a vigorous effort was made to christianize the inhabitants after the usual Romish fashion; that is to say, the natives were captured and enslaved, and then compelled to conform to the religion of their conquerors. This mode of conversion was, of course, far from being of an attractive character; and the native tribes, which had once been numerous around the mission, gradually receded and withdrew into the interior.

In 1822, California became a province of revolted Mexico, and the mission soon began to feel the influence of these political changes. The new Government directed the liberation of all Indians who had good characters, and were supposed to be able to maintain themselves. But for such a transition it was found that the Christian Indians were wholly unprepared; and many, having gambled away their clothes, their tools, and even their land, speedily became either beggars or thieves. Thus the results of these missions, so far from being of advantage to society, were found to be embarrassing and injurious. New difficulties also arose. The pecuniary supplies from Mexico dried up; the great source of income, "the pious fund of California," became diverted from its original purpose, and eventually a law was passed by the Congress of Mexico for entirely removing the missionaries, dividing their lands amongst the Indians and settlers, and appropriating their funds in Mexico to the use of the state.

Digitized by Google

Soon after the Mexican revolution, Americans began to cross the mountain barriers of the interior, and to settle amidst the uplands of California. In 1846 war broke out between the United States and Mexico, and in 1847 California became American territory.

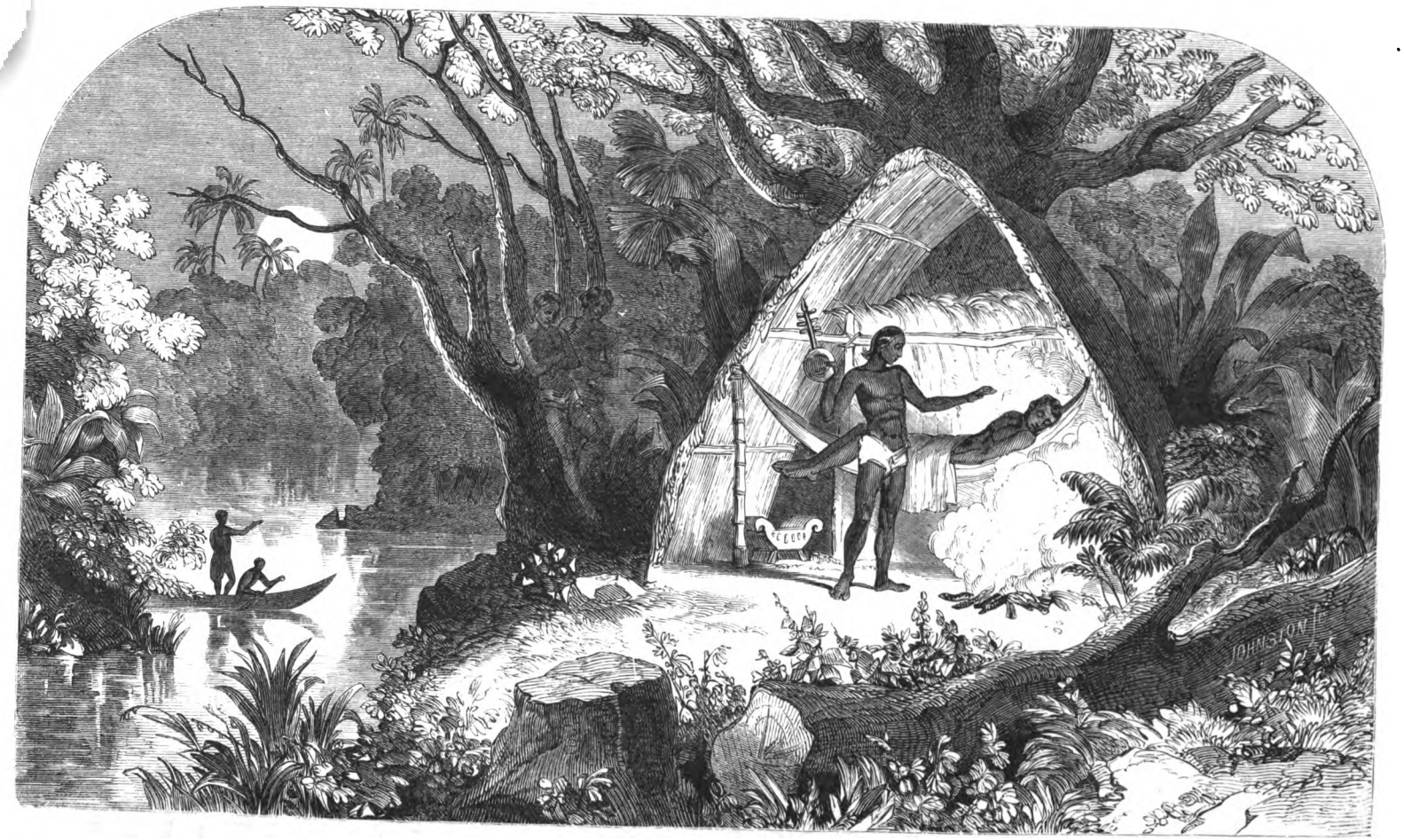
In December 1847, some labourers constructing a ditch near Sacramento discovered some flakes of gold. Shortly after, a gentleman, taking an early walk among the hills around Sonora, struck his foot against a stone, and turning to look at it, found a piece of quartz richly coated over with gold. Market-gardeners, who had occupied apparently valueless tracts for the purpose of cabbage-growing, found themselves in the midst of the richest diggings. The powerful influence of gold over the human mind soon manifested itself in the numerous adventurers, who, with marvellous rapidity, congregated on the Californian shore. In less than two years 200,000 persons had gathered there from all parts of the earth—Cornish miners, Germans, Italians, Frenchmen, Americans in every variety, and even Chinese.

The diggings are thus described by Mr. Borthwick:—"A long straggling street of clapboard houses and log-cabins, built in a hollow at the side of a creek, and surrounded by high and steep hills, points out the centre of existing effort. Along the whole length of the creek were parties of miners, some laying into it with picks, some shovelling the dirt into the 'long toms,' or with long-handled shovels washing the dirt thrown in, and throwing out the stones; while others were working pumps or baling water out of the holes with buckets. There was a continual noise and clatter, as mud, stones, and water were thrown in all directions; and the men, dressed in ragged clothes and big boots, wielding picks and shovels, and rolling rocks about, were all working as if for their lives, with a will and a degree of energy not usually seen among labouring men."

It is remarkable, that throughout the long period during which Romish priests exercised throughout the land a dominant power, the treasures remained concealed. Had they then been discovered, what welcome aid would they have afforded to the world-wide extension of Romish proselytism; but they were reserved for other hands.

Digitized by Google

Digitized by Google



GUIANA: AN INDIAN SORCERER.

Digitized by Google

SOUTH AMERICA.

GUIANA: AN INDIAN SORCERER.

When describing the Medawin of the North American Indians, we remarked, that the sorcerer, under some name or other, is found in almost every barbarous or uncivilized country. And the adjacent continent of South America presents to us pretenders of this class, differing little from the "medicine-men" of British Columbia and Rupert's Land.

Mr. Brett, the missionary of the Society for the Propagation of the Gospel in Guiana, thus describes the wizards of that part of America:—

"The great Creator is believed by the Indians to exist in tranquil bliss, unaffected by the miseries of man; and they suppose that the afflictions occasioned by the yauhahu (evil spirits) can only be remedied by propitiating the demons themselves.

"The men who profess to have power to do this, possess, in consequence, immense influence among them. They are initiated into the mysteries of their profession by an ordeal sufficient to try their fortitude. They are shut up in one of their enclosed huts, or places of enchantment, for a considerable time, and there obliged to fast, and to drink the juice of tobacco in large quantities. This plant is much used in their mysteries, and is looked upon as almost sacred."

These sorcerers are called "piai-men." They are each furnished with a large gourd or calabash, which has been emptied of its seeds, and has a round stick run through its middle. Within the calabash are a few small white stones, which rattle when it is shaken or turned round. The calabash itself is usually

Digitized by Google

painted red. This instrument is regarded with great awe and veneration by the Indians, who fear to touch it, or even to approach the place where it is kept."

When attacked by sickness, the Indians cause themselves to be conveyed to some friendly sorcerer, to whom a present must be made. If the patient cannot be removed, the sorcerer is sent for to visit him. All females are sent away, and all other persons must keep a respectful distance. The sorcerer then commences his exorcisms, turning or shaking his "marakka," or rattle, and chanting an address to the yauhahu. This lasts for hours; but, about midnight, the evil spirit is supposed to be present, and a conversation is supposed to take place, in language altogether unintelligible.

Should the patient appear likely to recover, the sorcerer will pretend to extract the cause of the disease by sucking the part affected. After many ceremonies he will produce from his mouth a gravel stone, or a thorn, or a fish-bone, or some other supposed cause of the complaint. After this the patient naturally supposes himself cured, and faith in the "piai-man" does the rest. Should death, however, take place, it is always ascribed to the yauhahu, whose power has been too great for the charms employed. The Indians have little idea of any other cause of disease. Even death occasioned by want of food, or by a wound, is still ascribed to the yauhahu.

The poor Indians, in South America as well as in the North, are rapidly dwindling away. Their numbers continually diminish, and they are hastening to extinction. "Their present history is the close of a tragical drama;—a whole race of men is wasting away."

Digitized by Google

Digitized by Google

CUBAN EMANCIPADOS.

Digitized by Google

WEST INDIES.

EMANCIPADOS OF CUBA.

We have seen something of the Yoruba Africans in their own country; we here find them under different circumstances, and in a different land. Their towns and villages have been laid waste for more than thirty years past, by the hand of the ruthless invader, incited by the professional dealers in slaves. Town after town, near the Niger, has been sacked, and the inhabitants carried into captivity. Cuba is the greatest customer for slave-labour at present; and to Cuba the majority of the Yoruban captives have been carried. But there, as everywhere else, industry and frugality will find some recompense; and the poor slaves have discovered the possibility, by hard labour and self-denial, of working out their own ransom.

In September 1855, the mail steamer "Gambia," which left Plymouth for the African coast, carried no fewer than forty-eight Africans, men, women, and children, who had earned and saved their own ransom, and were on their way from Cuba to Lagos, on the western coast of Africa. They are called "Emancipados." A day or two previous to their leaving, a Church Missionary, who had recently returned from the interior of Africa, was sent down to visit them. He found that he could make himself understood by them, and great was the excitement and joy, when they heard the sound of their own tongue in a strange land.

These poor Negroes stated that they were but the first droppings of a shower, for in Cuba there were no fewer than 2000 of their own race, who were toiling in hope of gaining for themselves the same deliverance.

The cost of their redemption had varied from 300 dollars to

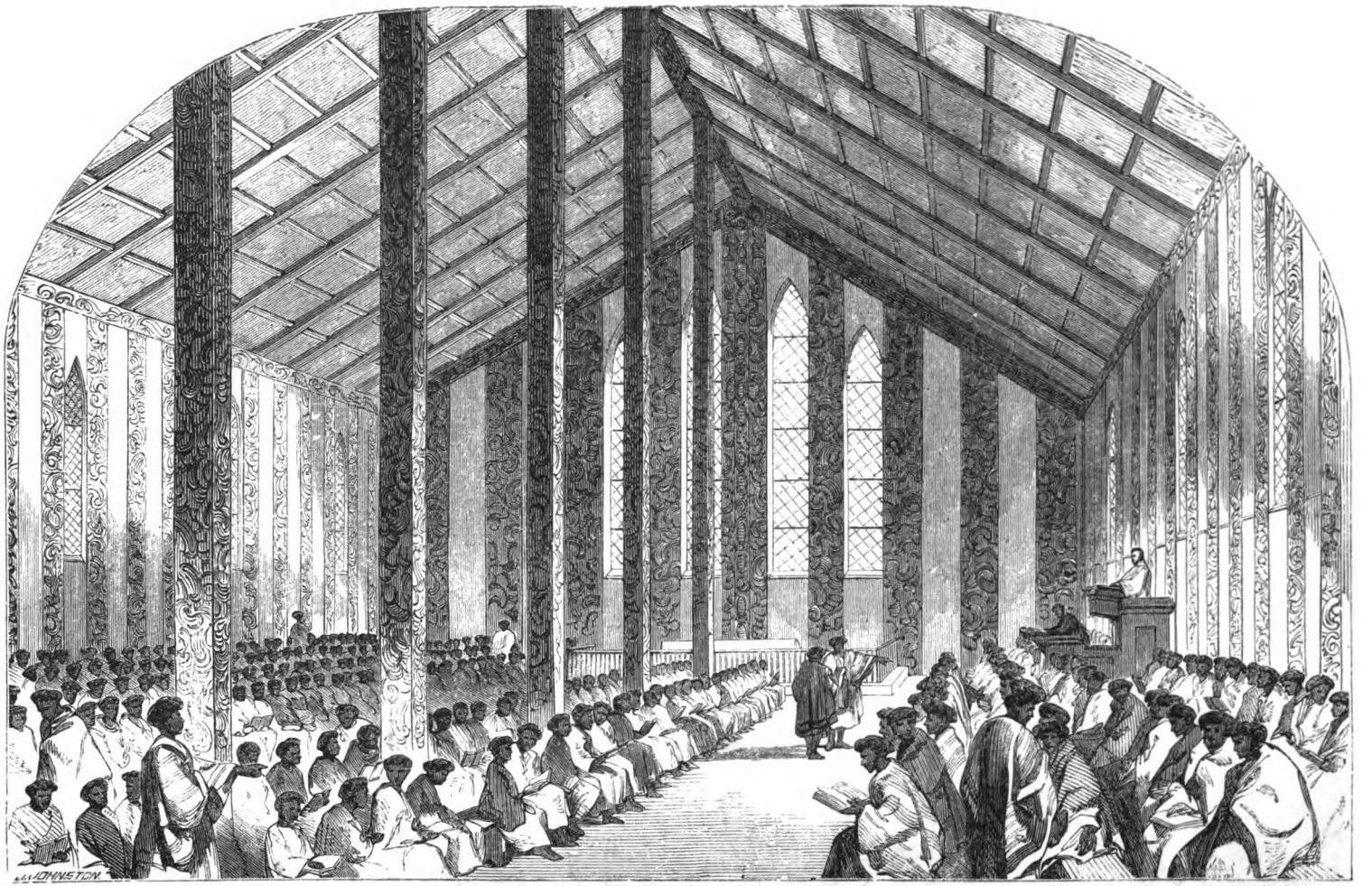
Digitized by Google

1000 dollars each. The latter was the price paid for his own freedom by Luis Llopar, a mason, who had marks of merit, and who had to pay a high premium for his own good conduct.

The sketch was made upon the spot by an Exeter artist, and forwarded to the Church Missionary Society in London. These poor people were kept in Plymouth for more than five weeks, waiting for a conveyance; and their money was so exhausted, that some benevolent persons at Plymouth felt induced to interest themselves in their favour, and to collect the necessary funds for their transmission to Lagos.

Digitized by Google

Digitized by Google



NEW ZEALAND: INTERIOR OF A CHURCH AT TURANGA.

Digitized by Google

NEW ZEALAND.

INTERIOR OF THE CHURCH AT TURANGA.

New Zealand is one of the larger and more solid of the various proofs of the value of missionary effort. Like everything else in which man is concerned, mistakes and failures will here and there occur; and enemies will take advantage of those failures to stigmatize the whole work as chimerical. But such results as those of New Zealand and Burmah cannot be gainsaid. In the first of these cases a whole nation has been, though imperfectly, both civilized and christianized. Left to itself, or rather, abandoned to the tender mercies of British and American sailors, New Zealand would have been, before now, either desolated and depopulated, or a place of terror,—a haunt of doubly-depraved savages. Instead of which, the present bishop, Dr. Selwyn, on his arrival, said:—

"We see here a whole nation of pagans converted to the faith. A few faithful men, by the power of the Holy Spirit, have been the instruments of adding another Christian people to the family of God. Young men and maidens, old men and children, with one heart and one voice praising God; all offering up daily their morning and evening prayers; all searching the Scriptures, to find the way of eternal life; all valuing the word of God above every other gift; all, in a greater or less degree, bringing forth some fruits of the influences of the Spirit. Where will you find, throughout the Christian world, more signal manifestations of that Spirit, or more living evidences of the kingdom of Christ?"

The churches used by the natives of New Zealand are generally raised by themselves, and chiefly at their own cost. The church at Turanga is 90 feet long and 36 in width; and all the posts are

Digitized by Google

elaborately carved by the natives from the top to the bottom. Upon the moderate computation of sixpence per day, as the value of the labour, the expenditure of the natives upon this church must have amounted to 1500*l.*

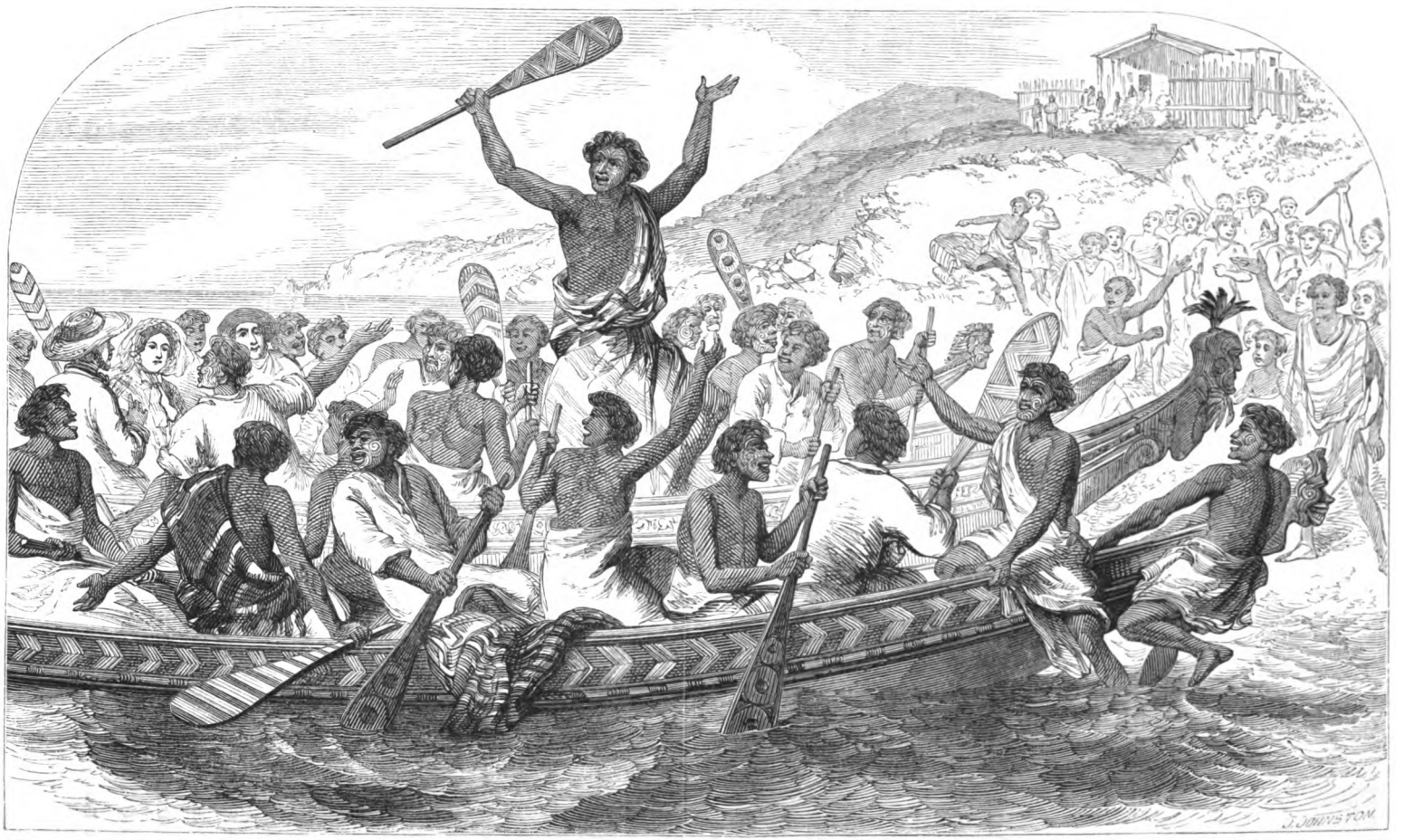
Archdeacon Williams, in a letter dated from Turanga, in May 1859, says :—

" They have been collecting money and wheat in several places for the support of a clergyman, intending that he should be an Englishman; and I have already received more than 50*l.* for this object. But I told them that the sums they collect must be all for the support of *native* clergymen. I have proposed to them that the sum of 200*l.* shall be collected as an endowment fund for each district which wishes for a clergyman; and that, as soon as this is raised, the case shall receive the earliest attention possible."

The frontispiece of this volume presents a view of another New Zealand church, that of Otaki, begun by the old chief Te Rauparaha, and completed by his son, Tamahana, under the guidance of Archdeacon Hadfield, and the Rev. S. Williams. It is nearly as large as the one at Turanga; and was erected by the voluntary labour of the natives, the timber being carefully selected from the forest, and brought a distance of several miles. The building was commenced in 1849, and opened in 1851; and has been valued by one of the superintendents of Government-works at from 2000*l.* to 3000*l.*

Digitized by Google

Digitized by Google



NEW ZEALAND: ARRIVAL OF MISSIONARIES AT PUKAWA.

Digitized by Google

NEW ZEALAND.

ARRIVAL OF MISSIONARIES AT PUKAWA.

ALTHOUGH, at first sight, the engraving may give the impression of a sea-coast scene, it represents, in fact, an occurrence in the very centre of the northern island of New Zealand.

Lake Taupo is, on each of its sides, about fifty or sixty miles from the coast. The natives who inhabit this central and volcanic district, being thus more out of the sight and hearing of Europeans than those who inhabit the sea-board, were the last to receive civilization and Christianity. "Among the wild inhabitants of New Zealand they stood pre-eminent in savage fierceness. Often had they descended like a fiery eruption on the lowlands and sea-coast, wasting all before them." Their ferocity and their remoteness united to interpose difficulties in the way of missionary action. At last, a feud between them and the sea-shore tribes had been healed; and these wild heathen began to desire that a missionary might be sent to them also. One of their chiefs, in proof of the sincerity of his wish, actually raised a neat building for a church. After some inevitable delay, the Rev. T. S. Grace was appointed to Taupo. In the spring of 1855 he left the east coast, where he had been supplying the place of Archdeacon Williams, and commenced his journey to Taupo. Being a married man with a family, and some necessary furniture, it was obviously a matter of some difficulty to effect a removal from the coast into the wild mountainous interior, where nothing, which in English language is called a road, can be found. However, after considerable toil and labour, he succeeded, on the 14th of April, in reaching the north end of Taupo Lake. Here a number of the natives, with their canoes, awaited his arrival; but

Digitized by Google

a strong south wind made the navigation toilsome and dangerous, and four days were consumed in paddling and resting, till, on Thursday morning, the little fleet, now consisting of eleven large canoes, arrived opposite Pukawa, their final destination.

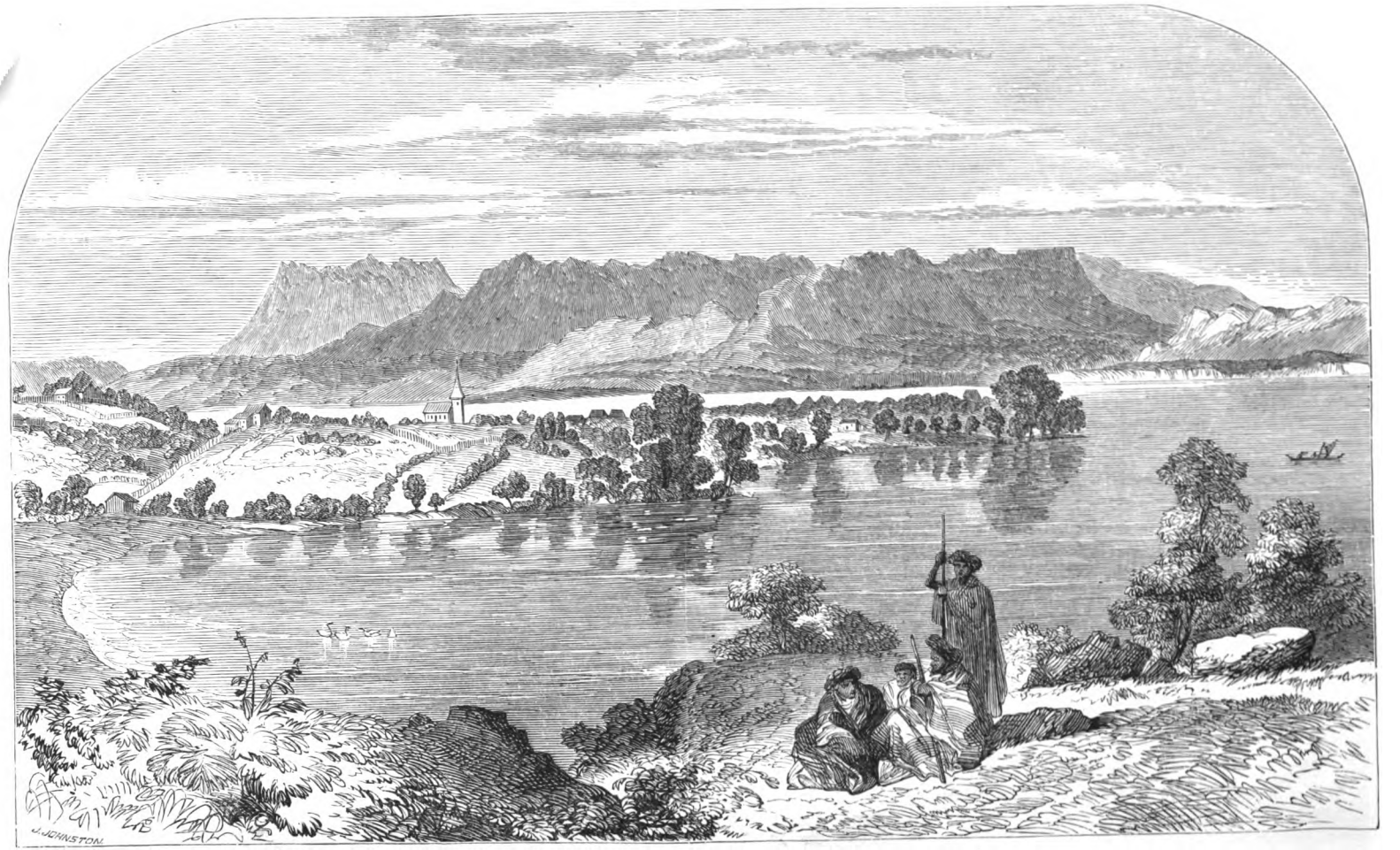
The eleven canoes came up all abreast: one tall man stood up in the centre canoe to beat time with his paddle ; while the whole company in their own native way, began to exhibit the gladness of their hearts. "They struck up a song," writes Mr. Grace, "which, quite unknown to us, they had prepared for the occasion ; the burden of which was to this effect:—'Is it not a good thing that we have got mother (Mrs. G.) thus far without being dead? Paddle the canoe! paddle the canoe!' While this was singing, the canoes moved on to the shore, till the notes of their song were lost in the shouts of welcome which greeted us from the land.

"We landed, and after our little European company had bent our knees to return thanks to the God of all mercies, we all assembled for native service and special prayer. After this we had to pitch our tents until Saturday, in order to receive the individual welcome of all who had assembled to meet us, and to hear all they had to say."

One circumstance demands special notice. Travellers in barbarous or uncivilized countries generally have to lament the universal practice of pilfering, from which they everywhere suffer. It speaks much, therefore, for the present state of New Zealand, when the missionary could record that "though many packages had to be opened by the way—though not more than a couple of cases had locks on—though our baggage was scattered over twenty miles or more at a time, yet we never missed a single article. At present we have nothing locked, and I really think that locks may be dispensed with."

Digitized by Google

Digitized by Google



NEW ZEALAND: LAKE TARAWERA AND THE MISSION BUILDINGS.

Digitized by Google

NEW ZEALAND.

LAKE TARAWERA: THE MISSION-BUILDINGS.

The centre of the northern island of New Zealand is a very remarkable locality. Many of the mountains are very lofty, the highest peak, Paralailonga, attaining an elevation of 10,236 feet; while from the less elevated Tongariro, volumes of smoke are being continually emitted, and occasionally flame, which has been distinctly seen at a distance of 150 miles. The central plains were once heavily timbered; but the ancient forests are buried, in many places to a depth of a hundred feet, beneath an avalanche of pumice, ejected from the neighbouring volcanoes. Such has been the quantity of ejected matter, that the land in their vicinity has sunk, and formed lakes of a very singular character. Some of them are filled with warm water, and around are numberless puia, or boiling springs.

Tarawera lake is much nearer to the sea than Lake Taupo; and therefore more accessible. But it is, like Taupo, part of this volcanic district. Mr. Taylor, passing over it in 1847, says: "I found the waters of this lake moderately warm; but on the shore, wherever I scraped away two or three inches of sand, it was too hot for the hand to bear. The water appeared to be very deep. The lake is about eight miles long."

The missionary settled in this mountain district, Mr. Spencer, says (1858): "I have visited some mountain-tracts, which have been termed the New Zealand Alps, and even here I found the practice of daily family worship, the observance of the Sabbath, and a practical recognition of Bible obligations. The worn and defective Bibles show at once how well they are read, and how highly they are valued." It should be observed, that the circulation of the Scriptures

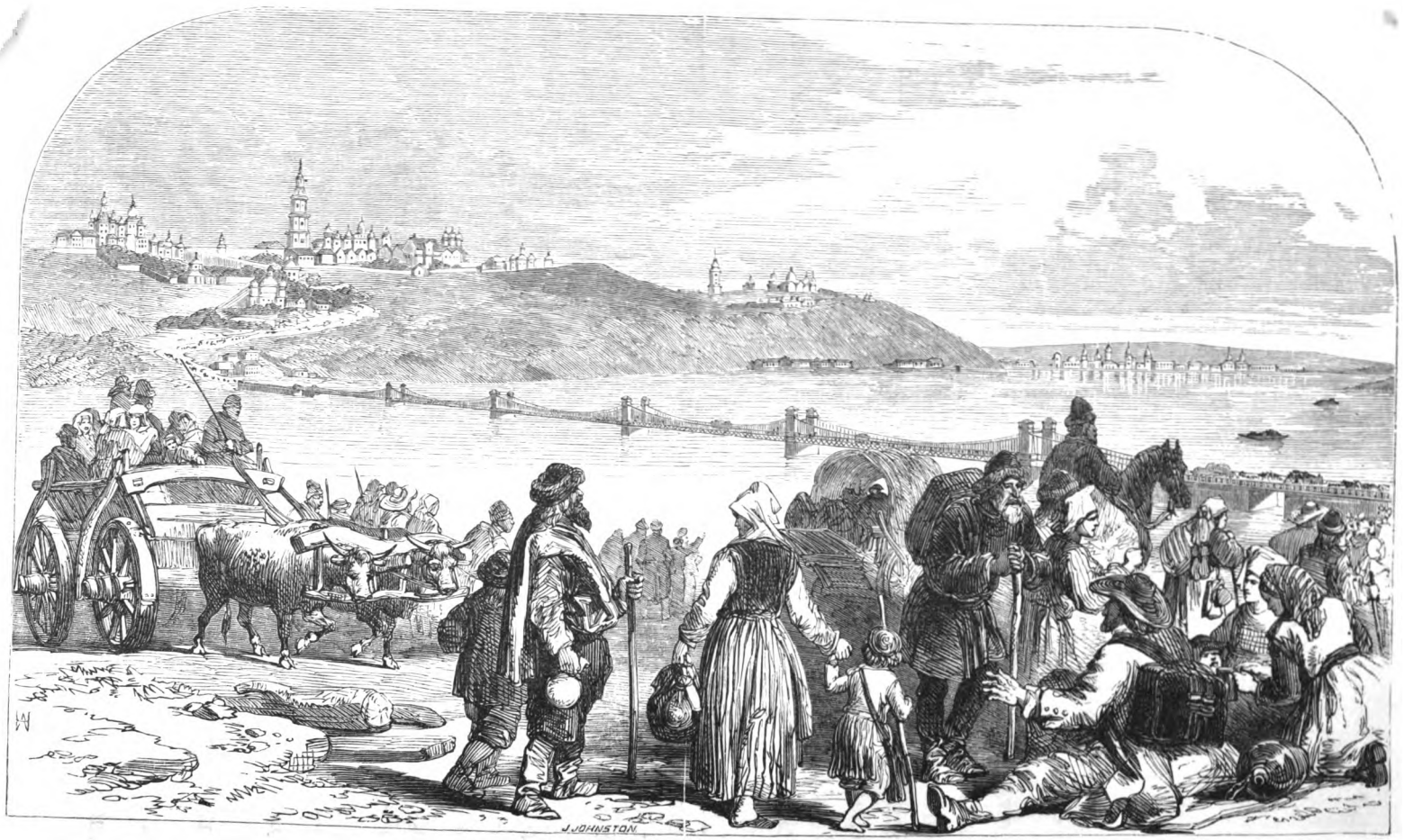
Digitized by Google

in the New Zealand language, has already approached 100,000 copies.

Mr. Spencer, however, observes, that the present settled state of peace, and the agitation of trading and land questions, have an unfavourable effect on missionary work in general. This is obvious, and probably unavoidable. The population of New Zealand is now neither native nor English, but a mixture of the two. Trade increases, agriculture is profitable; and the natives, instead of their former home life, are now, in a great measure, employed at good wages in working for the colonists, or supplying agricultural produce to the English towns. Hence it is natural that the Church Missionary Society, having regard to this altered state of things, should for some time past have desired to make its missionary stations self-supporting; and that the natives, who are now well able to do so, should begin to provide themselves with the ordinary means of grace. Before long New Zealand will become, in the main, an English settlement, and must deal with its own wants as they are dealt with by Canada or Australia. And even the native villages themselves might find less difficulty in supplying their own wants, than the villages in Wales or in Cumberland.

Digitized by Google

Digitized by Google



KIOW: PILGRIMS OF THE RUSSO-GREEK CHURCH.

Digitized by Google

RUSSIA.

PILGRIMS TO KIOW.

Kiow, or Kiew, is a considerable town on the banks of the Dneiper, nearly 270 miles N. by W. of Kherson. It takes its name from a monastery founded here in the eleventh century, under which are a series of vaults, containing a number of coffins, which are said to contain the relics of saints and martyrs. The remains of no fewer than 73 saints or confessors of Russia are here deposited, in semicircular niches. The bodies are wrapped round and swathed after the fashion of mummies; the coffins are of an oblong square figure.

"The people, whom we found assembled," writes a traveller, "completely filled every part of the church. It was a crowd of pilgrims, habited in all the various costumes of the southern provinces; some of whom were said to have made journeys of 1500 versts, to discharge their vows at Kiew; and, indeed, their lank, worn looks, and tattered garments, seemed in many instances to bespeak the toilsomeness of their undertaking. While their devotions detain them here, they are for the most part obliged to be out at night, being destitute of money to pay for lodgings; and by day, only once, perhaps, receive refreshment at a gratuitous repast, which is provided at the cost of the Emperor in the refectory of the monastery. But the enthusiasm and superstition of a Russian are easily able to surmount all these difficulties; and there is scarcely a person in the south, but imposes on himself, at one time or other, this burdensome act of over-zealous piety."

The Greco-Russian Church, essentially the same as the Church of Rome, in some of the details of error, assumes peculiar and distinctive features. It denies the existence of purgatory, and yet prays

Digitized by Google

for the souls of the dead. It is iconoclastic and abhors images, and yet is extravagant in its superstitious use of pictures. As to anything like missionary effort, it is a dead church, and is content that the Mahommedan and heathen sections of the population should pursue their own way without any effort for their conversion; but it strictly guards all who belong to its communion, and holds, as with a grasp of iron, those who would wander from its fold.

The fasts of the Russian Church are long and severe, especially that which precedes Easter, which lasts seven weeks. The reaction is proportionate. No sooner, amidst the gorgeous service of the cathedral, have the words "He is risen!" been uttered, than human passions break forth from the restraint to which they had been subjected. "All business is laid aside; the upper ranks are immersed in balls, suppers, and masquerades, while boors fill the air with their songs, or roll intoxicated about the streets."

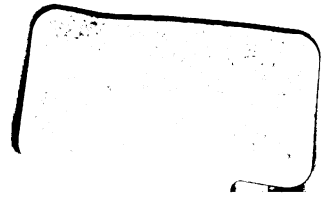
It is not merely in cathedrals and churches that pictures are worshipped; every house, every room has its allotted corner, where is set up a picture, large or small, called the Bogh, or god. Before it is suspended a little lamp, which, on Sundays or holidays, is always burning. The cottage of the poorest peasant is not without one of these tutelary deities. They are to the Russians as the *penates* of the Romans, or the ancestral tablets of the Chinese.

London:—Printed by G. Barclay, Castle St. Leicester Sq.

Digitized by Google

Digitized by Google

Digitized by Google



Digitized by Google