

CORISCO DAYS

THE FIRST THIRTY YEARS OF THE
WEST AFRICA MISSION

BY

REV. ROBERT HAMILL NASSAU, S. T. D.

Author of "*Fetishism in West Africa.*"



1910

PHILADELPHIA
ALLEN, LANE & SCOTT
PRINTERS AND PUBLISHERS

FOREWORD.

I have not tried to make this a history of the West Africa Mission down to present date. Purposely, I have confined these sketches to the extreme limits of the fifty years from 1842, the beginning of the old Gaboon Mission, to about 1892.

1850 I preferred to include the records of only the thirty years from 1849, the beginning of the old Corisco Mission, to about 1879, when Corisco ceased to be under white control, the management of its ecclesiastical and educational affairs being placed in efficient native hands.

1880 More especially, I have confined myself to the days of the ten years, 1861 to 1871, during which I was personally located at Corisco and Benita.

R. H. NASSAU.

NOTE.

In pronouncing native Bantu words,

1. Give to the consonants their usual English sound, except that *g* is always hard, and *y* is never a vowel.

2. Give to the vowels,

<i>a</i> as in English <i>far</i> ,	e. g. Ulató;
<i>â</i> as in English <i>law</i> ,	e. g. Hâkâ;
<i>e</i> as in English <i>they</i> ,	e. g. Elobi;
<i>ě</i> as in English <i>met</i> ,	e. g. Lěmbwe;
<i>i</i> as in English <i>machine</i> ,	e. g. Bonito;
<i>u</i> as in English <i>rule</i> ,	e. g. Uganda;
<i>o</i> as in English <i>know</i> ,	e. g. Kongo.

3. Close every syllable with a vowel.

4. Accentuate the next to the last syllable.

5. Where double or triple consonants begin the first syllable of a word, prefix to them a slight vowel sound, e. g. Mpongwe = iMpo-ngwe; and ngweya = ingwe-ya.

6. Ng has the reduplicated nasal sound of ng in the English finger, (as if fing-nger).

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CHAPTER I.

GEOGRAPHY OF THE CORISCO REGION.

I. THE ISLAND AND ITS MISSION STATIONS.

THE young may be frightened at the word "geography," and their elders may despise the idea of being taught what they are supposed to have learned long ago.

I think, however, both parties are in error; many do not know where are the stations of some foreign missions; and, as to the Corisco Mission location, maps of Africa are exceedingly incomplete. Because, great as is the importance of those localities for influence on Africa's spiritual welfare, they are so near each other, and (some of them) of so small commercial interest, that they would not appear on any other than a missionary map.

About a degree north of the equator, the Atlantic Ocean, by its Gulf of Guinea, extends fifteen miles into the land, between two points about forty miles apart, viz.: Cape St. John on the north and Cape Esterias on the south, thus enclosing Corisco Bay.

On a line connecting these two points is Corisco Island (native name Manji), about twenty miles from each Cape, and twelve to fifteen miles from the adjacent mainland eastward. It is irregularly shaped; in length some five miles, in width three. Its surface is exceedingly diversified with slight hills, valleys, plains, springs and streams. One stream, Lěmbwe, flowing from a small central lake,

Bololwe, never fails, even in the Dry Season. A wide dazzlingly white beach surrounds the island, markedly different from the tawny sands of the mainland. There are no large wild animals, only small ones like squirrels, chameleons, lizards, snakes, iguanas, and birds. Long reefs extending from the shore afford at low tide fine ground for gulls and sea-eagles; and for the native women to gather shell and other fish.

On the island there were three places occupied by the Mission. On a promontory toward the south end was Ugobi, the school for boys of the Benga tribe. It was the first spot occupied by the mission. Near it were Ulato, Ngelapindi, and other native villages with many people. The view seaward is beautiful. A little archipelago lies to the south and east and west; and on the south and east extends the blue sky line of the mainland. At Ugobi lived and died Rev. George M'Queen. Afterward it was occupied by Rev. C. DeHeer. After him, it was no longer held by a white missionary; but, a native candidate for the ministry lived there and taught the remaining scholars; and, on the Sabbath, one of the missionaries of another station preached at the chapel there. But it is abandoned, the work having been transferred to Alongo. To Ugobi was a two-miles walk, most of the way along a white, hard, beach, from Evangasiniba.

Evangasiniba, standing centrally on the western side of the island, was the principal Station. There was the church. There were two mission dwelling-houses, a few hundred yards apart, viz.: the treasurer's, and the girls'-school superintendent's. In the treasurer's yard

was the storehouse of provisions and of all kinds of goods, with which to pay expenses of schools and Stations; for, unlike missions to other countries, ours did not pay and buy with cash, the people not being civilized enough to use money; but our workmen and teachers were paid, and our school children's food, (and much of our own), was bought with knives, and plates, and beads, and cloth, and a hundred other things. This was very troublesome; but it was less expensive than the use of cash would be. Under the treasurer's charge was also a carpenter-shop, where the natives learned to make chests and tables and other useful articles. The girls' school dwelling was called "Itândeluku," to distinguish it. The children were under the care of female missionaries, but, one man usually lived there as superintendent, taught candidates for the ministry, preached at Ugobi, and visited the mainland out-stations. Those two missionary dwellings, with their numerous outhouses in a large cleared space, quite resembled civilization, and afforded a pleasing sight, as one, coming in from the sea, looked upon them. It was finally abandoned, and its work transferred to Benita, on the mainland. The Spanish Roman Catholics have now a mission at Evangasimba.

Three miles from Evangasimba is Alongo, on a high promontory at the north end of the island. It was a school for boys from the mainland tribes. It was first occupied by the Rev. William Clemens; but, subsequently, by the Rev. C. DeHeer. The view from Alongo is wide, west and north, and eastward into the Bay. That school was blessed by God. From its pupils arose

almost all the young men who became assistants as Scripture-Readers among their own mainland natives. Its light shone. Light, if true light, cannot help shining. God blessed its former pupils' teaching among their own people, and saved many souls by their work, worth infinitely more than all the money that has been given for that school, or spent on the whole mission.

All the work on Corisco Island is now concentrated at Alongo; and it is carried on without any foreign white aid, under the charge of a native minister, all of the expenses being paid by the native church-members themselves.

2. A WALK AROUND THE ISLAND.

If you had been on Corisco Island, and were visiting at the Girls' School, I could have taken you a pleasant walk, and shown you a variety of new things. We called the house Itândeluku, which is written short for Itânde-ja-iluku; it meant "Love-of-a-sister," or Sisterly-love. Sometimes it was called, simply Maluku (Sisters). Let us imagine we are taking that walk.

THE SPRING.

But, come! if you stop long to look at the house, the pleasant part of the day will be gone, and perhaps rain may soon come. You ask, "Why! do you have much rain?" "Yes, plenty of it; and glad I am of it; for, it fills up the springs." You suggest, "Well, then, let us go to the spring." So, out of the back-door, down the flight of steps, and along a narrow path, lined by pine-apples. You exclaim, "Pine-apples!" Yes, you may

pluck and eat a whole one yourself, without danger of being made sick. I do not wish any myself; I am tired of them. If my friends in America could have thrown me an apple across the sea, I would have flung back to them a dozen pine-apples.

Then, down a short and rather steep declivity, and we are in the lower corner of the yard. When the house was built, the forest and underwood were all cleared away, except in this corner about the spring. It was a low, damp spot. A heavy ledge of rock projects from the ground. On this, and in its crevices, were trees growing; which with their roots bound rocks and earth together. Under one corner of the ledge, the earth had been scooped out about a foot in depth, making a basin some four feet across. The bright, clear, cool water flowed, not bubbled, but ran continuously from its hidden source under the rocks and from the root of the hill on which the house stood. It overflowed the rim of the little scooped-out basin, ran off among a clump of bamboo-palms (that love a wet swampy place) and wandered through the woods, down toward the sea. It was very sweet water.

What a delicious thing a cool water draught is! How painful to be thirsty, even for a few hours! Yet, many travelers have died in deserts, being without water for days. A little water would have saved their lives. Well does Jesus call Himself the Water of Life! He is the "Fountain opened." Who would not give for water all he possesses, if dying of thirst?

That spring went dry three or four months in the year. At the "Latter" Rainy Season time (March) it is

full; for, rain is then plenty. Put some of the water in a Canary-Island filter, (a hollowed soft stone), and it drips through clear. Put this away in an unglazed earthen urn or caraffe, on a window-ledge, or other shaded place, where there is a current of air, and it will become so cool, that you will not often wish for ice, even in hot Africa. (But, when sick, one does long for the ice!) In May, water would be scarce. The spring then changed, by beginning to run slowly, became muddy, and, before the end of June, it would be dry. There was no rain in the Cold Dry Season (June-August); and all the water for the school had to be carried in jugs on a man's back, from another spring that did not go dry, a mile away in the woods. But we usually tried to get enough for all the children's wants. They would feel the need, and would have suffered much if they did not have their cup of water.

With glad thoughts about the free and unfailing Water of Life, we turn and retrace our steps up the slight declivity.

THE SOCIAL BIRDS.

Here we are under a tree of ordinary height, but that seems taller, because there are no branches except at its very top, where there is a cluster spread out somewhat like an umbrella. "But, what a twittering of birds!" you exclaim. Yes; they are what I want you to look at. When I lived there I did not allow them to be disturbed, and they were quite tame.

Now watch them! There are black ones, and there are yellow ones, like orioles, and there are others colored

like a brown canary. Perhaps these were two different species living together. They reminded me of sparrows in their shape. They had no melody in their voice, but were forever twittering, like swallows. They were very, very busy, always building houses.

See! the entire tree, at its terminal twigs, is covered with scores of nests. Here are scores of nests lying on the ground, blown down by the winds. A very singular structure. It is a hanging nest. The entrance is near the bottom; and, observe, it does not slant downwards, but upwards. For what reason, do you think? Because, like the eaves of a house, the rain was shed from it. While the twig to which the nest is attached was rocking under the blasts of wind, the bird could lie in its corner, its weight keeping the lower end of the nest downward, and the slant of one side over the entrance serving as a roof for the rain-drops to roll off.

Now, see! a number of the birds fly down to the bamboo-palms by the spring. They alight on a leaf. The leaves are from two to three feet long, narrow, and lance-shaped. You can tear them in long narrow strips. The bird seized a leaf on its edge with its bill, bit it, and, holding the bitten end in its mouth, started to fly. A string two feet long is thus stripped off. See! they are all flying up to the tree-top, with the strings of palms streaming behind them. They do the same way with the leaves of the plantain. These strings are twisted, and tied, and woven, and plaited, and worked together by their bills and feet, into a smooth, close, hollow, pear-shaped nest. A beautiful, warm, dry nest!

A good example do they set us, to be diligent! If a storm blows their houses down, they set to work to build others. Let us too work, to-day! These birds were always making nests for new families of young ones, and they would have become very numerous if they had had no enemies. One day I saw a sea-eagle robbing their nests. The great hungry fellow caused the small branch to bend under him, but he stepped very unconcernedly from nest to nest, thrusting in his bill to get the eggs. The frightened birds flew about him protesting; but they could neither harm him, nor defend their homes. Also, iguanas and snakes climbed the tree to rob the nests. Yet the birds seemed very happy. They got plenty of crumbs and scraps from the school-girls' eating-room which was near. We could always see a flock eating there. We called them "Social" birds, but their name in the books is "Weaver" birds. However, they are social, so many of them living on the same tree. Yet, for all their being so many, I did not often see that they quarrelled. I think that even the school-children, who sometimes got angry and fought each other, would have said it was shameful for birds to quarrel. Yet, birds haven't got souls, and children have.

Now let us turn off across the garden, and down a path toward the sea.

THE MANJI TREE.

But, stop, look back at this great tree! Turn aside from the paths to examine it. Three men standing at its foot would not be able to make their joined arms

reach around it. It was nearly two hundred feet high, and it looked very bare, with no branches except in a bunch near the top. The name of that kind of tree is Manji, the native name of the island. It was only three or four hundred feet from the dwelling-house, and acted as a lightning-rod. In the months of February and March there were terrible thunder and lightning, by which the grounds and house shook, and this tall tree was sometimes struck. Its gigantic form, with its limbs opened out like arms, guarded the dwelling. Some of the limbs were dead; and, in some places the bark was ripped off where the lightning had run down it.

May not those wounded limbs remind us of Christ? He spread out His arms to save us from the lightnings of His Father's wrath, and His hands and side and head were wounded for us. "He was wounded for our transgressions. He was bruised for our iniquities."

That tall Manji tree was also a landmark. For, out at sea, its top could be observed; and, as the land was neared, its form rose higher and higher, until the other trees seemed like bushes beneath it. Captains of sailing vessels knew it. When they came to bring new members of the Mission, or boxes and barrels of food and clothing, and they wished to cast anchor near the island in a safe place, they looked carefully toward the Manji tree. There are many reefs of rocks that run far out from shore, where there is not much depth of water, and on which a ship might strike. Even where there is deep water, the bottom in many places is covered with rocks. Such spots are not good on which to drop an anchor; it may become so fastened among the

rocks as that it cannot be drawn up again. But a well-known path of the sea, marked by some little islets and this tree, showed the captain his safe anchorage.

Sometimes the Manji was almost without leaves. There is under the Equator no season like winter, taking from all trees all their leaves. But, there, each tree, or even certain limbs of a tree, has each its own season. This tall landmark cast its leaves once a year. But they did not all fall at once. Beginning on one side, the new leaves were out again before all had fallen from the other side.

Now we leave the tree, and, getting into the path again, will go past the Goat Enclosure, and follow the path down to the sea. Here are plenty of things at which to look!

THE CAVES.

We may stop among the sea-weed, and pick out the red stems or green leaves and filaments, and berries that look like fruit; or, we may watch the funny little fish and crabs; or, we may search under the reefs for handsome shells. There are no fine breakers rolling in just now, so we will take advantage of the low tide, and go to the Caves. These are they which are causing all that loud roaring. They are farther on, a quarter of a mile ahead. We must go around several rocky points. Leaving the fish and shells behind, we soon have come to the Caves. When the tide was high, there was no possible path here; for, the water would then

dash against the bold front of the rocks. These rocks lie in strata almost parallel with the level of the sea. The waves dashing against them day after day, year after year, and generation after generation, have entirely worn away the lower layers, and worked back some thirty feet under the upper layers. The roof of the mouth of the largest Cave is high above our heads. We enter, and go back to the far corner where we have to stoop down. Here the roof is dripping and the sandy floor is wet. Some small waves are rolling toward us on the beach. They make an angry ripping noise as they tear along the edges of the reef, and roll up to the Cave's mouth. But their force is spent, and they do not reach us. What a strange place! Above our heads the point of land is high and rocky, covered with trees and brushwood. It was called Ugoni Point. The superstitious natives said that spirits of the dead, and evil spirits like devils lived on such high localities as Ugoni, and in these very caves. They thought that the strange sounds heard when the high tide came roaring into these recesses were not all caused by the sea. It was believed that the myondi (spirits) were also talking. So, the people were afraid, and made offerings to the evil spirits, and wore charms in order that they might not be hurt.

But there were indeed very loud and strange noises in these caves, at times. They were heard mostly at night. When everything else was still, their sounds appeared louder than in the daytime. You could lie in your bed, and hear a rumbling noise growing louder and louder; then, a report like a distant cannon; and

then a whistling rushing note that slowly died, seemingly receding far and farther away. It often kept me awake, the while that I wanted to go to sleep. I, too, would have been afraid, had I not known that it was caused by some great wave roaring in from sea over the reef, striking the Cave's mouth, filling it, and compressing the air in its recesses under the rocks, which then made those whistling notes as it rushed out with the receding wave. So, when those noises kept me awake, I found even a pleasure in analyzing them, as I listened to the thundering waves.

Now leave these dripping rocks and wet sands, and let us continue our walk for two miles farther along the beach, southward.

A "MEDICINE" HOUSE.

We will pass in sight of several little isles; for, Corisco is not the only island in this Bay. There is Leva, to the west. Farther on, toward the south, is a view of Mbanye. And there, opposite Hâkâ Point, and south-eastward, is a sandy shoal with only a few low bushes on it. There the gulls lay their eggs. No persons lived there. You exclaim, "But! there is a little house; what is it for?" Why, that was a piece of heathenism. It was a "Medicine-house;" and the object of the "medicine" it contained was to increase the natives' trade. It was but a little hut, too small for any one to live in; but in it were a great many "charms," buried in the ground or hung on the walls. These "charms" were called "fetishes;" they were what the people put in the place of

God. They believed there is a God, but they did not trust in or fear him. They feared the spirits of the dead, and trusted in those fetishes. All their medicines for the sick were fetishes, for they said that spirits had made the patient sick. So you see, a medicine-house is a fetish-house. The special object of the "bwanga" (medicine) in that hut off on the little isle was to please the spirits so that they would be favorable to the builder and cause the ships of white men to come to the Bay, so that he might have "luck" in trade.

The natives went out into the forests on the mainland and gathered the juices of the india-rubber vines, or shot elephants for their ivory. This rubber and ivory they sold to white men's ships for calico-prints, guns, tobacco, rum and very many other things. Now, perhaps, the man who built that hut was a great thief, and the captains of ships that were already there would not trust him with any of their goods, for fear he would not pay them back with the ivory or rubber. So, he hoped that the spirits would bring some new ship whose captain did not know him, and who would lend him all the trade-things he wanted. This he called a "good trade." That was all he cared for. He looked at the dirty charm he had tied about his neck, or hung up in his dwelling, or buried in his trade hut; and he was sure the next ship that sailed in sight of that little isle with its little hut, would turn in and anchor there, for him to get some goods.

We have gone on our walk far enough; let us turn back. You will be sufficiently tired before we have returned over the track of our more than two miles.

HORSE CHARLEY.

There are no cars onto which to jump; no wagon to pick us up in our way. We must travel on our feet. The tide is coming up. We cannot now get around Ugoni Point, but, leaving the beach, will follow a path through the forest, or, as we called it there, "the bush." In visiting the other Stations, we rode sometimes in a hammock, that was made of a strong piece of canvas tied at its ends to a pole; in it we lay suspended as in a cradle, and were carried on the shoulders of two men, one at each end of the pole. Foreigners are apt to become very weak in warm countries, and can not walk long distances. There, on Corisco, we had a sturdy white and gray horse on which to ride from one station to another.

Perhaps you would like to ride him? You may do so, if you can catch him when we get back to the house. Try to. Here he is! He is not large; is of pony size; he comes ambling toward us, for, he is very affectionate and playful. But, put out your hand to catch him; and if you have a halter in your hand, back are laid his ears, up goes his head, and he's off! Suppose you do catch him, can you make him mind you? If he wanted to run along the smooth, hard beach, he would have his run out, for all we might tug at the bridle-reins. If we were in a hurry, and he wanted to walk, he would look around at us with his funny eyes, as if to say, "Your switch is too small. I want to walk; and I will walk." So, he stopped to eat some sweet long grass, and then trotted on to another clump, and cropped

a few mouthfuls there; and then trotted on to stop again.

Take care, too, that he doesn't turn his head around and try to snap at your toes! For, he liked to play, and his horse-play was rude. If we were walking, and passed near him, he would amble up to us, get behind us, and try, like a playful dog, to snap at our back or arm. Rebuke him by pulling his ear or nose, or by slapping his face; and he jumped away. As soon as ever our back was turned, he was after us again! He did not mean any harm. That's what people say sometimes when they do what is wrong, "We didn't mean any harm; we were only playing." Yes! but they did harm, for all that they didn't mean it. The harm was done whether they meant it or not. "Avoid even the appearance of evil." Horse Charley was very much feared by the natives. He knew and enjoyed this. If he saw a company of children, he started after them with outstretched neck. They screamed and hid behind bushes and houses; and he dashed on from one village to another through the narrow streets, men, women, children, chickens, ducks, goats, dogs, and all flying before him! Often little babies were lying in the sand in the street, but Charley was careful to jump over them. Though he chased people so often, he never hurt any one; though he snapped, he never bit hard. He was a useful horse, and often carried tired mission-workers. He was the Mission's horse, and a missionary horse. "A missionary horse?" you say. Yes! it is not only angels and men who are to serve God, but "let everything that hath breath praise the Lord." I think that Charley

showed God's power in his being the active, strong, and interested creature that God made him; and he helped to show forth God's praise by helping those who were trying to do so. He was helping (without knowing it) to bring on that time when all things shall be consecrated to God's worship and service; when "Holiness" shall be written on the bells of the horses, when even such a thing as the harness of a beast of burden shall contribute to God's glory. Then shall come that happy time when "the leopard shall lie down with the kid, and the calf and the young lion and fatling together, and a little child shall lead them!"

3. THE BAY AND ITS ISLANDS.

Let us sail around into the Bay. Two broad rivers, draining the adjacent mainland, pour into Corisco Bay; one, the Muni, entering at the northeastern side of it. To the other, the Munda, at the southeast side, we will come in our journey to-day.

Starting from Evangasimba beach and rounding the point on the south, called Ugoni, we reach the islet Leva, about a mile to the south and west. When the tide is low, its sand-banks are laid bare and dry, where birds and man find a rich harvest of shell-fish. Great quantities of a conch, called konongo, are gathered there. If you had time to attend to natural curiosities, you would find on the Corisco reefs and in the shallows near and in the low water about the Leva banks, an endless variety of shell and weed. Many of them no doubt, are unknown to books and scientific men.

The islet is uninhabited. Its sides are steep; about twenty feet above the sea. Its top is flat, of an area less than two acres, and covered with trees and bushes. It has no water in the Dry Season. Though so small, it was very much resorted to by natives gathering fish; and the missionaries frequently took their scholars a day's excursion there. "A day at Leva" was to our pupils what a Christmas holiday is in America. We took cassava-bread for them, and sandwiches for ourselves; a fire was built; the shell-fish for which the children dove, were cooked on the coals, and we all enjoyed the day. If the sun had well dried the sands, we sometimes ate in a cave called Ikenga-ja-Leva (Leva's Reception Hall). But generally we sat above on the islet under some spreading tree.

Let us sail or row on now! The water over which we move is full of fish; very many varieties of big and little, caught by net and spear and hook. On farther, with the boat's prow turned toward Cape Esterias; five miles beyond the southern point of Corisco is Mbanye island. It is almost two miles in circumference. Only a stone's throw from its western side is a gem of an islet, and farther to sea is a bare sand-bank. The island was inhabited by a large number of rats, so bold that they ran about the beach in the presence of visitors. Natives did not kill them, saying that bad winds would overtake any one who so did. People went there and stayed for a week at a time, taking with them thatch with which to make temporary houses (called *mâkâ*), and spent the time in spearing large fish. Turtles were caught there; and occasionally a hairless seal from the

adjacent Munda, (a manatus, the dugong) whose flesh is, to me, the most delicious of meats.

Looking in a southeast direction from Mbanye, is seen the wide mouth of the Munda river. It is broad, but not very long. On its south side the land bends out westward to Cape Esterias, where there is an outstation of the French Roman Catholic mission of Gaboon. On the north bank is the country of the Mbiko tribe, occupying the eastern side of the bay.

At a town, Bonjumba, in that country, near the mouth of the river, Rev. Wm. Clemens once redeemed a little girl who was about to be put to death on a charge of witchcraft. He named the child "Maria" for his sister-in-law, Mrs. Walter H. Clark. Maria grew up a useful matronly woman. (Under a different name she appears in one of the chapters of my "Mawedo."*) The death from which she was rescued is common. All African tribes believe in witches.

Returning from Mbanye to Corisco, we journey rapidly with the sea-breeze. Soon is seen before us a bank called Nenge-Megëgë (Gull Island). It is on the eastern side of Corisco, near the south point. Flocks of gulls are hovering over the glistening white sand, or darting out over the water to some fish school. If we went to it, we would be in about the very middle of the bay. Off, on our right, (east) hand, would be Mbiko; farther to the northeast, the trade island Elobi. A beautiful journey it is. You look from the boat, the islands and mainland encircling as a green and blue

* American Tract Society 1881.

wreath. But that island was then lawless of God and man. How often I prayed that that people might say,
"The Isles for Thee are waiting."

4. ELOBI ISLAND AND ADJACENT PARTS.

When we were sailing in the Bay, we saw to the northeast the Elobi Islands. There are three: Big Elobi, Little Elobi, and Mbe Elobi. Little Elobi is slightly to the north and east of the other two, so that as you approach from Corisco, the larger one overlaps the others and you seem to see but one island.

On large Elobi the Mission had an outstation called "McQueen," occupied by a native licentiate, who afterward became the late Rev. Mr. Ibia. At present, the island population has largely died out.

Small Elobi is of only a few acres area, with scarcely any native residents. It was, and still is, occupied by the Spanish as a government-post; and by several other Europeans who have anchored ships and boats, and on shore have large buildings called "factories" for trading in ivory, rubber, and red-wood and other native lumber. These men had cloth, knives, and all other kinds of goods, with great quantities of rum and gin in their stores. These they lent, on "trust," out to the natives in parcels of from \$5 to \$100. The Benga tribe, occupying the sea-coast, kept a monopoly of the "Trade," to the exclusion of the tribes lying back of them in the interior. Any coast-man who received in trust, say, ten dollars, retained about two dollars as his "share" of profit, handed the remaining eight to some man of the

tribe just next behind the coast, *e. g.* Mbiko, who retained, say, two dollars as his share, and passed the six left to the next tribe, the Fang, who collected the rubber or wood, carried it to the Mbiko, the latter to the Benga coast-men, who gave it to the white trader. The white trader knew that four dollars had not come back; but his gain was so large on the native articles when imported into Europe, that it covered losses by such dishonesty. This "Trust" or Commission system was bad; it caused all the people to be worse thieves than they naturally were as heathens. That the native stole was the traders' fault, who yet were the loudest to complain of the people for badness.

Another source of evil in the Elobi trade was, that, in every parcel of "trust" given out, the trader (at that time) compelled the native to take a certain proportion of rum; because, on its sale most gain was made. We often wrote at length on this secular point to show to friends in the United States a cause of discouragement in the African-coast missions. Temptation was thrown in the way of native Christians, and many were made drunkards. Most of the traders were members of the Established Churches of England, Scotland or Continental Europe; but many threw away their religion, disregarded the Sabbath, and lived as polygamists. Some of their merchant employers in Christendom have been church office-holders. It was a shame for Christianity! A crime against the heathen!

These islands face east to the mouth of the river Muni, or Rio D'Angra, miscalled by sailors "River Danger." It has many branches inland; on two of them

our first Scripture-readers or evangelists were located; but tribal quarrels compelled their removal to other places. Several years before, Rev. Messrs. Clemens and Mackey had gone to almost the source of the Muni, finding beautiful waterfalls in its course, and very cool weather at its head on the ridges of the Sierra del Crystal.

On the south bank of the river, by its mouth, at the town Ukâkâ, the Mission had a Scripture-reader located; but he fell into rum-trading. He was suspended. The offense was repeated. He was dismissed; later, he went so far in native wickedness as to be excommunicated from the church.

The name Ukâkâ has disappeared. It was originally given to that village because of an enormous "log" which, floating down the river, had lodged there. Later, a white man planted a cacao garden there; his trader associates spoke of it as the Cacao place. In hasty pronunciation they called Ukâkâ, "Coco." A trading-house now stands there. The bales and boxes brought there by steamers from England are labeled "Coco"-Beach, the foreigners thinking that the name was derived from the plantation of the chocolate trees.

In the arc of the Bay from the north bank of the river, we meet, for the first time, with another tribe, the Balengi. Skirting on farther westward toward Cape St. John, we come to Mbangwe, the former home of Rev. Mr. Ibia, at Hondo. There he tried to induce the people to cultivate the ground industriously, to learn mechanic arts, to practice trade legitimately, *i. e.*, to cut their red-wood, carry it to the "factory," and receive in

useful articles (to the exclusion of rum) their pay, after having thus earned it. He hoped in this way to open for his tribe a healthful path to earthly prosperity, while at the same time he was teaching and preaching to them. But his efforts failed. The Mission at that time, 1860-1870, with strange unwisdom, discouraged all attempts at the industrial side of evangelistic work.

5. AJE OUTSTATION.

The part of the mainland that at that time yielded to the Mission most of fruit for labor spent, where already were several outstations, and where we looked expectingly for new Stations for white missionaries, was the land north of Cape St. John.

Leaving Corisco Bay, sailing around Cape St. John, and passing a few Benga villages, we meet again with Balengi. A little farther northward, we come to a portion of the Bapuku tribe. Among them, a small river, Aje, empties into the sea, thirty-two miles from Corisco. At its mouth were a number of villages, the people seemingly were desirous of the gospel, two of our young men were sent there, and a bamboo nouse was built as an outstation. One of them subsequently became the late Rev. Etiyani. Each of them married former pupils of our girls' school. The stream is not wide, but it is very attractive, winding from a long distance inland, with swift current flowing beneath the wide-covering branches of trees leaning toward each other from either side.

Aje was a pleasant place to visit. When the mission first made journeys there, there were no white men or

trading-houses near; we were the only white friends the people claimed. Whenever the boat visited the two Scripture-readers located there, long before it reached the beach, the shore would be lined with people shouting welcome, and there was a large company to attend prayers in the evening. Doubtless, part of this show of interest was in hope of obtaining earthly gain. But, some of it was surely sincere; for, several young men became inquirers, the children attended school, a wife of the principal man professed conversion and publicly united with the church, and even he himself threw away fetishes he had trusted in. But he was not a Christian; the love of strong drink enslaved him, and while he was under its influence he said and did things that troubled the native Christians.

The people in that region were not as well acquainted with missionaries as were the inhabitants of Corisco, and they made strange mistakes as to our motives and objects. They were acquainted with other white men, many of them rough sailors, but they did not understand our pacific character. Once, as I was sailing rapidly under a strong wind past that part of the coast, a few miles south of Aje, a canoe ran out from shore, as canoes often did, to ask the news and perhaps sell a few fish. The two men in the canoe, unskillfully stood straight across our path instead of coming alongside. I was lying down sick in the boat, and, before the man at the helm could alter his course, we had struck the canoe and knocked a hole in its side. We helped the men as well as we could, and, having no time to stop, passed on to our northward journey; nor had I any time

when we came back, to see the people ashore and explain matters. Some weeks afterwards, word came to me at Corisco that the Bapuku people, at the town where lived the owner of the canoe, were very angry, that they believed that I and my men had purposely run down the canoe out of hatred to them and their tribe, and that they intended to attack the boat on its next journey, and demand a fine. Such outrages and revenges were common among those tribes; but I was exceedingly grieved that they should think me capable of them. At the next journey that I made northward, I stopped on my way particularly to see those people. After the usual religious services, the man who owned the canoe was sent for; and, when he had finished his angry statement of grievances, I explained the facts of the accident, and told them of a missionary's character and object of his life. The man was satisfied, and said nothing more about assault and fine.

Later at Aje, a house was built on the beach by the villagers for foreign trade, and much liquor was sold there. Surely Satan was afraid his kingdom would be overcome. That rum-factory was a great stumbling-block to the people, many fell into the pit of drunkenness.

6. HANJE OUT-STATION.

Three hours' sail with a good wind took a boat from Aje northward around a very long Point of land to Hanje. If you walked, following the beach, the distance would be much longer, for the shore is indented with numerous coves, into which creeks empty, and to cross

which took time if no canoe was at hand. We could amuse ourselves, however, by picking up colored shells, mostly bivalves, and by observing, on the sand, tracks of the feet of elephants, and the branches of trees broken by them in their browsing on the twigs and leaves.

Hanje is in the limits of the Kombe tribe. It was difficult of approach when the tide was low; for, the shore is somewhat rocky, and shelves very gradually over a long stretch of reef, so that the boat had to find its anchorage far out. The rest of the way to land then had to be made by canoes, that came off to us when the people recognized our boat. The canoe finally grated over the rocks at the mouth of Hanje Creek, on a side of which was built a mission-house. That was the first out-station located north of Corisco, in 1861. The first occupant was a man named Balevi, who, beginning with great zeal, afterwards fell into sin, was suspended, and soon after died, professedly repenting. Another, Njumba, was sent to the vacant place immediately after the suspension, and remained there for a few years. He had a difficult position to fill. The people were of a violent, excitable character; and, at the very first, there was opposition to him, because he had been sent to supersede Balevi who had relatives there. But faithful attendance to religious duties wore away hatred, and broke down opposition. He remained there three years with varying success, sometimes enjoying the friendship of the people and listened to with attention. At other times, he was subjected to insult, and even to anger. One time, Ukuku (a spirit whom the people feared, and who, in the darkness of night, or in the secrecy of a

house or dense bushes, uttered his directions by the mouth of a man temporarily appointed and representing Ukuku) came on the mission-premises and uttered a "curse" against Njumba's mother. He arose from bed, went out, and told Ukuku to go away, that he himself was a worshipper of God, and that Ukuku had no claim on him. The followers of the evil spirit were angry, called a large council, bespoiled Njumba of all his goods, and even threatened his life. His final case was sad. Though he had suffered for the Gospel, pride led him astray, and he became a miserable outcast.

The country back of Hanje is of forest, and a plain covered with bushes, but has no hills until some fifteen or twenty miles inland. The people kept near the sea-shore and did not go inland much, except to make their plantations and to gather rubber in the forests. The plantations were a mile or so from the villages, and were much disturbed by elephants coming at night and eating the cassava plants.

I made a journey by that beach northward, on one occasion. Three miles from Hanje there is a rapid creek, Ndoti, not wide, but the people said it was long, and that hippopotami lived in it. It was to be swum if no canoe happened at hand; and sometimes there were sharks. The sun set while on my way, but, the tide being low, I went on by night. The women were out at various places on the reefs with torches (called myanyo) made of dried split bamboo. The glare and reflection of the lights along the arc of the shore of the coves as I looked ahead on the beach, with the forest as background, was picturesque. By 9 P. M. I came to a certain part of

the coast called Sipolu, which was thickly dotted with villages along the three miles of its extent to the mouth of the river Bonito. There were six or eight trading-houses within those three miles.

A part of my journey was rather lonely, there being no people on a portion of the beach skirted by a long stretch of dense "bush," such as is used for native burial-ground. I came to a streamlet crossing the beach, too wide for me to jump across. Having waded over it, I sat down on a log to put on again my shoes and socks. While so doing, a deep groan issued from the bushes but a few feet behind me. I was sure it was not a human being; for, no native would at night dare to be alone there so near to graves. The sound was repeated while I was hastening on my shoes; so I went rapidly away, not running at first, lest the animal might be excited, by my precipitancy, to follow.

When I imitated the sound next day to a number of natives, some were alarmed and said it was the voice of the ghost of the grave-yard. Some said it was a leopard's growl. Others, more reasonably, said it was the grunt of a wild hog. Wild animals do thus prowl at night, and even come near the native huts.

7. BENITA STATION.

Benita was a word that, for the Corisco Mission, had so much of hope and longing, a dark line of sadness, and yet expectations of future joy. In our journeys north we had often passed the mouth of the river Eyo (San Bonito) ten miles beyond Hanje, on our way farther

on to Meduma, our most distant outstation, in the Kombe, a tribe, at that time, much despised by both the Benga and Mpongwe tribes. There the mother of a Christian man, Yume, a slave on Corisco, had been found; and, the people professing to desire the Gospel, he, having obtained freedom, was sent. The people listened well to his exhortations, and some even learned to read better than their teacher. But his zeal cooled. Coldness and carelessness came over the people. Finally he fell into sin, was dismissed, and Meduma was abandoned.

A short time before that, an out-station, Mbini, had been located with two evangelists, just in the mouth of the river on its south side. It prospered for a few months; and then was suddenly broken up by the natives themselves, even before a mission-house had been built, because of a family quarrel arising from jealousy in trade, with which the two young men had unwisely tampered.

Those two locations, Meduma and Mbini, though they had not been intended as permanent, we hoped would principally be useful as stepping-stones into the interior. For a while, we were disappointed. Operations even at the river's mouth were suspended. But a bright day came in 1864. Rev. George Paull, with his youthful energy, was added to our little company. He made a "Kombe journey," was charmed with the mainland itinerant work, was as my successor given its superintendence, and placed a Scripture-reader at Upwanjo on the north bank of the river's mouth. At a subsequent journey, on which I accompanied him, the apparent openness

of the way urged us to ask the location of one of our number on Mbâde, a beautiful point of land on that north bank. The Point is called on the English nautical chart, "Heybern." It is a perfectly level, elevated prairie, dotted with clusters of trees. Back of it, an average mile from the sea, is the native forest, where existed large numbers of monkeys, elephants, oxen, and even leopards and gorillas.

In January, 1865, it was decided to occupy that ground. Mr. Paull's wish was gratified, and I yielded him the preference of the first settlement on the inviting field. That same month he promptly removed from Corisco, took up his abode at the native town Upwanjo, near the Point, vigorously set to work preaching and teaching, and commenced building a permanent dwelling. How our hearts rejoiced at the good news that almost every week came to us of the willingness of the people to assist; of the evident working of the Holy Spirit of God on their hearts by Mr. Paull's pungent, affectionate appeals! How we longed for more help that he might have an associate to sustain him, and that we might at once go on up the river to locate another station! How delightful, at the April Communion Conference, to hear reports of the awakenings among the people! How pleasant that our missionary brother was succeeding in making a little home for himself, the building of the house having progressed sufficiently for him to occupy a part of it, and the ladies of the Corisco households having given up their best servants for his aid. Then a cloud arose on the horizon. It at first seemed small, at the beginning of Mr. Paull's sickness;

but it overspread our mainland sky with darkness at his death.

When the sad news flew back from Corisco (where he came to die) to his Benita people, they wept and mourned the wailings customarily given their most honored and greatest chiefs and parents.

It was my lot to go a week afterward and close his premises, and gather his personal effects. The people were in sorrow's darkness. The inquirers and Christians seemed stricken with dumb astonishment at their loss. They followed my steps as if expecting help in some unlooked-for way; and, for the hundredth time, asked, "Would another white man come?" I replied, that I hoped so; "When would he come?" I could not tell. But, though we called Mr. Paull's death a "providential dispensation," we learned a lesson which was made into a Mission rule, *i. e.*, never to send a man, especially a new one, alone to open a new Station. The good rule was not always kept. Twice it was subsequently broken; and, in both instances, with the same fatal result as in Mr. Paull's case.

8. UP THE BONITO RIVER.

Naturally a description of the river should have preceded the notice of the Station located at its mouth. But I left that which geographically should have come first, to be thus last, for a chronological reason. To the upper banks of that river it was that we looked for future Stations. To it, the energies of our mission were directed.

As I often in journeys from Corisco sailed past the mouth of the river and looked up the vista that opened inward, it was refreshing to gaze at the ranges of hills and mountains that, running somewhat parallel with the coast, at distances, variously estimated as twenty or thirty miles inland, rose with their calm blue just above the harmonizing green of the nearer forest tops; and then, with regular gradation, grew from blue hills to white hazy mountains in the far background. A charming perspective! Well named was the Sierra del Crystal! But the eye wearied to look on the cloudiness of the distant range; a lower and nearer one gave it rest. I thought of the blue hills of Pennsylvania, and could almost forget the then ever-present sea-sickness of my boat-journeys.

Wonderful stories of a cataract called Yovi, had been often told us; and Rev. Mr. Clemens had once, a number of years before, gone up the river about 17 miles and been shown by a guide (who refused to take him farther) a fall, which Mr. Clemens reported to us as rather insignificant. As far as is known, he was the first and only white man who had entered the river any distance.

In the month of July, 1863, Rev. J. L. Mackey and I determined to explore the ground with reference to future operations, though our time was exceedingly limited, only a day being left (by necessary mission arrangements) at our disposal on the journey. The natives said three days would be needed to go up to the Ivova (falls) and return. Perhaps that time would be consumed by a people who journeyed only by fair winds and not by

oars, to whom time was no object, and who abandoned until to-morrow that which would require diligence if to be accomplished to-day.

The native name of Bonito (called by traders "Banita," and by the chart "Benoit") is Eyo. Between the extremest points of the gaping mouth by the sea the distance is three miles. The river proper is probably over a mile wide where the beach ended in mud and mangroves, and where our boat, in which I had coasted along with four men, stopped to take in Mr. Mackey (who had been holding meetings ashore) and a guide.

We marked the hours, so as to judge of the length of the journey. It was 10 A. M. with a tide beginning to run up. Aided thus by tide and a moderate wind, we went comfortably without oars. There was scarcely any perceptible bank. Lining the broad stream were mangroves, stilted up on their long claw-like roots and props, and multiplying themselves infinitely by the twenty, thirty, forty feet long shoots that, Bānian-like, they left fall perpendicularly from their outer branches. Such a wilderness of roots! The haunt of wild hogs, elephants and snakes. Among the trees disported monkeys, but they did not permit any near approach. There were strange sounds that came from throats of new birds, trumpetings of toucans, screams of parrots, whistles, calls, etc. After a while, the banks rose, grew steeper as we proceeded, and became dotted with villages on each side. The wind became fitful, sometimes altogether failing, making oars necessary; and in the afternoon, beyond the tide, where the mangroves ceased and the pandanus or "screw-pine" increased, and with the rapid

current of the river against us, vigorous rowing was necessary.

The foam from the falls, seen all along the upper stream, became thicker as, late in the afternoon, the roaring cataract saluted our ears. It was exhilarating to look at the clearly defined ranges ahead, to glide along under the cool afternoon shadow of the overhanging trees, and dip to thirsty lip the pure water of the river. I may say I had not been fever-sick (of any special account) in Africa; but then, almost for the first time, I felt American health. When the stream narrowed to a hundred feet, and the deep current too swift to stem, the boat was tied ashore at precisely 5 P. M., and we walked half a mile over an ascending path parallel with the river, which, however, was hidden by the dense bushes lining it. Then the guide pointed through a vista showing a series of foaming, broken, abrupt, tumbling rapids, saying that those were what Mr. Clemens had seen. Another half mile's walk, still ascending, brought us to a most remarkable basin, some fifty feet in diameter, into which, from a height, say, of twelve feet, fell a portion of the stream reduced to thirty feet in width. (Other portions flowed around little islands after the manner of Niagara and Goat Island.) I noticed facts connected with the river and that whirlpool-basin that I have never seen recorded of other cataracts. Out of another corner of the basin went the stream, tumbling over the rapids with probably a descent of seventy feet, to the mile distant where our boat was tied. We stayed until sunset, when the guide, with superstitious fear, hurried us away. In the two Rainy

Seasons, the amount and rapidity of the water over the falls would be immense, and some of the strange native stories told us could be true. Our Scripture-readers said that the region of the falls had a large population. It was there that we hoped would be erected the next tower on our Zion's walls. But the hope was never realized.

CHAPTER II.

AN AFRICAN VILLAGE.

SOME of the native villages in the Gaboon and Corisco regions were built in the midst of the dense forest, where the women, who do most of the work, clear a few acres. Huts were erected where slaves guarded the plantations of plantains (a fruit which looks like a very large banana but of a different species) and cassava (the tuber from which tapioca is made). But most of the villages were placed on the edge of the forest near the ocean, or on the banks of the many rivers that pour into it the mighty rains that fall there. A village (mboka) might have from five to fifty houses, according as the man who owned it was poor or rich, arranged along the two sides of the one street about twenty feet wide. Each hut, about sixteen feet long, eight feet wide and five feet high under the eaves, had two rooms. They were easy to build. Stout saplings (mbingo) were thrust into the ground upright; on to these were tied horizontally slats of bamboo palm (mbanja), and over them were tied wide strips of bark or a matting of palm-leaves (ngonja). The roof was thatched with the same leaves neatly stitched together. A hut with open sides would be put up as a blacksmith shop; generally it was located in the middle of the street. Sitting there might be seen a man who was either blowing the native bellows, or

stitching together, with little sticks like pins, the palm-leaves for thatch. In front of the village might be a pile of wood, either ebony logs (evila) or red dyewood (ehiyo). These are cut by men in the forest in pieces three or four feet long, and carried on the backs of women to the village; then put into canoes and floated down the river to the seaside, where are white men's trading-houses, and sold for tobacco, plates and basins, knives and guns, powder and beads, calico and rum, and a great variety of other goods.

In the rear of the huts were "behu" or kitchen-gardens where the sweepings are thrown, and where choice plantains are protected. The plantain has no woody structure; it is far softer than a cabbage stalk; its leaves are a beautiful light green, are six or eight feet long, and sixteen or eighteen inches wide. We see usually only half their width, for they fold on their midrib like two leaves of a book. The natives call a book's leaves mapěpu, from these two parts of a plant's leaf. The wind tears them into ribbons, and they are forever fluttering and shaking like aspens.

The forest scenes are very beautiful; the majestic trees are tied together by convolvuli and a great variety of other vines running all over them. The trees and vines both have flowers, most of them sweet-scented, and of strange shapes, but mostly reminding one of pea-blossoms and honeysuckles and azaleas.

CHAPTER III.

A NATIVE AFRICAN CHURCH.

THE first church-building on Corisco Island was at the central Station Evangasimba. Ascending the somewhat of a declivity that rises from the beach, and walking a few hundred feet on the straight wide path, which was used also as a public road, you would pass the Mission-house, in which the first Pastor, Rev. J. L. Mackey, resided. A few hundred feet farther on from his house, within the enclosure fronted by the orange trees of his yard, was a little bamboo house, used once as a dwelling and later as a hospital. A few yards beyond this was the church. You would call it only a long low building. But when you should go into the native village, and see their "long low" houses, but (for all practical purposes in their stage of civilization) sufficiently high, you would agree with the people in saying it was a "ndabo eněně" (a great house). It stood back thirty feet from the path; and, on each side of the entrance way were trees and bushes and long grass. Bushes would persist in growing notwithstanding all efforts at cutting them down. One kind of coarse grass twisted itself erect two fathoms in length; and of the trees there were a variety of fruit-bearing. Here was a cocoanut palm, there a guava, on one side an orange, and on the other a lime. But, those trees being along

the public path, we obtained but little of their fruit. As in other countries, with apple trees, the mischievous boys did not allow the fruit to ripen. Even the guavas were eaten unripe. Of the limes we obtained a few, for lemonade. The gable of the building fronted on the path. Its exact dimensions were fifty-one feet long, thirty-eight feet wide, eighteen feet high to the ridge of the roof, which sloped down at the sides to a height of nine feet, and extending five or six feet beyond the walls, shedded the rain at seven feet from the ground. Such long eaves, and such comparatively low roofs are necessary in a country where in certain seasons (*e. g.* February-May) there come tornado gusts and dashing rains. The exterior of the building consisted entirely of bamboo. Not the West India jointed bamboo (which is, botanically, a grass) but the so-called "bamboo"-palm. The same material as used by the natives in their clay-floored huts. Foreigners, in using the bamboo, elevated their houses above the damp earth. First, were set certain strong posts of mbimo (teak) such as white ants would not attack. In later years, there have been used brick or stone mason-work, or iron pillars, and more recently the cheaper and more easily worked concrete. These posts or pillars were placed apart, from eight to twelve feet, and any convenient height above the ground, *e. g.* two to six feet. On these were laid heavy beams of hewn logs, which were the real foundation. If the superstructure were to be imported boards, their erection actually began on those logs or sills. If the superstructure, as in the case of the church, was to be bamboo, auger holes, a foot or two apart, were bored in these

beams, and into them were stuck upright saplings (mbingo). On to these, several inches apart, were tied horizontal strips (mbanja) of the split fronds of the bamboo, with strings of a split rattan (ulângâ) the calamus-palm, a climbing vine. Over these, to protect them from the rain, and to cover the wide open space between the mbanja, were tied, like enormous shingles, matting (ngonja) of the bamboo leaves skillfully stitched together. This is the mode used in the ordinary native dwellings. But, the church, to be still better, had mbanja strips tied also over the ngonja matting both inside and outside of the walls. And these horizontal strips, instead of being several inches or even a foot apart, were tied close together so as to touch and make a solid covering. The entrance to the door was ascended by a few steps. They made no attempt at ornament. They were plain, substantial, smoothly-hewn logs, resting on small piles. The door-way was wide; the doors' only ornament being the smoothness of their surface, from some American planing-mill, they being of imported pine planks. But, above the door, there was an attempt at ornament, by a great effort of native art in the construction of a six-sided window, whose shape might be described as a parallelogram with a triangle at each end, latticed with neatly split bamboo. It ventilated the room, and admitted light, the other window-spaces having no sashes, only shutters, which had to be closed during a rain. But rain could not enter this large window-space, the roof extending far over the gable.

Inside, there was some attempt at art. The roof was supported, at half the distance of its descent toward the

eaves, by a light structure of planed unpainted American white-pine scantling that rested on four similar upright beams, two on each side of the aisle, standing in the center line of the two blocks of seats. Though light, the structure displayed in its thin outlines a firmness that a scientific architect might have admired. There was one broad aisle extending from the door to the pulpit, and narrower ones, on each side of the house next to the walls. The seats were not separately movable. Some of those same pine scantlings having been laid on the floor, holes were bored in them, into which to insert the legs of the benches. These long seats were made like rustic benches in any civilized country. No boards were used; but long, round, smooth young trees served as the frames, and the ever-present bamboo made a rough, hard bottom. Nevertheless, they were uniform in shape, were straight, and had backs, and arms at their ends. There were also three short ones on each side of the pulpit.

That Pulpit! What a structure! A platform, somewhat wider than the aisle, was ascended by two steps. On this was a "Desk" ascended by another step; and there then was room just sufficient for the minister and a large marvelous arm-chair, made of crooked elbows of trees, such as are often used in "rustic-work" on the shaded walks of the villas of the rich in civilized countries. The top of the Desk was finished with considerable taste by a variety of combinations of upright, horizontal, and oblique pieces of bamboo, in imitation of panels and framed edges. In front of the Desk was the Elders' Bench (not always occupied by them) used by the pastor

at Tuesday evening prayer-meeting, and by the Superintendent at Sabbath-School. In front of it was another and lower desk, not so highly finished as the upper one. In that entire pulpit structure there was no piece of foreign wood; only the bamboo, and round, smooth native saplings denuded of their bark.

The floor, a stranger would at first have been afraid to tread on; it yielded at every step. Not that the *entire* floor shook; its basis was firm, being made of long straight saplings laid across the heavy foundation beams. On these saplings was laid a matting of bamboo split finely, about an inch in width, and curiously tied together (somewhat like East Indian "tatties"). Over this were strewn leaves and straw; and over all another immense bamboo matting, three or four widths covering the entire floor. It yielded to our tread like a Brussels carpet, except that it creaked and snapped, making a new-comer think that he would break through it. But, one soon became used to its elasticity.

Light was admitted to the Pulpit by a large diamond-shaped lattice. There was also a window-space on each side of the Pulpit. But, one of these spaces had been enlarged for a wooden lattice-shuttered American-made pine door, which opened out to a little burial-ground. It contains the sacred dust of the first Mrs. DeHeer, Rev. George M'Queen; Rev. Thos. S. Ogden and infant; Rev. George Paull; a British Naval officer; and two African assistants. At first it had no enclosure, and the goats and sheep wandered over it. Mr. Mackey gathered funds from private sources with which to purchase in America and erect an ornamental iron fence around

three sides of the little square, the church gable closing the fourth. On each side of the house were three window-spaces closed by solid wooden shutters, except toward the Evangasimba yard where one of the spaces was occupied by a door, that afforded near access to Mr. Mackey's house. For evening services in the church a few dim rays were shed about the speaker's desk (while all the rest of the house was in blank darkness) by two remarkable fixtures, the result of Dr. Loomis' ingenuity. He was the most ingenious man I remember ever meeting in the Mission. What he made, though insufficient, was vastly better than the single hand-lamp or candle previously used. Taking two empty tin biscuit-cans, about twelve inches by sixteen inches in dimension, he cut out the sides, and inserted glass panes, cut ventilators in the top, made doors in the bottom for the introduction of four candles into each, and then hung them from the roof by the ever-useful rattan strings on each side of the pulpit. The manner in which the sides of the can were cut out, so as leave a margin for the insertion of glass, was really ingenious. Later on, Mr. Mackey suspended there a fine hanging kerosene lamp which he had brought from America for use in his own house. That gave, comparatively a flood of light. The two "chandeliers" were removed to the two darker corners. The leader of the evening meeting was then able, by dint of hard staring of the eye, to discover which of the dusky forms in the audience on whom to call for a prayer. At that early stage in the Mission, few natives had learned to read English, and there was not any hymn-book in the vernacular. So, no light was

needed by the audience for handling books. The leader "lined out" the hymns.

It was a very simple building for Him whose Sanctuary is "strength and beauty." He should have had better; but those native Christians gave their best. Most of the labor spent on its erection they gave without compensation.

That building has long ago fallen in decay. Scarcely its site is visible. Its successor was built at Alongo on the northern end of the island. Evangasimba was abandoned. Only the graves mark that locality. Even of it, the iron fence has rusted away; but reverent native hands yearly clear away the bushes and rampant grasses. A Spanish Roman Catholic School has been built near it; part of our Protestant work being centered at Alongo, and the remainder being transferred to the mainland at the mouth of the Benito River, some fifty miles northward.

CHAPTER IV.

CHILDHOOD IN AFRICA.

WHEN an infant was born, there was great joy in the village. The house was filled with women; and the men outside were drinking rum, and firing guns and shouting and singing. The first morning after its birth, the babe was subjected to the ceremony of public reception. This ceremony was intended as an honor; but, even the tender mercies of the wicked were cruel. The naked baby was laid on a plantain leaf in the open air in the middle of the street, and all the people of the village gathered about, each one sprinkling water on its shivering form. I wondered that the little tender things did not die. This custom reminded me of baptism; probably it is a remains of their traditions. But the people knew of no other meaning in it, than as a welcome. Then the baby was returned to its mother, and the two were to remain indoors for a whole month. The mother might not go out farther than the street, and the baby not at all until the month was ended. During that time, it lived on its mother's milk. At the end of the month, the mother cooked a great deal of food, and putting on her best clothing, carried the food to the village town-house where her husband and his friends ate the food. One of the friends then, having presented the father with a piece

of crockery, or a few yards of cloth, entered the house in which the babe and mother had stayed, and striking the low roof with a stick, called aloud the name he had chosen for the child. The baby and mother might then go wherever they pleased.

If the baby was a boy, he learned to look forward with fear to his circumcision, which might be performed when he was three years old; but oftener it was delayed until as late as *eight* or ten years. (A memory of "the 8th day" of Judaism?) This over, he looked with fear to his twelfth or fourteenth year, when he would be presented to a great (evil) spirit Ukuku; a wicked, and (we supposed) a painful ceremony. (A memory of the Temple dedication of children, in Judaism, at the twelfth year?)

Then his "troubles are done," as he supposed, and he soon grew up into proud, impudent, lazy, vicious young manhood.

If the baby was a girl, her "troubles" were supposed to be "done" at the end of the first month. But, really, they were only beginning. As soon as she could walk or run well she followed her mother to the plantation, and carried a basket in her hand, or a small jug of water on her back, or a stick of fire-wood on her head, to be taught to work as women; or, went with the women to gather shell-fish along the sea-shore.

The people loved to have children; and they petted them very much the while they were quite young, or unable to do any work. That is, they indulged them one hour, and perhaps abused them the next. They taught them to talk, but, among the first words which

were taught were bad words, native curses, insults, and foul sayings. If the little tongues succeeded in saying them, they were much admired as amusing. But, if a child should happen to become angry and utter those same words in earnest, then it received abuse from the very one who had taught it.

Those children were governed only by fear. The same "Black-man-down-in-the-cellar" that is used so wickedly by silly servants and parents in America, was used also in Africa, except that he was generally a "white" man. I regret to say that I was the one used by some of the people of the village adjacent to my house. Almost all the little children were afraid of all white people. When subsequently they grew out of this, there was employed the fear of spirits. And when, later on, they got a fetish charm, each one for himself, to guard them against the spirits, there was no further control of them, except for females, for whom was used Ukuku, and the hippopotamus-hide lash.

CHAPTER V.

BETROTHMENT AND MARRIAGE.

IN no one thing, more than in the social position of women, is the difference seen between a Heathen and a Christian country. Heathen women are only slaves. So far from being man's superior, they are in no respect regarded as even his equal. The tender relations of lover and husband (as we know them in the chivalry of America) do not exist. I doubted sometimes whether those native people knew of a lover's knightly feelings. A woman there is not wooed and won by love, so that her own heart and will should direct her destiny. She was bought with money. This buying with money or goods as a "dowry" gift was quite tolerable, if the young girl consented to the arrangement. We missionaries for a time found it necessary to follow that plan in furnishing wives for the young men from our schools. In this there was nothing wrong. But the Heathen way was a frightful shame. Often, little girls, as soon as they were born, were betrothed to some old gray-headed man. A young man had not much chance. But an old man found more favor from the father, on account of the wealth or influence he should thus bring to the family. So, the old man would lay down at the father's feet some article, such as a pitcher, a sword, a shirt, or a piece of cloth, as a claim on the little baby, who was thenceforth called his "mwajo" (woman; there was no

real word for the name wife). From time to time he paid other articles, worth in all \$50.00 to \$100.00, included in which sum was a slave or its equivalent in price. When the little girl was about ten or eleven years old, she was taken to live with him in his village, and her father would have no more control over her. If she died before she was taken to the husband's village, the father paid back the things or gave him another woman.

Here is a list of the goods I took with me once on a journey to Kombe, where some negotiations had been made for a wife for one of our Christian young men: 35 iron bars, 2 brass kettles, 3 matchets, 1 sword, 10 brass rods, 2 copper neptunes, 1 gun, 1 keg of powder, 2 butcher knives, 1 hatchet, 5 heads of tobacco, 1 paper of needles, 1 razor, 1 scissors, 1 straw hat, 1 black hat, 1 umbrella, 4 pipes, 2 shirts, 1 pair of ear-rings, 1 goat, 10 fish-hooks, 1 coat, 2 bunches of beads, 1 iron pot, 17 pieces of calico prints, 1 handful of flints, 20 pieces of crockery, 1 looking-glass, and 2 chests. The girl was willing, and was to have been brought to school to be taught, until she was woman-grown. But, the father had sold her to another man before I got there.

There was a very sad case of one of our school girls about that time. Most of the girls there had been paid for by us in the way of dowry gifts and were safe in our care. But this young girl's father would not take a dowry from us, and she stayed at school, every month liable to be taken away by some rich man with other wives. She was a pretty girl about twelve years of age, delicately formed, little hands and feet, and a neck that

made us think of Anne Boleyn's. She was called Jenny Baird, for a lady who was contributing to our school. Her native name was Ijuli. She sang all the Sabbath School songs sweetly, sewed very neatly, could make her own dress after it was cut out for her, always said her lessons perfectly, and never made any trouble or broke rules. One day, I heard her father had sold her to a man from Elobi Island, for a large two-masted boat. I saw the boat lying at the beach near her father's village. I found the report was true. Alas! it was too true; for, a few days afterward, while I was teaching in school, her father and two other men, one of them the hated owner of the boat, came, all of them drunk, and called for me and the girl. I had no right over her; went to the room where they were; and sent word for her to come. She would not come; for, she knew what they wanted. At last I had to go myself to the girls' yard and lead the weeping child to her drunken father rather than have him make an assault on the school. There were many tears that day. We gave her clothing, books and needles, and other keep-sakes, and a chest in which to put them, and she was led away from us. She often came to visit us afterward. But she was not happy. Her own father had made her so. In later life, she fell into other hands, became a Christian, and a useful church-member.

CHAPTER VI.

MOURNING FOR THE DEAD.

THERE were many strange customs and manners among Corisco people which struck me forcibly.

I suppose it would be so in any country, in which one was a foreigner; from which, subsequent acquaintance would take off the sharp points of attention; yet the impression produced by first sight remains long.

Within a few months after my arrival in September, 1861, on Corisco Island, quite a number of persons, of all ages, died, and I heard and saw somewhat of the custom of mourning for the dead; my ear began to be used to the sounds of wailing; but, when I isolate myself in thought on a certain evening in March, 1862, memory brings back as sharply as ever the peculiar effect caused by the first hearing of an African wailing: until then, there had not been any deaths in my immediate vicinity, since my arrival on the Island. In the village Kâmbâ (a large one) about three-quarters of a mile distant, the second in authority, Okota by name, who, for many years, had had what appeared to be epileptic fits, was lying dangerously ill. Several of the Girls' School children were from that village. All the children of any village call its headman by their universally mis-used name of "Father." Several times came a message, "Okota a wendi" (Okota is dead). Properly appreciating native untruthfulness, that message meant that the sick

one was much worse, or that death was anticipated; so that one does well not to believe the word until it comes three or four times. I had before gone to see the sick man; he could not (or would not) speak, though he could hear perfectly well. His whole body was enormously swollen with dropsy. I sent medicine to relieve distressing symptoms, but felt that any attempt to undertake a course of medicine for recovery was useless; he was too near death. Moreover, firmly in the grasp of heathenish rites as he was, no regular prescriptions would have been followed, against the word of the wretchedly superstitious women who had him in charge.

I took his three "children" (no real relation) to see him, and expressed sympathy with the people in their affliction. The village was full of people; had been so for a month; strangers from other villages on the island or mainland, who could make even the most distant claims of relationship by blood or marriage. They had come, according to native custom, to see the sick man die, to share in the spoils at the subsequent division of his wives and other goods. As guests, they were to have what they wanted, of smoking, eating, and sleeping. I imagine that the inhabitants of the village were becoming wearied by extra fishing, and beggared by the amount of tobacco they had been compelled to furnish.

The weather had been very clear and beautiful on a certain Saturday in March, 1862. A very delightful season there; no raining in the daytime; and yet cool, because verging toward the Long Cool Dry Season. In the evening, two fellow missionaries, Rev. and Mrs. Mackey, had come up to take tea at my house, accom-

panied by Winwoode Read, a young English gentleman, and amateur traveler and hunter, and subsequently an author. The day, though beautiful, had been rather wearisome. I was not perfectly well, so that I was not enjoying the evening conversation. Suddenly, a great outcry was borne on the air. "There is mourning in Kâmbâ!" I had not heard such mournful sounds before. Okota was reported to be dead. The school children had all retired at their usual time, but their quick ears caught and recognized the sound. Judging the cause, the three Kâmbâ children began a sobbing which soon became infectious, and the whole twenty girls were presently crying aloud. It was annoying, and exceedingly depressing; so depressing that I could not endure it. Their crying was unseemly; the news was probably false; none of them were blood relatives; at all events, there was no call for mourning in obstreperous native fashion in a mission-house. They promptly yielded to an intimation to be quiet; and, after our visitors had said good evening, I went over to the village to see the state of the case, first agreeing with Mr. Mackey to go in the morning with him to speak to the people. The two school-boys who were living with me wished to accompany me; I was glad of their presence; for, there was something really fearful in the wails that sounded louder and louder as I approached the village. I have never forgotten that walk. The way led in a narrow path through the thick "bush," down a dark hollow and up a slight ascent under a dense covering of leaves. In native towns there is only one street; wide, with the houses set closely together on each side. As I came

to the head of the street, I saw, in the bright moonlight, a man advancing toward me, wailing with such an utter occupancy of grief as (apparently) to be unaware of my approach or of the presence of others near him. His arms were akimbo; and stepping slowly along with a jaunty motion that in America would be called an attempt to be "dandified" (but which here is a part of grief) with head thrown back, he was pouring forth with powerful voice, not words, but mostly a cry. Beginning with an imploring scream, "O! Tata-o" (O! my Father) the last sound was changed into an O tone, three notes above, and this note was continued for an amazing length of time, the voice relieving itself by a very rapid tremulous trilling, that seemed rather the inability of nature to sustain the strain on one chord, than a musical attempt on the part of the mourner.

On a nearer approach, I discovered that he was one of my own workmen, a suspended member of our church, who lived in the village. On approaching the spot where I stood, he ceased, and began to talk in a very ordinary tone about very ordinary matters. I was standing with two others of the townsmen, who also were employed in the Mission. One of them lived at our Station, and was a very devout, faithful Christian. Though a nearer relative to Okota than was the man who was making so great an outcry, he was standing quietly and seriously. I could not see how any of them could be otherwise than serious. Death was near; that wretchedly mournful wailing was pouring on my ears from as many as fifty voices, and the beautiful tropical night was about me. (There has always been to me something inherently

painful in the exquisitely beautiful.) What a mixture of beauty and wretchedness! A beautiful land, but a wretched people!

Everybody whom I met said Okota was dead, and I believed it. I wished to manifest my sympathy; yet, however insincere the grief of some certainly was, I did not like to intrude. No mourner speaks to the visitor; nobody says "mbolo" (long life to you!) You are looked at with a vacant stare that is rather repelling. Not being at that time well acquainted with their customs, I asked the advice of the Christian assistant, and advanced toward the center of the village. In and about the door of one house were gathered quietly the nearest relatives of the deceased. (I found out next day that he was not actually dead at that time.) Across the street was the house where the "corpse" lay; (they really thought him dead). Around the door were a dozen women, sitting on the ground with dust thrown on their heads and bodies. Respectfully taking off my hat, I sat on the ground with them. They were crying, sobbing, screaming, wailing, as if their hearts would break. It was almost impossible not to weep with them. It was so utterly mournful! Such wails; such utter desolation! Such sobs! I thought of Jewish hired mourners. One woman sitting on the ground, with her hands spread on her thighs to support her body, was rocking to and fro, not uttering words, but sobbing, sobbing, in a low, broken-hearted tone. Another uttered a succession of screams as if under the infliction of punishment. Another was extending her arms forward in an imploring manner, calling on the deceased to come back. Another was

crying and sobbing, and at the same time plaintively telling over the blessings they had possessed but had now lost with their "Tata" (Father). I did not salute nor was saluted; but my presence was recognized by a woman who began in her wailing to appeal to "Paia Nasâ" (Father Nassau). Most of them uttered the same kind of wails as made by the man whom I had met at the village entrance. I never heard notes and tones expressive of such extreme desolation and grief, even from the most accomplished public and private singers whom I have listened to in civilization. Such apparent abandonment! Such entire overwhelming of sorrow! Then, suddenly, the mourner would stop, take a pipe of tobacco from a neighbor, and quietly and unconcernedly smoke and talk, while another took up the strain. I entered the house. It was crowded with forty or more women, most of them mourning. The bed on which Okota lay was not accessible. Objection had been made to my offering prayers, when I once visited him while he was living, before there was any mourning, and while the house was quiet. It would have been vain to request permission that night.

I returned saddened; for, to all the causes of depressing sorrow already accumulated, I knew that the lives of a poor slave woman and her little son were to be sacrificed; perhaps before Okota was buried. They were charged with having caused his death by witchcraft.* Nobody (natives say) dies a *natural* death; to them there

* This incident I have used in my "Mawedo," published by the American Tract Society, 1881.

is scarcely any such thing; in their belief, every dead person has been "bewitched." The question after one's death is, "Who killed this person?" They look around; he or she who does not mourn much; who has had some quarrel with the deceased; who has sometimes uttered a threat; whose life is not worth much, or who has few friends to defend him or her against the charge, is fixed on, and killed, sometimes with torture.

Talking to my boys on the wickedness of the practice, as we walked back to our house, I was pained to find that one of them rather sided against the woman; although he had been for some years in our school; his hereditary ideas cropped out. Perhaps the thought was partly in him that she had actually administered, as some said, poison, and was, therefore, a murderess. It was not a pleasant ending for that Saturday night: the many and conflicting thoughts kept away sleep.

CHAPTER VII.

THE SABBATH ON HEATHEN GROUND.

THOSE who live in a Christian land do not know how to value the Sabbath, as do those who have left it to live in a land where that holy day is not known. For, when it comes in America, the Christian knows the day; and seems to breathe an air different from that of other days. The bells ring solemnly, and troops of children are seen collecting in schools, and lines of people are wending their way to church.

In a heathen land it is not so. The people do not know which day is Sunday; all days are alike to them. If persons came to me on Saturday to sell something, and they said, "To-morrow I will bring some more," and I replied, "To-morrow is the Sabbath," their answer would be "Hu yowe ("we do not know"). (That sometimes means, we did not *care* to know.) If you were visiting there, you would see on Sabbath morning, women passing by with burdens on their shoulders or backs (for women do most of the work) carrying their mevândâ (cassava) to soak at the springs; or, with a basket and a matchet going to work in the plantations. You would see the men traveling out into the forest as usual, with a gun to shoot wild animals, or, to kill enemies, if they should get into a quarrel. Very possibly they might get into a quarrel; for, they generally (if they did not have rum) had their bottle which they

would fill with palm-wine (the juice running from the wounded trunk of a palm tree) which, if drunk in large quantity, will intoxicate.

Some did not know it was the Sabbath; but others, who did know, might be seen carrying their chests and boatsail to the beach, to commence a trade-journey. They said, "This is a good day: so, I will go on my journey to-day, and will have good luck." They did not understand that it is a good day for God's work, but a very bad day for Man's business. My heart often was saddened when I saw these things. I have longed for the quiet of an American Sabbath; for the bright, clean, happy faces turned church-ward; for the chimes of the many bells of a city, or the single note of the village church, as it echoed over a plain and down a valley. I have thirsted, until my eyes paid for the heart's pain, longing for the joys that come from association with many christians in a christian air. Then God came into my heart, and said "Peace;" and all was peace. Sometimes there was sent joy for the tears, as, sitting, of a calm Sabbath morning, and looking out on the placid sea, with a fresh cool breeze sweeping from the land, I dismissed the sounds and thoughts of Sin that had there made man "vile," and I saw only the "prospects" that pleased. There, the gently heaving, or, white-capped sea; there, the blue sky above it; all around the tropical verdure, green, but with many shades, from the pea of the plantain to the almost brown of the bombax. And I felt that God had "made everything beautiful in his time." Then I sang most heartily, "The morning light is breaking." "Let rivers of Salva-

tion in larger currents flow." Led from this, back to thoughts of heathen degradation, I felt no more the heavy pain, but an exultation; for, I knew that surely, though slowly, a beautiful light of the Gospel, like "the rosy light of morn," was creeping over that sin-stricken land's hills and vales.

CHAPTER VIII.

A SABBATH SCHOOL IN A HEATHEN LAND.

THE fathers and mother of heathen children had not the blessings of the Gospel in their youth. They were not called by the Sabbath-bell away from their play and work. Even when the Gospel is brought to the children they do not naturally love its truths. They do not love the Sabbath, for it cuts them off from some sinful pleasures, or idle works. They at first do not love school, for, they have never been used to thinking; to learn to read is for them, hard work. But the parents saw that knowledge of books has made men wise for many useful things; so, they told their children to go to school on both week-days and Sabbath. But, heathen children mind their parents only as they please; so, they came to Sabbath School only if they chose to do so. Some days there were only a few pupils besides those who happened to be in the mission boarding schools, who, of course were brought by those who had them in charge.

A Sabbath School in a heathen land is unlike one in a civilized country. But it is not very unlike; except that in civilization we have more Christian light, and are more able to understand the privileges we possess, the hymns, Bible stories, pictures and addresses. But all children and all people have evil in their hearts; so, heathen children *need* the same instruction about duty

to God, and warnings against the ways to hell the more even than are needed in Christian lands.

I will tell how Sabbath School was held on Corisco. There were three places, or "Stations" on the island, at each of which there was a Mission-house. Those places were Ugobi, Alongo, and Evangasimba; but at the last named, there were two minor dwellings. At the other two places there were chapels where there were held Sabbath Schools; but at Evangasimba was the church. There the Girls' School attended. Let me describe that school. On Sabbath afternoon; the first bell had rung at 2.45 P. M. Soon our dwelling-house was shut up, and the teachers with the procession of twenty-five girls, were on a winding path of a few hundred yards to the church. Rev. Mr. Mackey, the pastor, sat in front of the pulpit, and he gave out a hymn, sometimes from the English hymn-book, sometimes from the small manuscript Benga collection. Then a prayer was offered for God's blessing on the instructions about to be given and received. The pupils of the Station-households were called on at random to stand up and recite the verses of a Benga hymn, which it had been one of their tasks to learn during an hour of each evening during the preceding week. A great deal of religious truth was thus imparted to their memories if they but tried to retain it. At least, they learned the words and could join thus in public singing; for, we at that time had no printed Benga singing-books, only the missionaries having their manuscript copies. Now, look at the classes! There, in the side seats at the left hand of the pulpit, was Mrs. M'Queen's Bible-class,

a few of the oldest School girls, some young women who were formerly pupils in that school, and several lads and young men who had been in the boys' schools. They recited from the Union Question Book. On the right hand side of the pulpit were Mrs. Nassau's six or eight little girls. They were the lambs of the flock, the youngest in the Sabbath School. They could not read or spell, barely knew their letters, but their teacher loved little children, and knew how to interest them. Their eyes would twinkle with delight over a picture of the infant Savior, or would sadden at the sight of the capture of Joseph; and their quick ears soon caught up all Bible stories from Adam and Eve, through Noah, Samuel and Daniel to Christ; nor were they wearied to listen and ask even after their gentle teacher's voice and strength had tired.

Down the middle aisle, on the same right hand, was a class of five or six girls. They could not read or understand English, but they were reading in the Benga Primer and answering from a Benga Question Book. Their teacher was a native Christian man, who, not many years before, was a heathen, trusting in his fetish. But he had laid it aside to trust in Christ. He gave me that fetish, to let me see in what a foolish thing he had believed. His name was Upinyalo, which means "perseverance."

On the other side of the aisle, opposite his class, were a half-dozen school-girls. They read well in the Benga New Testament, and some of them also in English. For a while, they had for their teacher a young, native man who had been a promising Christian, but who after-

wards fell under temptation. Yet, he knew well what and how to teach, and could tell others the way, and could explain verses, even though himself had turned from the right path. This class sometimes had another teacher.

Still farther down the aisle on the left was a miscellaneous collection of boys and lads and men from the villages. Sometimes there were only two, sometimes more than seven. Some could read, and some did not know a single letter of the alphabet. But, Mr. Mackey, as Superintendent, took care of them, and to each one gave instruction according to their capacity or attainment.

Opposite to this collection of lads, on the other side of the aisle, was an almost equally heterogeneous collection of girls and women from the villages, taught by Mrs. Mackey. Sometimes she had only the three or four girls of her household; sometimes she had half a dozen others, who came in as their fancy happened to dictate, or, in response to some promise they had made during her visits to their homes. If they listened, they were well paid for their coming. They were given explanations and instructions and affectionate advice.

More than an hour was thus passed, and the lessons were ended. Perhaps the children's and teachers' backs were tired with sitting on the hard benches, or with stooping over. So, they all rose and sang a Benga song, such as "Ho tatakudwě n' Anyambe" (Preserved by Thy All-mighty Power), or, "O'bě na din' iyan' o he" (There is no name so sweet on earth), or, "Ho tumbwakidě

Jisu" (Come let us sing of Jesus), or, "Ilina, pepwaka" (My Soul, be on thy Guard). With such words on their lips, the hour and a half was closed. If rightly used, it was a preparation, for both teachers and taught, to join in the Lamb's song of the saved in Heaven.

CHAPTER IX.

COME TO PRAYER.

GOD uses some very singular means to spread the Kingdom of Himself. In the days of Christ's life on earth, when the proud Pharisee refused to see in Him the true God, and to glorify Him as such, children in the Temple made Him known as the human Son of David and the Divine Son of the Highest. Often, when parents have strayed away from religious influences and neglected the ordinances of religion, their little children have been used as the means of bringing truth to them, or themselves to the place where the truth might be heard. Such was the case in our Corisco household, where we had morning and evening prayers. The evening prayers were held after darkness had fallen, when supper had been eaten, and when all work was done. A hand-bell was rung on the front porch, and the doors and windows were left open, so that all within sound of the bell or in sight of the light might know that they were invited to enter. There was a native village just by our enclosure, so near that I could have flung a stone into the middle of its long street, and I am sure that the tones of that hand-bell could be heard that far. But the people did not always obey its call; some few always came.

The house nearest to us was inhabited by some thievish slaves, who never came to prayers. They had, liv-

ing with them, a little mulatto child, left by its negro mother in their care. This little child, as soon as she could attempt to run at all, found her way into our yard, and up the steps into our house. She was afraid of white people, at first, and would run away when any of us looked at her. But, after a while, she ceased to be afraid, and came to the missionary ladies when they spoke to her. Like all little children there, she was naked; and we clothed her. She admired her little frock, and whenever she saw the lady who had given it to her she called out, "Mama-O! Mama-O!" Then, when the bell rung in the evening for prayers, she would come to see the bright lights in the hall, and the array of school girls sitting around. She knew when the time came; and, it being too dark for her to come by herself, I could hear her call to some one of the slaves to take her to "sikulu" (school). But those people did not wish to come to prayers, and they would not mind her call, or would bid her be quiet, or perhaps strike her to make her sit down in their house. But Egalulema (for that was her name; it means "Secret-of-the-heart") would only scream the louder, and kick, and cry to go to "sikulu" and "Mama." One night, when one of the women had unwillingly yielded to the child, and had brought her to prayers, and she had sat very quietly until all was over, the woman began to complain to us that the child made her come to prayers! Egalulema had cried until the woman, to pacify her, had brought her! This little infant came only because she liked to see the pretty things of the house where she was always treated kindly. Perhaps the people she compelled to

come with her, though they sat unwillingly under the sound of the Gospel, heard some words which may have been as seed in their hearts, and might spring up thereafter under the blessing of the Holy Spirit. "Out of the mouths of babes and sucklings, Thou hast ordained praise."

CHAPTER X.

LIGHTS AND SHADES.

IN 1864 we had been grieved by a disturbance at one of our out-stations, Mbini, on the mainland among the Kombe tribe, during the month of March. That out-station was the latest one made; it was located fifty miles north, at the mouth of the Bonito River, on its south bank. Two young men, Makendëngě and Mbâtâ were the ones we had placed there. Mbâtâ, contrary to our rule, interested himself with one of the Elobi island white traders in Corisco Bay, to get some "trust" for his relatives on the north side of the river, and induced Makendëngě to assist him with his knowledge of English in writing for him to the trader. The envy, jealousy, and anger of some parties living at and near Mbini, and rivals of Mbâtâ's people in trade, were aroused by this. They said that the young men were leaving their proper business of speaking God's word and were meddling with "Trade." Mbâtâ, fearing trouble, absconded to his people across the river. The rival faction made an assault at Mbini, and severely beat Makendëngě, and said they would not have him live there any more. All this occurred just before the Communion Season at Corisco of April of that year. When the young men all came down to attend the Lord's Supper we investigated the matter.

As a result of the investigation, Makenděngě was reprimanded, and his location was changed to Aje, to live with Ilanga, who was there alone. Aje was some seventeen miles south of Mbini, and in Makenděngě's own tribe, the Bapuku. Mbâtâ was suspended from the service for six months. He felt the sentence severely, and thought we were "putting him in darkness." But it was desirable to make an example, as there had been no small trouble about this subject of meddling in "trade;" and our injunctions on the subject had been repeated and specific. Another man, Yume, also, whose out-station was at Meduma, eight or nine miles north of Mbini, and who had been visiting on Corisco for six weeks previous to the Communion, professedly to improve in lessons, proved so irregular, unfaithful and even immoral, that the Mission was constrained to dismiss him. As this left Etiyani alone at Meduma, he was transferred to Njumba's place, Hanji, (about half way between Mbini and Aje). Thus were two of the out-stations broken up. Doubtless these things would have been less likely to occur had the Mission not been compelled to leave the young men so much to themselves. On the morning of that Communion Sabbath day, two new elders, Njumba, Bible-reader at Hanji, and Eyavo, Bible-reader at McQueen out-station, Elobi island, who had been elected nine months before, were ordained to their office. Much confidence had been placed in them both. They seemed brave men.

A young man from Aje, under Ilanga's instruction, was presented to the Session; and the examination was gratifying; but it was deemed best to place him at

Along for three months further instruction. Four persons, adults, were inquirers at Elobi with Eyavo. They were relatives of Eyavo and Licentiate Ibia.

After Communion, there was another trouble, which was annoying; for it gave Mr. Mackey anxiety, the while he was too sick and weak to be about or able to do anything. There had been a war-cloud hanging between the Benga and the Bapuku. With the latter, the Kombe (of Bonito River) are somewhat associated. The Bapuku had killed a Benga man, and, therefore, were afraid to visit the island. Even Makendëngë and Ilanga were afraid to come, unless we sent our boat for them. Our boat and premises were, from the first, to be held sacred from violence. This had always been the missionaries' understanding with the Benga tribe; also it had been agreed that our ecclesiastical employees were not to be involved in the war "palavers" of others. On a Monday afternoon following Communion, it was desired that all the young Bible-reader men should return to their places in Njumba's native boat. All except himself were afraid to do so. There were many exciting and exaggerated reports that some Benga war-boats had left the other (east) side of the island to intercept the young men out at sea. The female relatives of the young men, married on the island, increased their fears by anxious tales. I offered to take the mission-boat and go with them by night; but, they were so afraid that they would not leave our premises, and even had to be sheltered in our houses at night. After two days, the reports subsided, and the whole company were put into our large sail-boat under Mr. Ibia's care, with the

native boat in tow; and they left on a Wednesday evening. They reached their destination safely before daylight of next day. Those of the Benga who would naturally have been the foremost in any assault, (had any been intended,) sent Mr. Mackey the most positive assurances that there had been no truth in the reports.

A Spanish gentleman called, shortly afterward, from a Spanish steamer, who was superintending the building of the Roman Catholic priest's house on the island, and, in course of a friendly conversation, he said he was directed by the Governor of Fernando-Po to inquire whether the American Mission intended staying on the island. (It was claimed by Spain; and, some ten years before, there had been a notification that we should leave). Mr. Mackey told him that, having lived on the island so long, we had no intention of removing. Subsequently the Mission heard from sources that professed to have good authority, that it would *not* be interfered with.

CHAPTER XI.

NATIVE EVANGELISTS.

TO increase the efficiency of the evangelists, or, as they were called, Scripture-readers, I required them to present me quarterly reports. I give two of these reports, without addition or subtraction, except to insert explanations in brackets, thus making the translation literal and idiomatic. The writer Etiyani remained faithful to the end of his life, being finally ordained as a minister. His reports were written from his out-station at Aje.

REPORT NO. I, 1867.

I went to Matěmu [an interior tribe] when four days of the week had passed. We slept on the way one day. Then I spoke to the head-man of the village saying, "Call the people." But there came not many. Perhaps they feared; there came a few. Then I talked with them, and I spoke unto them, saying, "Let us pray." Prayer being ended, this one spread himself out to rest, that one spread himself out to rest, and almost all of them laughed. Then one man spoke to me, saying, "Etiyani, we know that there is a God, but we follow after the light of earth, concubines, and paramours, and marriages with many women, and assignations." That man was of the Bapuku (tribe).

I have just come from the Matěmu, very far away. I was there with an interpreter [His own Kombe dialect not being understood by the Itěmu people.] A week passed while I was there.

These are the words which the Aje people spoke unto Asamba [a Christian woman, who, for two communion seasons, had been hindered from coming to Benita, by reason of inter-tribal difficulties] saying, "What is the reason why you do not journey to the Feast-Sabbath? Then would they give you cloths and other things" [The little friendly gifts we sometimes gave to departing visitors] And Asamba replied, saying, "I did not become a Christian for the sake of goods; for, I am a Christian for my own self."

When five days of the week had passed, I went to Ulâba, [a village of the Bapuku, to the south] and one man spoke, saying, "Know ye the reason why people have not come to worship?" And I answered, saying, "I do not know." And he spoke, saying, "Had ye given people tobacco, then would we have come to worship; but you did not give us even a leaf of tobacco." Some of them said, "They are not real people." [*i. e.* that Etiyani and his companion had not treated them properly in not giving gifts, as the white traders usually did.]

On a week-day, then, I went to a certain house, and I found a man and his wife in their house. So I spoke with the husband, saying, "What do you think about the words of God?" And he replied unto me, saying, "These things are uselessness, and the property with which you trade; they are old legends. And as to the white men who come from their homes with those legends

they love you, and they give you things. But for me, they are legends and folly." I told him rightly [about the matter of gifts]. Another time he spoke to me, saying, "I had a brother who talked English very well; and the rest envied me, and they gave us an accusation, and he died, being cut to pieces [on a charge of witchcraft]. Shall I see him?" So I explained to him about that. Then he spoke, saying, "I will not again see him; for, he was cut to pieces alive, and they cast him away, flesh, and arms, bowels, and head, and other members, each in places by themselves. Will he arise?" I told him exactly about that.

When three days of the week had passed, on prayer-meeting night, one man came unto me, and spoke to me, saying, "It is witchcraft that puts an end to people." [Not believing that we died what we called a natural death]. I told him what was right, and he believed, not the belief of repentance from sin, but that witchcraft was unreasonable. And the wife talked with me, saying, "Etiyani, we understand not of these things; therefore it is that we have not gone to your house." [to hear about them].

When I went to Walenzyi [a tribe] then I came to Ungaga's village, and some people spoke, saying, "A white man came here who spoke with us, saying, 'Stand up; Close you eyes;' 'Repent;' 'Respond in song;' but he gave us nothing;" [Evidently some missionary on an itineration].

And some spoke saying, "A shadow is the spirit;" others, saying, "Don't you see a mirror? As you look at the mirror, the spirit is there." Then the owner of

the town summoned the people to my meeting. Some came thinking they would be given tobacco.

On a night of the week, one man came to me, and he spoke, saying, "When I have married, then I will be ready to become a Christian. [Their marriage customs were often a stumbling-block.] If I shall eat of the bread of God and the wine of God, I will be made good." That man was of the Benga tribe. [He had perhaps heard from Romanists, of salvation by the Sacraments.]

REPORT NO. 2, 1868.

The week had passed two days when I went to Ibota, a village of the Abenga [tribe]. I went with the salt which we made with our own hands [evaporated seawater] to buy food; and, at night, I called people to prayer; and a woman spoke, saying, "Is prayer held for the whole town?" And others replied, saying, "Yes, at every place where they go, there they tell people the words of God."

On a week day I went to another village, and while I was entering into a house, before I spoke, the owner of the house began to talk to me, saying, "We people are like unto basins, and beasts, and fish. If a fish die, it returns not again to this life another time. We people have no souls, and God is not; for I consider that if a human being die, he dies utterly." So I told the truth about that.

When the week had passed two days, then I went to Walenziyi [tribe], because a Walenziyi man had invited my companion and myself to eat a plantain. But at that

time I did not go. So afterwards I got into a canoe, going toward the south of the river, and I tied it with a vine to a tree-stump. But they look on the stump with great respect, saying, that that stump is what gives them the fish they eat. And when they observed that stump tied with a vine, they asked among themselves, saying, "Who has done a thing such as this?" There was there a man who lived among the Benga, but who belonged to the Bapuku; and on the night of a week-day that man danced [in spirit worship] and he told them that, "The children of the mission are those who tied our myondi," [Sacred thing.] So they all were angry except one man, uncle to my companion. Then they spoke to us, saying, "Eat ye not fish? Why is it that you went to our myondi thus? Ye shall die." They spake hard words so violently as would make some people cut one another wounds. Then we spoke with them, saying [to show that he had no fear of their superstition] "We will go and cut down that stump." Then the principal man of the village spake, saying, "Ye have vexed us. If ye cut it down, then Ukuku shall dance at your house [*i. e.* you will be boycotted.] We live by those stumps; they are what give us fish."

When the week had passed by four days, I went to a village at one place up north. I reached the village at sun-overhead, and a man said to me, that, "most of the people are absent; but, speak to us the word of God." I spoke there.

I narrate to you, brethren, that when the week was passed four days, the men and women of Aje met to-

gether, saying, "Let us sacrifice for that stump which is at the south of the river." So they took fish and mashed plantains, and three kinds of leaves and fruits, and pandi-feathers and rum; and they rubbed chalk on the limbs of their bodies. In the early morning, before day had opened, a man called the people in the darkness with a voice lifted up, saying, "Come." So they got into their large canoe, many people; they went to cook food for the stump [as a sacrifice]. Now their thoughts are that they shall obtain good things from that stump, fish, and plantains, and white men to come and build trading-houses among them. On a week-day, they met together again both men and women, and they built a fetish trade-house on the seaside.

When the week had passed by three days, then I went to the Walenzyi of Etëmbwi creek. I capsized and fell into the water, my companion and I, and the canoe surged on the beach with the waves almost breaking it. Reached the town wet, wet. The bedstead on which I sat was dripping with water; for, I had nothing dry to dress in. So I told them the words of God. And they spake, saying, "We have heard that when people die they go to the white man's land. Some of our dead relatives were recognized on a ship in the cabin with a paper mask hiding their faces." [Probably photographs.] And the other spoke, saying, "Are these words so? Are they not tales?" One woman of the Walenzyi was there, who is married among the Bapuku; while I was speaking with them the word of God she had no care to listen, but was only diligently singing their own native songs.

When the week had passed four days, then I talked with them, and a man spoke thus: "I would that ye had brought bottles of rum and goods of tobacco; we would have come to hear you, many." But they came only few.

When the week had passed three days, then I went to the Walenzyi of the Etëmbwi creek, and I called the people together and I talked. And a woman spoke to me, saying, "Look on me, whether I still have a soul, for I am sick so much. [The belief that the spirit sometimes left the body in advance of actual physical death.] So I told her about that.

When the week was passed five days, then I went to Ulâba; and at night I called the people; and a man spoke to me, saying, "If the commandments were not so many I would be a Christian."

People of Aje say that we evangelists are the ones who caused to come the mosquitoes that bite people.. "Because ye tied that stump with bands." Wherefore, they say, "Pray to God, and then the mosquitoes will no more exist; for, you say that there are no other things of power on the earth but God only. Wherefore, pray ye the Lord that the mosquitoes may no more be." However, at this time, they have a house on the sea-side, to call white people for trade. The person who makes the "medicine" charm for that purpose, whose name is "Doctor," is like a commander [in his influence with the people]. And one person came to say to me and my assistant, "Come, let us make you a medicine-charm loved exceedingly by white men, and then you will be a great Christian."

I have come from one tribe the name of which is Asanga, and I worshiped on the Sabbath there. And the man who owned the village spoke, saying, "These words are not of people of this earth." Yet some of them commended us, and wished to go to the forest [for their usual works]. But he spoke, saying "Go ye not to the forest to-day; hear the words of this man, for they are of God." Therefore they put off the forest journey that day.

I spoke with the northern Bapuku the Word, but they said they wearied of the hard commandments. "Yet we know that the words are true."

CHAPTER XII.

THE UKUKU FIGHT.

MY eldest sister, Miss Isabella A. Nassau, joined the Mission in the Spring of 1868, and began work on Corisco Island. But, in the Fall of the year, she joined me at Benita. Shortly after her arrival, I was assailed by a native riot, in consequence of my resistance of a boycott made in the name of a great Superstition called Ukuku. An account of that fight I wrote in 1874 in "Crowned in Palm-land."* I here insert my sister's version of it, written in 1868.

BRIGHT SIDE.

"There is one thought that came frequently to my mind during my first days on Corisco. I believed that the impression would pass away as I became more familiar with the people, but it does not; the impression is deepened, that Christian missions among the people of Corisco, and among these people at Benita, have been blessed of God, in changing, in a remarkable degree, their state. They do not seem essentially heathen. There seems among them a quiet, fervent spirit, especially as, voluntarily, at the ringing of the mission-bell for morning and evening prayers, they come crowding into the recep-

* "Crowned in Palm-land:" Lippincott, 1874.

tion-room, where benches are provided for their accommodation. The missionaries on Corisco seem to feel much encouraged; there appeared to be among the people a widespread and awakened interest in religious things; especially was it encouraging, because many backsliders were desiring to come back again into the church. I have often thought how very exemplary are many of these native Christians; their temptations are many, and peculiarly strong. Then, too, the Sessions of the churches, both on Corisco and at Benita, are very strict; they suspend their members without hesitation, and they keep candidates long on probation. At the April communion on Corisco a number of the promising young men under suspension were desirous of being admitted again to the privileges of the church. I think the strictness of the church Sessions an admirable arrangement. A feature of the mission work, the standard of Christian membership, is becoming more and more elevated. We are hoping and praying for a blessing whose fruits will be seen at the next Communion. Three persons were admitted, and one infant baptized, at the Communion in April. There is a large and interesting class of inquirers.

Of course there is more ignorance among some of the people here, than on Corisco; but the little congregation which gathers here regularly is very interesting. The native Christians seem to depend more on themselves than at Corisco, owing, I suppose, to fewer missionaries having been amongst them. I believe there has not been a moment since my arrival in Africa but that I have been conscious of a deepening sense of the

importance of the work of missions among the heathen. I feel that God has so abundantly blest the feeble, sparsely-given means and instrumentalities by which the favored Church in Christian America has in some very limited sense obeyed the last loving injunction of her Lord and master, "Go ye unto all the world." I often think if some of the warm-hearted Christians in America could listen as these people sing the sweet, familiar tunes we sing at home, could hear their earnest prayers, and look upon their attentive, upturned faces, while the Word of God is read and explained, they would exclaim as I do, thinking of the priceless value of one immortal soul, "All these! what, all these, for Christ," as the result of such few and feeble instrumentalities! "What hath God wrought!"

THE DARK SIDE.

A few days after my brother's return to Benita from the quarterly meeting on Corisco, we found there was some complaining among the people. Though there are so many of them who are the mission's warm friends, there were several who might be called enemies, though they had no just reason to be such. These people are very sensitive, and, in some things, very punctilious. The men who were unfriendly incited others to demand a higher price for the produce they every morning bring to the door and expose for sale. Accordingly they came on Thursday, April 16th, and made their demand. It was quietly and positively declined. This irritated them; they were angry; they went further, and said they had laid the prohibition of "Ukuk" on the spring of water

which is on the mission premises; and, making it a crime punishable with death, they forbade any one, to bring water to the missionaries from that spring. No one was allowed to bring anything to sell, or even to cook for us; and others, employed on the premises, were forbidden to come to the mission-house. Things were in this condition from Thursday P. M., until Saturday A. M., when matters were made severer, Dr. Nassau ignoring the "Ukuk" prohibition, which had been laid upon his own spring, and going thither himself. As he was returning, a man met and followed him with a spear thrust at him, but unable to strike him. He reached the house in safety, but the action of the man was significant of the feelings of the enemies. During the morning, some of the Christians had come, inquiring if it would be wrong for them to fight if the enemies made an attack, which, I suppose, they knew better than he did, was intended. He gave them Bible authority for defending their lives, and the cause of truth and religion. In the afternoon of Saturday, the people of both sides congregated around the premises, the Christians to the number of thirty or thirty-five, the enemies not more than that,—I think they numbered less. They were quite excited. One young man of the Christians declared his intention to brave "Ukuk," and asked for a jug or bucket to go to the spring. He went and returned, but on his arrival at the house, an attack was made upon him by the enemies, and thus the fighting commenced at 4 P. M., on Saturday afternoon, 18th. We hastily barred the doors and windows, and betook ourselves to the safest place in the frame-house, which we thought was upstairs.

Dr. Nassau was concealed for a time in the bamboo-house, but, anxious about us, while the fight was progressing, came to a side door and called for admittance. He knew we would not dare open unless we heard his voice, for the enemies had been trying to force the door of entrance from the verandah, which connects with the bamboo house. The men, especially among the Christians, were pretty well supplied with guns and spears. The fighting was around the two houses. Through the slight structures of the frame and bamboo houses every sound came as distinctly as if we were outside. There was something fearful, indeed, in the hideous yells and shouts which accompanied the quick firing of the guns. Yes; the sudden rage, the unjustice and the cruelty of the heathen, is a fearful thing! If it be God's will, I pray none of us may ever feel it so near and terrible again. I thought I had looked danger and death in the face in the middle of the Atlantic ocean, on the night of the 17th of January. Then I felt myself in God's hands; my Father could not err, and over those tumultuous elements He had perfect control. But it did seem something different to face death at the hands of a company of excited heathens; yet, do not imagine that our confidence in God failed for one instant. A sense of His presence and His power calmed our hearts during the brief but fearful trial. Side by side, Mrs. Nassau and I knelt, and felt too deeply for words, that "God was our refuge, a very present help in trouble." The fighting lasted fifteen to twenty minutes, and then the enemies made a retreat before the determined bravery of the band of Christians.

SETTLEMENT OF THE DIFFICULTIES.

There is often a sudden calm after these storms of heathen passions. So it was on this occasion. Dr. Nassau appeared among them; and they were ready for a settlement of the difficulties in a talk, a "palaver," which continued from 5 P. M. until 8 P. M. or after. You will be surprised when I tell you that no one was killed, and only three slightly wounded. The reason for this may be found in the fact that these people are not naturally brave. [Probably they fired without aim.] It was an unheard of thing for those native Christians to take the stand which they did, against their neighbors and townspeople, and against the universally-acknowledged law of "Ukuk." Their noble defense of the Christian Church, which is planted in their midst, is a most encouraging fact amid the dark acts of unfriendliness. It does seem as if God would make the wrath of the heathen to praise him. Already there seems to be quite a revulsion of feeling among the few men who were the leaders in the attack. Only a week after the fight, one of the most determined of the leaders was on Sabbath morning in the forest, cutting bamboo, when he wounded himself severely on the foot. Now, it is one of Dr. Nassau's rules with the people, that, if they wound themselves in working on the Sabbath, they must not come to him for aid. But this man was so badly wounded that some of the Christians came hesitatingly to ask Dr. Nassau if he would go to his enemy, who desired him to come. He considered the matter; and, principally because he was his enemy, he went, and determined to improve the opportunity of impressing some Christian truths upon his mind."

CHAPTER XIII.

THE BUILDING OF A CHURCH.

MY sister Miss I. A. Nassau's description (written in Spring of 1869) of the first effort of the Benita people to erect a church-building for themselves, is accurate. The contributions were almost entirely in materials and labor. But the actual erection required much urgency on my part. The house was not completed for occupancy until 18 months later.

"When you have been told of the church at Benita, you were not to understand that a house for the special service of worship had been built at the expense of the mission. It was my brother's desire, from his first coming here, that the people should grow into the idea of building for themselves.

There are two houses at this station, one of bamboo which Mr. Paull built and occupied, and the frame one, material for which was brought from America, when Mr. DeHeer came out last, built by Dr. Nassau. The bamboo house is occupied as study and storeroom by my brother, as to one-half of its space; the other, a larger room, able to hold, as these people can crowd, 100, perhaps 150; and this is the church room. Here are held morning and evening prayers, the day-school, the prayer-meetings, class-meetings and Sabbath-services. Often the people find trouble to seat themselves, even by crowding the study and the verandah which connects

the two houses. They were, on each occasion, told of the propriety of building a house able to accommodate them and the many more whom they should desire to bring in from among their heathen countrymen. The feeling grew. Two months ago, our valued friend, the devoted veteran missionary at Gaboon, the Rev. Wm. Walker, visited my brother, and while here placed the subject plainly and practically before the people; they began to see that the thing could be done.

THE BELL AND ITS MISSION.

When on the 15th of March, the 'Sweet Church Bell' was given from the Sabbath School of the 1st Presbyterian Church of Peekskill, N. Y., through S. R. Knapp, Esq., the question came up more pointedly than ever: 'Here is the bell, but where is the church?' Still my brother left the initiative of the work with the people.

Then came the precious communion season of the 28th March, with all its attendant services, full of deep interest. The 'bell' commenced its heavenly mission by calling the people to these services.

Nothing had been said to my brother about their plans, so that when, on Monday following the communion, at morning prayers, the room was crowded, it did not occur to any of us that they were brought together in such numbers, again, from any other feeling than to enjoy once more before parting, some to distant homes, the service they had found so delightful on Sabbath.

I wish you could have joined with us and that gathered band, most of whom were Christians, on that bright

early morning. I looked on those bright faces, while they sang the Benga hymn of 'Salvation, oh! the joyful sound,' to their favorite Ortonville, then out upon the calm, blue lake-like river, with its banks of constant verdure, all beaming in the lovely sunlight, and my heart swelled with joy that a heavenly light, a Saviour's love, was pouring its radiance around me, making these dark faces glow with love and joy. The song and prayer ceased; after the usual salutation, two noble young men came forward and seating themselves before my brother, 'Tom' (one of Mr. Paull's first inquirers) said they wished to begin their subscription for the church, and requested him to draw up the paper and receive the names with their gifts! That was a glad moment for all of us.

They began with subscriptions not over five dollars, though some added afterwards, giving their wives' names, and one, an interesting young man, who had been admitted to the church just the previous day, and after his own baptism, had presented his little boy, only a few months old, for the same precious rite, this young man added to his subscription one dollar for his little boy, the 'child of the church.' There was much enthusiasm, and more deep, because new, feeling, manifested by this company than you would see in such a meeting in America.

As I sat and looked and listened, I said, what a change has the preaching of a Saviour wrought in five short years! A band of thirty-eight earnest Christians and many more interested ones, uniting to build a house for the worship of God!

In about an hour, \$100. were subscribed by the people themselves! More has since been added.

They at once wished to have some advice about the plan of the church, but, as my brother was to leave in April for a week or ten days' absence at the mission-meeting on Corisco, he told them to perfect the arrangement about the division of building material, and he would confer with them again.*

Oh! only those who have toiled alone, combating the varying feelings and superstitions of a people like this, can know our feelings, as at a late hour of the morning we sat down to breakfast, at length able to realize the scene of the morning prayers.

Since my brother's return from the quarterly meeting at Corisco the two young men Ebuma and 'Tom' (Mwanyatyé) have had frequent consultations with him about the building.

It is not probable that it will be ready for occupancy before the communion in October; for, after the Bolondo house, for my school, is finished, and the Long Dry Season is really begun, my brother hopes to accomplish a long-wished-for journey into the interior. One of the young men, who will be in his company, himself having been there, says that the head-man of one of those large towns promised a large gift to any man who would bring him a missionary. Of course, the visit would be

* Thus early in the history of the Mission I was urging the natives to depend on themselves for the erection of their school-houses and churches. And, yet, thirty-five years later, a charge was made against me that I was opposed to the policy of Native Self-Support!!

but a short one; yet the man might be satisfied if one of the young men who have been Sscripture-readers, and are now under additional instruction, should be sent to reside with him."

Subsequently my journey was made; and a young man was sent.

CHAPTER XIV.

CORISCO TRANSFERRED.

AT a meeting of the Corisco Mission in 1868, the Rev. S. Reutlinger was appointed to prepare a letter, setting forth the wants of its two Stations, in the hope that it would reach the young men in our theological seminaries and who were asking, "Lord, what wouldst Thou have us to do?" Some time before, I had written, "Do, do, beg somebody to come to us. I do not faint when I look forward at the work; but when I look back to the churches for support, my heart weeps. Why will they leave the lone pickets to weary and fall?"

With Mr. Reutlinger I therefore made the following statement, "When Corisco Island was first selected, for the purpose of establishing a missionary station, it was not chosen on account of any advantages of its inhabitants over other neighboring tribes, but chiefly on account of its central position. It was a matter of necessity that such a station should keep up a connection with the civilized world. Corisco was favorably situated for this purpose. It was further of great importance that as healthy a place as possible be selected. Corisco seemed also to meet this requisite, being at some distance from the coast of the continent with its dreaded malarial influence. Being thus situated about the middle of the mouth of a Bay, it presented a central

point, from which a large portion of the mainland could easily be reached in boats as from another land. Two rivers of considerable size emptying into this bay, were also easily accessible in boats, and it was hoped that they would become the great highways, upon which the Gospel would be carried into the interior of this large Continent. After the missionaries had settled and acquired some knowledge of the native language, they entered upon that great plan. Frequent journeys were made to different parts of the coast and up those rivers. As a general rule, they were kindly received everywhere, though they were sometimes annoyed by the quarrels and feuds of the different tribes. But, while the missionaries directed their plans and hopes chiefly to the mainland, Corisco Island was not forgotten, and indeed could not be neglected, from its very importance. A small congregation was by-and-by gathered, which, by God's blessing, increased. A congregation needs to be taken care of, and especially so, if consisting of newly converted members. The wider the members of it are scattered the greater labor will be required; and this was the case here. Besides, boarding-schools were established, which had to be carried on chiefly by white men and women. Also, the task and work of the treasurer of this mission were by no means a trifle. So the work on Corisco Island itself soon required the strength and time of two or three male missionaries. Still, the visits to the mainland could be continued, as the number of missionaries was increased. But, when the work was flourishing thus, a time of trials commenced. The Civil War in America broke out, which soon made our

work feel its influence. Some of the members of the Mission went either to their eternal rest, or to their earthly homes for restoration to their health. Reinforcements could only be sent out sparingly. A number of church-members, of whom much good had been expected, fell back into heathenism."

Moreover, Rev. George Paull thought himself guided by divine Providence to establish a station north on the banks of the Bonito River; and, after his unexpectedly early death, I thought myself guided by the same providence to take his place there. In consequence of all these things, the work on Corisco had to be reduced. The plans concerning the mainland near Corisco were partly abandoned, partly modified. It was found that native evangelists, even if safe among hostile tribes, had to be given white superintendence. Corisco proved to be no more free from malaria than the mainland. If, therefore, malaria was to be accepted, we decided to accept it with a sphere of work wider than the little island. One (girls') school had to be discontinued, and another one (boys' school) could still for some time be carried on, but was finally broken up. Before this last mentioned event, Licentiate Ibia established a school at Mbangwe on the mainland of the Bay, with the view of making it self-sustaining. For several years afterward, the reinforcements sent from America were only sufficient to fill the places of others who departed; and their next object could, of course, only be to keep what their predecessors had gained, and confine their work as far as possible to Corisco alone. In 1868 the girls' school was attempted to be re-established, but it was soon abandoned. The

work on the mainland (along the bay) was re-commenced; but expectation of its being extended failed.

Later, there were gratifying signs of growth both in the Corisco and Benita churches. But there were not enough missionaries to maintain the schools in both places.

The work at Benita was out-growing my strength. "A great eagerness was prevailing among the Kombe tribe. The people there were ruder than the Benga on Corisco; but they seemed to possess more energy, and, in many respects, a greater stability of character. Both these features are of course only human, but the importance of their presence in a person who wants to become a Christian, will easily be recognized. In the comparatively short time, in which the Benita work was carried on, much had been done. A church was organized and had ever since been increasing in numbers, but at the same time increasing the burden laid upon their pastor. Besides the care of the station, building houses and outhouses, attention to the sick, teaching those who wished to learn to read, instructing the catechumens, superintending all our Bible-readers but one [because they lived much nearer my place than Corisco], and conducting services, all these different branches of the work threw a greater amount of care and labor upon him than a white man can safely stand in Africa without injury to his health."

But my strength was still further taxed. About the same time that the revival took place on Corisco, a similar but more extensive movement, commenced at Benita. About thirty persons had been organized in a

catechumen class, still others were inquiring and desirous of knowledge of the truth. All this was bearing upon my strength, however joyful it was. Considering my great need of help, the last meeting of the Mission would have readily appointed one of the three on Corisco to go to Benita and share my work. It was thought that that could not be done without serious injury to some undertakings on Corisco. After some months, however, it was decided to transfer to Benita not only one of the three, but to take his work along with him; and, rapidly, later on, to place in native hands the remaining portion of the Corisco work when the two other missionaries should take their furlough to America. Rev. and Mrs. Solomon Reutlinger, therefore, joined me at Benita in 1869.

The Corisco Schools and itinerant works were gradually transferred to Benita; until, in about 1875, arrangements were made for the last representatives of Corisco's white force (Rev. and Mrs. C. De Heer) to remove to Benita, and leave the Corisco Church and School in the hands of the native minister, Rev. Mr. Ibia, who carried them on faithfully and successfully.

CHAPTER XV.

A LIFE FOR THE INTERIOR.

AT Benita I had made various plans to carry the work of the Mission to the inland tribes. The monopoly of Trade, held by the coast-tribes, frustrated those efforts, as far as a permanent residence by any white missionary was concerned. The same native monopoly as effectually barred all white traders from living in the interior. But, the Benita people had not objected to my placing a native evangelist at the village of Sēnje, among the Walenzyi (Balengi) tribe, seventeen miles up river, on the right bank and near the cataract below the Yovi Fall, the last of a series made by the river as it breaks through the Sierra del Crystal Range, on its way to the sea.

When the Rev. Solomon and Mrs. Reutlinger were transferred from Corisco to Benita in 1869, his wishes joined mine in our hopes for extension interiorward. He was not tied to the Station, as I just then was, by family and church duties. Having a "free foot," he determined to make a survey of the adjacent interior. In our secret expectation, this was to lead to a permanent location in the near future, if Kombe tribal jealousy could be placated. But, in the journey, which I had hoped to make myself, and which I aided him in planning, we had to promise the Benita people that he was making only a tour of observation, and that he would

return within a month. He did return, but in a dying condition.

The story of his journey and its incidents in detail I obtained from his native employes. I got statements from each, and combined them. Themselves had kept no record; their statements of dates were confused, and Mr. Reutlinger, in his delirium, was unable to give me any data.

1ST DAY.

On Wednesday, June 9, 1869, Mr. Reutlinger, with Itongolo (an Elder) and wife, Ngombalondo (my most trusted assistant) and three other Kombe boatmen, started in the four-oared gig "Charlotte Draper" about noon; and early, with the turn of the sea-breeze, put up sail.

He had been in ordinary health; though I knew that he needed a course of alteratives. But, in starting, he was in good spirits. I saw nothing ill that day, except that there was a swelling on his right temple that was pointing like a common boil. I observed that the boat, after entering the river for two miles, crossed to the south side and stopped for a little while at a Trading-house. Thence, two canoes were going up river on an errand of their own; and the "Draper" indulged in a friendly race with them. Beyond this, my information is derived entirely from the native assistants. In the boat's progress there were no special incidents except the fact that, at the Island some eight miles up river, the channel on the south side was chosen in order to avoid the Manjanga villages on the northern side, whose

women had demanded a fine for interrupting them in some superstitious rites. Opposite the Island, Mr. Reutlinger alighted to gather some limes at a deserted village; farther on, near the village of Chief Isambi, some canoes of the Walenzyi tribe pursued the boat until they discovered that it was not on a trade journey; (the Walenzyi held against the inland tribes the same jealousy that the Kombe entertained against themselves;) farther on, a village was passed where was trading a Kombe man, Uhemba (a church-member), who, by previous arrangement, had promised to accompany them on the journey; word was left for him to follow to Old Sënje village, which was reached at the dusk of that day; there Itongolo and Ngombalondo crossed by canoe to New Sënje on the south side, and returned with another Kombe recruit, Njâku (an educated man) in time for the evening prayer service.

2ND DAY.

The next morning, Thursday, the 10th, they all crossed in the boat to New Sënje, where Uhemba was awaiting. A friend of Njâku, Masa, of the interior Boheba tribe, was engaged as guide; and Masa's two wives were hired to help carry the baggage.

After an early breakfast, by 8 A. M., Itongolo and wife, with the three Benita crew, left to return with the boat down river. Mr. Reutlinger, with his company of four men and two women, started a-foot: on their way about one and a half miles, passing the Yovi Falls, and crossing the river in a small canoe some three and a half miles

above the Falls, at a village Ngumbi, or Esile. There they rested, and ate a lunch. About a mile beyond Ngumbi, they came on a wide well-cleared path leading to a cluster of huts where were living a few people guarding their plantations at night from depredations of elephants. There had some time before been an epidemic of small-pox from the coast; and the people did not welcome them fearing that the coming of a white traveler would bring them evil. The path was good, and the journey was continued without further incident, except their coming upon a very big hollow tree, inhabited by a species of very large bats, which rushed out in large numbers, on Mr. Reutlinger's firing into the hollow.

About noon, they came to a rudely-built hut where several natives were extracting a rich edible oil from a winged ant, called nyebi. The insects were caught in enormous numbers in nets at night, being attracted by the light of a fire.

The path became rougher and steeper, as spurs of the mountains were crossed. At the top of one of these ridges, the path led through a narrow defile between two masses of rocks. There was there a noticeable stone, just the height of a man's knee and jutting into the path at a sudden turn. Unless a traveler was careful in making that turn, he would be sure to strike his knee against the rock; which, thence, was known in that region as *Iyombwi-ja-Mabângâ* (Desire-for-Knees); as if the rock had a spiteful wish to hurt a traveler's shins. The company reached a village Ndâmbu, by the middle of the afternoon; estimated fifteen miles from Sënje. A

few presents were made to the chief of the village, and Mr. Reutlinger remained for the night, holding a prayer-service in the evening. Apparently, he was less wearied than his natives, to some of whom he gave a lotion of tincture of arnica for their sore feet. Although it was Dry Season at the coast, rain fell at night.

3RD DAY.

On Friday, the 11th, after breakfast, the journey was resumed. The boil on Mr. Reutlinger's temple was inflamed and painful. The narrow forest paths were rough, and intersected by many small mountain streams.

One of these creeks was crossed by a submerged log instead of the stepping-stones of the usual fords; Njâku, at such places, carried Mr. Reutlinger over, on his back, to save him from wetting his feet.

Before noon, a village Membeni was reached. The company was welcomed by the people. Among other objects of interest was a red albino woman. Quite a curiosity to Mr. Reutlinger, as much as he was to the blacks. Albinos, both white and red, are not rare in West Africa. (Quite distinct from Mulattoes.) After resting, and lunching, the journey was resumed to a village Meduma by the middle of the afternoon. After eating dinner there, there still being so much of the day before him, Mr. Reutlinger wanted to pass on; but, his young men assured him that he could not reach the next village on their direct route before night.

Though he was hospitably received, some of the people feared that such an unknown thing as the arrival of a

white man would bring desolation to their land. Others brought to him their young children to show them the "white Spirit," a being to be feared like their own Ukuku, (the native Spirit in whose name all their laws were made, and by fear of whom the obedience of all, especially of women and children, was compelled). After preaching-service, he went with two men of his company on an excursion from one side of the village to see a waterfall, about a mile distant, that was much larger than the Yovi Cataract. While walking along the bank below the falls, he slipped into the boiling whirlpool, and would have been carried away by the swift current had not Ngombalondo caught him with one hand, himself holding on to a tree with the other. Njâku came to the rescue of both, and dragged them safely onto the land. This alarmed the young men, and, though Mr. Reutlinger was anxious still to examine the falls, they insisted on his return to Meduma.

From there, there still being daylight, he went with the same two men, another detour to the other side of the village. Crossing a creek, he struck the Bonito river again, opposite to an island so large that it was reported to be inhabited by gazelles, monkeys and other wild animals. The river there was very broad; and he was told that looking up-stream from one end of the island, a large falls was to be seen; and looking down-stream from the other end, there was another falls. On the island was a village. Calling to the village for a canoe, one came paddled by two women and a child. The canoe was only a wretched dug-out, with one side broken, and the hole plastered with clay. It

was also so small that in ferrying Mr. Reutlinger and his two companions, only one of the women paddled; and then she returned for the other woman and child. Mr. Reutlinger visited the village, and ate of plantains, fish and pâ (rich gravy made of an oily nut) all of which was cooked after his arrival, as a welcome to the white man. (Probably also, in the minds of some, it was presented in the nature of a sacrifice to the "white Spirit.") These villagers were apparently of a better class; for, they had a house, better built than the ordinary hut, elevated from the ground on posts, for the occupancy of their headman. The company returned to Meduma after dark; Mr. Reutlinger being so wearied that Njâka conducted the evening-prayers, in his place. The estimate of the distances journeyed that day was twenty miles.

4TH DAY.

On Saturday, June 12th, after prayers and breakfast, the journey was resumed. A man from the Meduma village, going on an errand of his own, went with them to guide them. On the way, they met a Kombe man, Menanji, who had come from the coast carrying salt (the most valuable trade commodity) on business of his own, and who was on his way back to the coast. He was accompanied by two Walenzyi from Sënje. These he sent on, and himself turned back to assist Mr. Reutlinger. There were many small affluents of the Bonito to be crossed, over which Mr. Reutlinger was carried. In one of them, he picked up a stone which he thought might contain valuable ore. Inhabitants along the route

were industrious, building fish-wiers across the streams. After a while, a severe rain-storm fell which continued for a long time. The Walenzyi carriers rushed on ahead to find shelter in the next village. The sea-coast tribes very much affect the use of umbrellas. But Mr. Reutlinger observed that there was no use for them in the interior, in a forest country, with narrow paths obstructed by low bushes. He reached a village, Medi, in the afternoon, rain still falling. The first object that struck his attention as he entered the village, was a new-made grave of one of the wives of the headman, placed in the middle of the street and marked by a little flag. He found his Walenzyi deserters, comfortably drying themselves by the fire in the public reception-house. He changed his clothes; and then dried his wet garments by that same fire. To prevent his fire-arms from rusting, he astonished the people by discharging his wet rifle, shot-gun and pistol. To amuse them, he directed Njâku to fire the rifle at a distant object on a tall tree.

He gave out goods, with which to buy food in preparation for the next day. There being a scarcity, his messenger had to go to search at other villages. He and his company ate of fowls bought in the village. But that evening he was overcome by fever, and was not able to conduct the usual prayers. The swelling on his right temple was increased in size; but, though containing pus, was not very painful. The villagers were considerate, and acceded to Njâku's request that they refrain from their usual noise, lest the white man's sleep be disturbed.

5TH DAY.

On Sabbath, June 13th, Mr. Reutlinger had a high fever; and one eye was swollen shut. He lay down all day, and ate but little. His bread had become stale, but he had cans of condensed milk. A fowl was killed, but he ate little of it, and gave it to his people. The two young men held a service in the morning. The villagers were sympathetic and kind. By evening, the other eye was swollen closed. The young men again held service. Men arrived as visitors from the village Mbongo, to which Mr. Reutlinger had looked as the limit of his journey, and whither had been carried reports of his coming. They were noisy and inquisitive, and resented Njâku's rebuke, saying that the white man, having come to see them, was theirs, and they wished to see him.

6TH DAY.

On Monday, June 14th, the fever increased; and he was not able to sit up or conduct morning prayers. There were not many people left in the village, most of them having gone for the day to their usual work at their plantations, and the visitors also having departed. Mr. Reutlinger ate a little native food. Both his eyes were so swollen that he could scarcely see, so that he needed to be guided when he attempted to walk. As Mr. Reutlinger was requiring no special attention, Njâku went hunting for meat in the forest. Though the young men knew nothing about diseases, Mr. Reutlinger, who

began to be anxious about his condition, (but who did not suspect that it might be erysipelas,) counseled with them. When by themselves, the young men began to think of the desirability of sending a messenger to the coast for me to come with medicine, the while they should be waiting in the village.

The native food (plantains) that had been sent for on Saturday came; but the Walenzyi who brought them, though under pay as one of their porters, demanded additional share of the food, as extra pay. Mr. Reutlinger found the stiff native bed, with its bamboo slats, too hard on which to lie, and the space in the hut was too short in which to suspend his hammock. So, he had the young men cut four stout sticks which they stuck into the ground in the street in pairs, tying their tops together, and leaving a crotch in which a fifth pole was laid horizontally; and from this frame the hammock was slung. His mind became a prey to anxious thought as to the nature of his sickness. Poison is a very common suggestion among foreigners in Africa. He was very tender-hearted in his assurance to his own people that he did not suspect them; and he prayed with them that his thoughts might be calmed. Mr. Reutlinger had studied homeopathy, and had depended solely on that class of medicines. He took during the day frequent drops from a vial which the young men recognized as aconite. At night, he was very restless. Twice he rose, guided by Njâku, and went into the street, taking with him his rifle, as if he feared some danger. Rain fell during the night.

7TH DAY.

On Tuesday, the 15th, all of Mr. Reutlinger's symptoms were worse. He neither conversed nor walked about. He proposed the sending of a messenger for me. To which the young men promptly assented, adding that, as his case was getting worse, they should at once bring him on sea-ward as far as they were able, the while that I should be coming to meet him. But he thought them unable to carry him, and delayed that day. During the day, visitors from other villages came to see him.

8TH DAY.

On Wednesday, the 16th, Mr. Reutlinger wrote a note to me, and Menanji with Masa were sent with it, and were enjoined to hasten with it to me. (I do not know why the note was dated at Mbongo; from the young men's account, he was still at Medi.) It stated that the swelling on his head had increased, and that he was not certain of its nature; that he could not see to write without holding up an eyelid; wished me to come with food, supplies, and hammock bearers. To hasten my coming, he added that on no account should Mrs. Reutlinger come with me, unless I left her to await him at Sënje.

Mr. Reutlinger then began his journey sea-ward. Three Walenzyi were hired in addition to his three Kombe men, as one of them, Uhemba, had early broken down, and had not been of much service on the way. Mr. Reutlinger thought Uhemba's chest too weak; but I have always thought he was indolent and less devoted

than the other two. The company left Medi before noon. The bushes were still wet with the rain of the previous night, whose drops he dreaded on his head, as he thought the water aggravated the inflammation; the twigs and little bushes on the narrow path in the forest in its short turnings switched his face already tender with the swellings. In crossing a line of "Driver ants," the bearers' feet disturbed them; some got into the hammock and distressed him with their sharp bites. The three Walenzyi were unaccomstomed to hammock bearing, and clamored for their pay before their work was done. Uhemba gave out. And the work was left to the other two.

Mr. Reutlinger was in a highly nervous state; these annoyances distressed him; besides the actual pain caused by the hammock, in its swinging from side to side with the uneven tread of the two bearers, striking against stumps, logs or standing trees. His bearers knew that his excitable state was due to his sickness; for, in health, Mr. Reutlinger was always mild-spoken and patient. They reached Meduma in the afternoon. The young men again cut poles from which to suspend the hammock. The Meduma people were not kind; they were intrusive, talkative, and noisy. (Probably they were fearful of the reported danger of the white man's death as if they would be held responsible for it.) All these noises wearied the sick man, from whom his two faithful servants could not hinder the knowledge of the discussions going on in the street. The Medi men were paid off; and three Meduma men were hired for the next day. Mr. Reutlinger slept pretty well that night.

9TH DAY.

Thursday, the 17th: The company started early, and made no stop except to drink at Membeni. The crossing on Njâku's back, by the log over the creek, was difficult and dangerous.

The three Walenzyi soon became tired; and, having been paid in advance (as an inducement for them to work), wanted to desert. The company reached Ndâmbu in the afternoon. There they were told that Menanji had slept there on Wednesday night. This disheartened Mr. Reutlinger; for, he assumed that Menanji would delay also at Sënje, and thus would arrive at the coast too late for me to come to him before the end of the week. He therefore ceased to expect any aid from the sea, and proposed that Njâku should leave him, go on to Sënje and hire men from among the Kombe who were trading there; for, Njâku and the other two were exhausted by their hammock work. So, Njâku immediately walked on alone, only stopping a little while to eat at Ngumbi, and reached Sënje some time in that night.

From this point, I take up the thread of the story, as I myself laid hold of it.

Menanji had not stopped at Sënje, but had come very rapidly, reached my house just before 6 P. M. sun-down that Thursday, 17th, and handed me Mr. Reutlinger's note. Some little time was consumed in understanding the messenger's verbal story, and in appreciating the state of the case. Menanji was anxious to return at once, on his own business. So, a little food for Mr.

Reutlinger was tied up and sent by Menanji in advance. An hour more was consumed in selecting and properly packing against rain other supplies and provisions for Mr. Reutlinger and his men. In the meanwhile, I summoned a certain man, hired him, and sent him to find three others. After evening prayers, he came with two; one more being wanted I took one of my workmen, Ebapwe. One of the two, Mveli, showing a disposition to make gain of my necessity, I declined to take him; and one of my headman friends, Botě, volunteered, not for pay, but "for the pity." We were off in the "Draper," with the tide well risen in our favor, by 9 P. M. Those four boatmen scarcely slackened on their oars the whole seventeen miles of the way; though, after midnight, I found my own eye-lids very heavy. With the rudder-ropes in my hands, I was aroused suddenly several times, by the boat rushing, under my misguidance, among the thorny pandanus leaves fringing the bank.

IOTH DAY.

Friday, June 18th; Though I had no watch, I am sure it was not more than 3.30 of Friday morning when we reached Sěnje. Menanji was there, with the information that Njaku had arrived and had hired some Kombes, the bargain with them being conditioned on my non-arrival. Two of them, Mambondo, and Momukuku, being still willing to go, I at once hired them; thus making six in my company; had a few words of prayer, and laid down to rest. By 6.30 A. M., I was up again; a hasty breakfast; and off by 7 o'clock. Crossed the

river to Njâku at New Sënje, and left the "Draper" there in care of his father. After a short delay I started, with my six Kombe men and Njâku, Menanji again accompanying on business of his own; thus making a line in single file of eight, besides myself. Passed the Yovi Falls; crossed the river Ngumbi, and rested there for half an hour while the men ate. They did not believe I could endure the expected rapid journey; and promised that they would bring Mr. Reutlinger safely, if I would remain at Ngumbi; and await their return. I too had my own doubts about my ability; but I determined to go on. Ebapwe was also already lamed, having cut his foot against a tree-stump. We hastened on through the wide path to the plantation. There I felt so faint, that, for a few moments, I thought seriously of waiting there, while the rest of the company should go on. Farther on, I drank deeply from a cold sparkling brook, and felt refreshed. With unequal pace, our line straggled out, and two of my men, being in the rear, missed their way, and, for a while, there was a good deal of shouting on our and their part to direct them.

We hastened on past the hollow Tree. The day was not rainy; but drops of rain from the previous night, as they were brushed off from the bushes lining the path, made my legs wet to the knees and my arms to the elbows.

Unwilling to lose time, I ate some hard biscuits as I walked; and, streaming with perspiration, I drank intemperately from every brook. At the Nyebi Hut, I felt so tired on being told that we were only half way on our journey, that I said I would rest there, and the others

should go on. But, on second thought, I saw that motion must be kept up, that it was not safe to sit in my wet clothing. On the top of the Ridge, I sat down on the "Desire-for-Knees." I was so exhausted, that I said to my people that if they would promise to go on and return with Mr. Reutlinger *that same day*, I would await them there in the forest. But their tired looks showed me that that was impossible; and I felt convinced that only example on my part would stimulate them. So, with desperate energy, I began to leap down the rocks on the other side of the Ridge. When within gun-sound of Ndâmbu, I had Menanji fire his gun twice as a signal to let Mr. Reutlinger, if he was probably there, know of our coming. Forded a beautiful mountain stream near the village, which was reached at 3.30 P. M. Our guns had been heard, but were not recognized as a signal; so our arrival was unexpected. I found Mr. Reutlinger lying in his hammock in a hut. His face and head were frightfully swollen. His only reply to my salutation was, "O! brother Nassau, how I have suffered!" He wished to start immediately. But, we were so exhausted by our eighteen hours almost continuous and rapid journey, that I believed we would really make more progress, if we first took needed rest. His eyes were swollen so tightly shut, that he had much difficulty in reading a note I handed him from Mrs. Reutlinger. I had never seen erysipelas; but the name at once came to my lips when I saw his red swollen skin. His scalp had a soft and mushy feeling, from the underlying pus that was traveling in all directions; and his right temple had numerous open abscesses from which

the white pus issued on slight pressure. He drank some broth from food we had brought. Himself realized that his life was in danger; and, fearing a determination of the disease to his brain, gave me a variety of directions in case of a fatal issue. My six men and his three all ate heartily and slept soundly. I slept in the little hut with him. He was very restless; changing his position in the hammock; and rising to go out doors, as if anxious to commence our journey. His nervous condition showed itself in occasional weeping. The rats in the hut seemed to alarm him.

11TH DAY.

Saturday, June 19th. Up by 5.30 A. M. daylight. Preparations for departure. Mr. Reutlinger was now as anxious to delay, as he was on Friday to be moving. He feared that the rain-drops of the night on the bushes along the path would irritate his inflamed face. I had to insist on the journey; for, to have waited for the forest to dry would have required a delay until noon; and then we could not have reached the sea that day. He at first thought his own little hammock sufficient; but accepted the larger one I had brought for him. The men worked with renewed strength, having had a long night's sleep and a hearty breakfast. Menanji was rewarded; and he went his way on his own business toward the interior. Some presents were made to the people of the village. Not that they really deserved them (for, in their fear of sickness, they had held themselves aloof from any assistance, and had said some unkind things

in our men's ears); but, for the two days' use made of their house by Mr. Reutlinger. Our united company besides Mr. Reutlinger and myself, consisted of nine persons, arranged in order thus:—two with our luggage chests slung on a pole between them; two more, empty-handed, awaiting their turn at the hammock. (The passage of those four in advance would probably dislodge most of the raindrops from the bushes.) Then came two men carrying the hammock slung from a pole on their shoulders; the hammock made soft with all our bedding, and Mr. Reutlinger lying head foremost, so that swaying bushes should not strike him in the face. By his side strode Njâku, carrying nothing but a gun, his sole charge being to see that, at turnings, the hammock was not swung violently against trees or rocks. Two others followed behind the hammock, charged to assist only in extricating any emergency, and holding themselves ready for their turn at the hammock. I brought up the rear, surveying the entire line. We passed rapidly on. When any two bearers wearied, two others of the six, in their turn, stepped in, without a moment's delay. Thus we passed, over rocks, and streams, and bushes, at a rate that put me on the quickest step in order to keep up with the procession. The six bearers were very compassionate and skillful, avoiding, even in their rapidity, with a care that greatly surprised me, many obstacles, and expressing sincere regret when an unfortunate swing of the hammock extorted from Mr. Reutlinger a cry of pain. I especially noticed their great care in handling the hammock while descending the rocks of the Ridge. The bearers of our baggage had pushed ahead; and we found them, on our

reaching Ngumbi, cooking plantains for the company. Mr. Reutlinger rested there a few minutes; and the plantains were eaten, while the entire party was being ferried across the river in detachments, the small canoe having to return several times, to complete the transfer of ourselves and our belongings.

We reached New Sënje by 2 P. M.: seven hours continuous rapid travel. Here, Mr. Reutlinger wanted water boiled for himself; and an hour passed while he stretched himself on a comfortable bed; changed his clothes, which were a little dampened by the wet bushes; drank some broth; and took some of his medicines. I ate a hearty dinner; and paid some little debts among the natives. The two men I had hired at Sënje, remained there with Uhemba, on their own business. With the remainder (my four and Mr. Reutlinger's two) started again at 3 P. M. in the "Draper" down river.

The day was warm; but Mr. Reutlinger's disease made him at times feel chilly; for which he was kept well covered with the traveling rugs. He was disposed to sleep; but so nervous that the conversation of the crew, and even the strokes of the oars hurt his feelings.

We rapidly descended with the current; stopped at the river's mouth on its south bank to discharge Njâku; crossed to our own north side at Mbâde Point; and had the patient safely and comfortably in bed before dark, having made seventeen miles of river in less than four hours, and the entire journey, from Ndâmbu, in twelve hours of almost continuous travel.

The Sabbath rest of the following day was refreshing. But it gave no hope for Mr. Reutlinger's life. His

disease had progressed too far. There was no lack of affection and care and physical comfort. But he depended on the system of remedies in which he conscientiously believed, and which he prescribed for himself until final delirium prevented, (and indeed made unnecessary,) the use of any human medicine.

CHAPTER XVI.

FIRST TEN YEARS OF THE BENITA CHURCH.

THE second church of Corisco Presbytery, in order of organization, was located at the mouth of the San Bonito or Eyo River.

I. PREPARATION.

There had been a preparation of the ground, from which was to be gathered its membership. The Rev. William Clemens, while residing at his Alongo Station on Corisco Island, had drawn most of his pupils from the region north of Cape St. John as far as Batanga. That entire line of coast, including more than one hundred and twenty miles, he had frequently visited before 1860, in taking his pupils to and from their homes, in preaching in all their villages, and in establishing evangelistic out-posts, called "Scripture-Readers' Stations," at Hanje and Meduma in the Kombe tribe. Many of those pupils became members of the Corisco church.

After Mr. Clemens' death in 1862, the work of itinerating in the Benita region was carried on by Rev. J. L. Mackey, Rev. Walter H. Clark, and myself, who, during the following three years, in succession, visited those scattered church-members, preached, and located

new evangelists, making out-posts at Aje in the Bapuku tribe, and Mbini and Upwanjo in the Kombe.

II. PLANTING.

In January, 1865, I yielded to my beloved friend, Rev. George Paull, the Board's authority that had been granted to me to make the first Station on the mainland. He removed from Corisco, and located at the mouth of the Bonito River, building his house on Mbâde Point and near the Upwanjo villages. To him was given the superintendence of the entire field north of Cape St. John. His was a most faithful and successful work. He had the advantage of coming to a people, not in their darkness so dense that they did not understand what he talked about, but who had already heard just enough to be touched by the earnest pathos of his exhibition of the Savior's love. Many were awakened by him. But he was not permitted to formally gather them in. He died after only three months of labor at Benita, and at the close of the first year of his African life.

III. CATHERING.

The ingathering began when I was sent, on October 17th, 1865, to take Mr. Paull's vacant place. I immediately formed a Catechumen Inquiry Class of those who had been awakened by my beloved predecessor's preaching; to which others were constantly added.

On December 11th, 1865, by direction of Corisco Presbytery, all the members of the Corisco church, living north of Cape St. John, were set off to constitute

the Benita Church, with myself as its Stated Supply. This direction was carried out as far as it concerned the members living at southern Bapuku and Kombe. The few who were then at Banâkâ (Batanga) were still retained in connection with the Corisco church.

The first Benita Communion was celebrated December 31st, 1865. In this first constitution of the Benita church, those who were set off from the parent church numbered eighteen, including one Elder. Their names were:—Mbâtâ, Makenděngě, Esima, Ngatye, Njumba, Mambo, Evemba, Ilanga, Etiyani, Iyanga, Ebeva, Râku, Ubomani, males; and Ngolo, Ndaga, Bohile, Asamba, Mahangwangani, females. It must be acknowledged, as a matter of shame, and also in explanation of subsequent falls and discipline, that, of this number, six were, at the time of their transfer of membership, under suspension; and their cases were subsequently prosecuted by the Benita Session. Their distance from Corisco, their having only occasional public means of grace, and their being almost without shepherding, were good reasons for the organization of a church on whose services it was possible for them to attend.

IV. ELDERS.

The Elder, Njumba, himself was under suspicion. While connected with Corisco, he had twice been charged with a serious offense. Those charges were investigated, once by the Mission, dealing with him as an employe; and, on another occasion, by the Corisco Session. In both cases he was acquitted; but, sub-

sequent events at Benita proved that he was really guilty, and that he had perjured himself. He became a thorn in the life of the Benita church, and was excommunicated. His having twice been able to deceive investigating Committees made the few who had been willing to appear as witnesses against him afraid to do so again. Other members, who themselves had been hiding sin, were emboldened by his success. Also, investigation had been all the more difficult as long as they were connected with Corisco, more than fifty miles away from observation, instruction, or advice. To the Eldership were successively elected Etiyani-ya-Nyěnjě, ordained March 31st, 1867, who afterward removed to Corisco, where he was soon chosen to the same office. (Twenty years later he was ordained to the ministry, and became pastor of the Bata church, an off-shoot of the Benita.) Makenděngě-ma-Ekunda, ordained March 31st, 1867. His course was not, like Etiyani's, a blameless one. He several times subjected himself to rebuke and discipline. But the discipline was always blessed; and his life has been a useful one. Itongolo-ja-Ivina, ordained September 26th, 1869. He, with Ebuma-ya-Metyeba, ordained September 24th, 1871, and Mozyemba-mwa-Ijabi, ordained October 3rd, 1875, constituted the Session at the tenth year of the church's life. Itongolo subsequently, after a long and blameless course of training as day laborer, teacher, evangelist, candidate and licentiate, was ordained as a minister. Cheerful-hearted and energetic, he was the most spiritual of the native clergymen; and died Pastor of the Uběnji church (another of Benita's off-shoots).

V. FOUNDATIONS.

1: Action on Slavery. The very first action of the Benita Session in December, 1865, immediately after its organization, was to make slave-holding a bar to membership. Presbytery, up to that time, had allowed slave-holding under certain restrictions, its entire prohibition of the evil being subsequent to the action of the Benita Session.

2: Catechumen Inquiry Class. The reception, and instruction of Inquirers, had fallen into irregularity, successive Stated Supplies of the parent Corisco church altering or neglecting the Formula originally prepared by the Mission in its early history, and which had never been officially adopted by Presbytery. On my initiative, the Benita Session in January, 1868, overtured a Form, which was adopted by Presbytery, directing a certain course of instruction during at least one year previous to sessional examination for Baptism, and requiring ability to read the native Scriptures (except in a few cases either of age, impossible distance from school, or proved mental inability) as a condition for baptism. I regret to record that I was the only member of Presbytery who rigidly enforced that rule. Had it been faithfully carried out in all the later churches, there would have been less ignorance, and (I think) less weakness in their membership.

3: Evangelistic out-posts were established at Sënje, seventeen miles up the Benito River; and at Bata, twenty-three miles north (which subsequently grew to be the Bata church).

4: Marriage Ceremony. It was also on my initiative that the Benita Session, in January, 1870, sent an overture to the Presbytery, which led to its advanced action on Marriage. Previous to that, only church officers and other religious teachers had been *required* to receive a christian ceremony in marriage. The new rule insisted on that ceremony for *all* male church-members. The native mode was no longer to be accepted as valid, except in case of a christian woman being married to a non-christian. (Women, being bought and sold by the custom of "Dowry," were not held responsible as christian men were.) This rule I rigidly adhered to. I regret to record that it was not always carried out, in some of the later churches. I think that the irregularity led to much laxity as to the marriage relation; and to inconsistent, and sometimes unjust discipline in the Sessions. I held the Stated Supplyship uninterruptedly and unassisted for six years, during which time there were added forty-three (of whom eight by certificate); of them, thirty-two were males, and eleven females; thus making a church roll of sixty-one. That the number was not greater was distinctly due to my insisting on the two rules, as requisites for Baptism, viz. Ability to read, and (in case of the married) a Christian ceremony.

VI. TRAINING.

When I left, on a furlough to America in December, 1871, I was succeeded in charge of Benita affairs by Rev. Messrs. Samuel H. Murphy, and J. C. De Bruyn-Kops, the former of whom was elected as Pastor (though

never formally installed by Presbytery). He was assisted frequently in the pulpit by Mr. Kops. They both did well the work to which they were especially adapted, of strict discipline, and doctrinal training. The church developed. 1. It grew in spiritual strength and understanding. 2. Its liberality in gifts increased. 3. Efforts for the evangelization of other tribes became more vigorous. 4. Thoughts on christian life and spirituality were quickened. 5. Resistance was made to the persecution of Christians by the heathen superstition of the Ukuku Society, that led to almost its abolition in that part of the country. No Christian any longer feared Ukuku. During Mr. Murphy's pastorate of two years there were added eleven persons.

VII. DECLENSION.

When Mr. Murphy returned to America in February, 1874, he was succeeded in charge of Benita affairs by Rev. Wilhelm Schorsch, who was appointed Stated Supply of the church. This was an unfortunate change for Benita. Mr. Schorsch was of unsound mind; though at first, even those who suspected it, covered his vagaries by the word "eccentricities." He was a German, with a hearty dislike for the American ways with which the Benita natives were familiar; and he ignored the good routine and order established by his predecessors. Discipline became lax, or irregular and arbitrary. Admission to Catechumen Class became so notoriously easy that the heathen derided it; and admission to Communion was allowed on slight examination. The moral tone of

the church deteriorated. Christian marriage was not insisted on; lax views as to the Seventh Commandment became prevalent; and the church was filled with bickerings and strife. During the one year of his term of office there were admitted to the church twenty-one persons. Mr. Schorsch's insanity, having finally become patent to all, he was removed by Presbytery, from Benita; and subsequently he was recalled from Africa by the Board of Foreign Missions; and Presbytery, in March, 1875, appointed as Stated Supply in his place the native minister, Rev. Ibia j' Ikěngě.

VIII. PERMANENT GROWTH.

Mr. Ibia's residence being at Mbangwe on Corisco Bay, thirty-five miles from Benita, he attended to the duties only by presiding at quarterly Session meeting and Communions. During the intervening three months, Elder Itongolo, by Mr. Ibia's direction, conducted Sabbath Services, Catechumen Class, and weekly Prayer-meetings. To aid him in which works, he frequently used as exhorters, two of the ministerial candidates, members of Miss I. A. Nassau's Bolondo Theological Class. During Mr. Ibia's term of office, and until July, 1877, there were added to the membership, by both examination and certificate, fifty-four persons. Omitting deaths, excommunications, and removals, there was, at that date of the ten years of the church's life, a roll of about one hundred members. Mr. Ibia established an evangelistic out-post among the Evune tribe north of Bata (which subsequently grew to be the

Evune church). Elder Itongolo was faithful and invariable in devotion to order and truth. The church slowly but decidedly recovered from the declension into which it fell during Mr. Schorsch's time. It had among its causes of rejoicing and gratulation, the claiming as its sons, almost all of the ministerial candidates, at that date, on the roll of Presbytery. Its money contributions were comparatively liberal, notwithstanding the fact that its people received little aid from foreign commerce, there being, at that time, very few traders in that immediate region. Nor did the gifts of the only two missionaries then living at Benita (two ladies at Bolondo School) appear in the church statistics; they making their personal annual contributions direct to treasuries in America. The membership, which at first was confined to the Kombe of Benita, and Bapuku of Aje, grew to include the tribes beyond Bata, at Evune, and as far as the Banâkâ at Batanga, eighty miles northward.

After the first ten years of the church's life, the days of preparation and training were past. Subsequent Pastors, native and foreign, had on their hands a natural work of development, whose processes under their wise hands, and with the aid of efficient missionary women, have made the Benita church among the foremost on Presbytery's roll. From it grew, by natural division, directly, four churches, the Bata, Evune, Myuma and Batanga; and, from the Batanga, two churches, Kribi and Ubênji; in all, six churches from the Corisco parent.

CHAPTER XVII.

INTO THE SUN-RISE.

THE following story of a Happy Death was written by my sister in 1873. I utilized part of Matomba's life, for the final chapter of my "Mawedo," published in 1881.

"In May of 1871 a woman of the Benga tribe, living on the island of Corisco, began work among her heathen sisters, as Bible-woman.

We cannot doubt that she was led into this work by the Spirit of God alone; there were no missionaries at that time on the island. She was the first woman of this tribe to receive support from the Woman's Foreign Missionary Society.

In Mrs. Mackey's school, the first for girls in Corisco, she had learned to read in Benga and English, becoming also efficient with her needle. A life of varied and bitter trials, such as only heathen women know, intervened between her leaving the Mission School and about three years since her public profession of her faith in Christ. Her heart, filled with new, fresh love for the Master, was asking, "Lord! what wilt thou have me to do?" when, in May of '71, a letter of the Foreign Cor. Secretary of the Philadelphia Women's Foreign Missionary Society, with its overwhelming gift of love, and hope, and strength, reached me at Libreville, asking, "Who are your Bible-women? We will aid them!" Matomba,

already self-consecrated, was chosen, and, under the superintendence of the native pastor, began her work.

About a year afterward, she wrote me, "Since I have been put in this work, I find it good. I hope I may be chosen by God, as I have by men." How she was enabled to do it, in the sight of her heathen people, and what was the witnessing of the Spirit in her happy heart, let me ask you to judge by the following extract from a letter of Mrs. De Heer, who returned to Corisco (from her furlough in the U. S.) in March '72, and who wrote thus to me in November last: "I should not perhaps write you so soon again, but you ask what I can tell you of Matomba, and I hasten to tell you the last that you or I shall know of her on earth; for, her work here is finished, and she has gone, as we trust, to her reward, leaving behind a beautiful dying testimony. Her works do follow her. Hers was a triumphant, happy death-bed; and when we heard her dying words to those who stood about her, "Diyakani bwamu" (fare ye well), "Kamakidě Anyambe" (Believe in God), "Hěvēn e ndi lwei" (Heaven, it is calm), "Mba'landi na mbya" (I am going with joy), we could not help feeling that the ransom of her soul was ample reward for all the toil and care expended here. You know she was frail; you know her doubly-heathen husband had put her away because she was not well and strong. For the last month of her life her disease grew, and she was unfit for regular labor; but all bear witness to her increasing zeal and earnestness in warning and inviting sinners to come to Jesus. When told that she would injure herself by so much talking, she answered, "Something tells me that

I must talk." "Well, then, talk more quietly." "That I cannot do, for I am too much in earnest and cannot contain myself." "While I was musing the fire burned" were the words that came to my mind with force. She seemed unable to suppress her feelings, they *would* find vent in words. One week since, Mrs. Reutlinger and I gathered all the Christian women in a prayer meeting. Matomba's name and praises were on every lip. Her words follow her. Said one woman, "Mbu yowe, ho na mangâ mabali m' iwedo (I did not know we have two kinds of death) but I have seen the heathen die, have heard him cry in despair to those about, to save him; and I saw Matomba die, fall asleep as peacefully as this child I hold in my arms." They did not mourn for her, seemed to think they must not. One said to me, "Îpa-lwanide i na ngěbě, ndi hanga o pěl' 'áju" (parting is with sorrow, but not for her).'

A record of a brief, but blessed work for Jesus among heathen women!

For those who sowed the seed, how full and rich the gathered sheaves in their eternal harvest home! For those who still sow beside those waters, what thrilling words of cheer."

CHAPTER XVIII.

THE TOWN OF LIBREVILLE.

SHORTLY after the location of the Gaboon Mission in June 1842, by the A. B. C. F. M., France, under the government of Louis Philippe, determined to gain a footing on the West Coast of Africa at the equator. With legal documents prepared, French naval vessels entered the Gaboon river, and, inviting on board the chiefs of the Mpongwe tribe, distributed to them presents, feasted them, and prevailed on them to set up on shore the French flag and to sign documents accepting a protectorate from France, in consideration of an annual payment of a certain sum of money. I doubt whether the chiefs, acute as they are, were sufficiently sober after the feast to know the full import of what they were doing. At least one of them, whose intelligence and force of character really entitled him to the name of "king," while he was wise enough to do nothing that would incur punishment, never fully acknowledged the French authority. The mass of the people objected, but were compelled to submit, at the point of the bayonet and under the bombardment of guns, some of whose missiles fell around our Baraka mission premises.

One of the chiefs, King William, or Roi Denis, as the French called him, on the west side of the river, received visitors with an incongruous mixture of foreign

dignity and native simplicity, foreign furniture and native hut, foreign style and native poverty. He conversed fluently in French, and readily in English; and, during the Franco-Prussian war, displayed an amazing knowledge of European geography and politics. He showed to visitors a handsome ducal coronet and medal presented by H. B. M. Queen Victoria, for his noble and efficient interposition in saving the lives of some wrecked British sailors who had fallen into evil native hands in an adjoining tribe. Once a year, he and the representatives or sons of the original proprietors, went in mass to the office of the French government to receive their annual pension. The native attempt at pronunciation of that word is "pago," and native pride looks upon it as *tribute* paid by France to Mpongwe worth. So "pago" is the word we used for "tax."

A picture, accurately taken, of the town of Libreville, would include the French government buildings and naval depot. The site is twelve miles up the mouth of the Gaboon river, two miles below the Baraka mission hill; and, that portion of the country, being an open and gently undulating prairie, is called "the Plateau." In front, is a roadway on the quay, which is part of the wall of a water-battery, commonly called by the natives "the fort." The smooth beach slopes very gradually from the water's edge some dozen yards or more to the government boat-house and coal-sheds. Behind, there is a dense mass of guava and other bushes. On the right, are the long one-storied naval stores and repair-shops. Back, are two handsome buildings; one, from which always floats the flag, contains the Post-office,

Marine, Military, and Custom offices, clerks' offices, and reception-room of the Commandant of the station, who, in the absence of the admiral commanding, is the acting Governor of the colony; the other is the Hospital. To the left, is the arsenal; and a building with wide veranda is the officers' quarters. A long low building in the corner is a café and billiard saloon. Admirably interspersed are trees. In the foreground are graceful coco and other palms, and the broad wind-torn leaves of the plantain; and the graveled road smoothly graded rises slowly up from the quay in the centre of the parade-ground through avenues of dense and close-trimmed mango trees. The soldiers' barracks are out of sight back of the hospital and department; and, in their rear, looms up the stately forest. These houses are of stone covered with white plaster. They are cool but damp, and do not exclude the inevitable white ant which slowly eats out the joists of the floors. Iron has been substituted in some rooms. If the water-front were included in the view, there would be seen several transports unloading provisions and naval stores and coals, perhaps an English or German steamer, and French steamers waiting orders on the admiral's quarterly visit.

The government offices ashore give employment to about fifty Frenchmen; and there are French private trading-houses to the right and left of the "Governor's" house. Just to the left, after passing the officers' quarters, you would come to the Roman Catholic school of Sisters of Charity, where, kept somewhat in the seclusion of a nunnery, are some fifty girls, and Cathedral; and, a half mile farther down the river, passing through a

village of native refugees and re-captives, are the parish church, and boys' school, and priests' houses. There are about one hundred boys in their school. The whole settlement strikes the visitor, as he sails up the river, as very beautiful. Entering the river by Point Clara, the distant smoke-stacks of the steamers are seen, their clouds of smoke look and smell very civilized to one coming from the seclusion of Corisco or the wilds of Benita. On nearing the Plateau, as the outlines of the marble-like walls of the government-houses, glittering white in the tropical sun, grow in the view, the eye rests on them longingly, in memory of walls and homes and occupations, and white faces left behind, and one pants for the air and hungers for the social food of civilization, the little oasis of which before you is so sharply contrasted with the degradation that walks through its path and lives by its side. I consider that French naval station, on the whole, a source of comfort. But it would be more a comfort if it were more moral. Among all those men there are, besides the Sisters of Charity, not a dozen white women. And its mission schools would be nobler, if, instead of being Roman Catholic, they were Catholic.

The French Jesuit schools are outwardly prosperous. During the Franco-Prussian war they were reduced for want of means; but they soon recovered their force, both of teachers and pupils, and with financial and political power. Exiled Alsatian priests here found a refuge. There were some ten male and female white teachers. They attracted the children by their ample accommodations, not depending, as our Mission did,

on native food for their pupils, but keeping on hand salt beef and rice. To hungry natives this is a great matter. Those Jesuits bear our Protestant schools no love. In 1871 when Rev. Wm. Walker, the sole male member of the old Gaboon mission then present on the ground, was compelled to leave for health, it was necessary for me to close Benita and occupy Baraka, until Rev. Dr. Bushnell should return from his furlough, lest the French should claim it as abandoned property. The priests had been secretly inspecting our premises, and had been overheard to say they would soon be theirs. Our intercourse with them is but slight. Occasionally, the Sisters have stopped at Baraka, apparently on a visit of courtesy. We, on excursions, have in curiosity entered their church and school-yard. At such times the Sisters expose for sale artificial flowers of their own making. On one occasion, after stating in reply to a question by a priest, that I was a "Catholic," though I declined polemics, I escaped an offensive dissertation from him on ecclesiastical history, only by making a departure as hasty as was consistent with politeness. Discussion would have gained nothing. The priests were active among the people. One of them was specially occupied in visiting and baptizing all who would receive baptism. The natives formerly used coffins in the burial of only their great men; now they all want such burial. The priests furnished coffins for all who accepted baptism, which they performed even *post-mortem*. Their instructions have small effect on the lives of the people, who see but little radical difference between their own sorcerer doctors' and the priests'

ceremonies. Instead of the fetish is substituted the image of the Virgin, which, almost in the words of the fetish-doctor, they are told "will keep off evil." One great obstacle to us, polygamy, was permitted by them. The Sabbath, after morning mass, was holiday, the priests playing games with their pupils. So, about the only new thing their religion introduces is the confessional; and its duties are easily accomplished. Nevertheless, they do teach a habit of prayer, which, though its object is perverted, is useful when some of their members have come into our communion. And they wisely have attached to their schools, carpenter and other shops, where the natives are taught industry. They are aids in civilization, and, on that ground, I met the Spanish priest at Corisco. But they are a bar to our religious work. Our books are not permitted in the hands of their pupils or employees, and our motives, characters, and instructions are misrepresented.

CHAPTER XIX.

A TRADING SETTLEMENT.

IN the region of Gaboon River and Corisco Island, and, indeed, all along the entire West Coast of Africa, British, German, French, Spanish, Portuguese and American merchants have sent young men to trade with the natives for the palm-oil, india-rubber, ebony, ivory, copal and other gums and riches of that beautiful land. In exchange for these, they carry hundreds of thousands of dollars' worth of all kinds of earthenware, ironware, brass kettles and rods, guns, powder, tobacco, trinkets such as beads, little mirrors, cotton cloths and rum. These gentlemen trade very unwisely. They "trust" those degraded natives more than they would an honest man in their own countries. They gave out to any body, without any security, five, ten, or one hundred dollars' worth of goods in advance, and then waited for its return in ivory, or palm-oil, etc., which never did all come in. But, the retailed price of the foreign goods to the native was so very much greater than the invoiced wholesale price that the losses were covered, and the merchants became rich. With such a credit business, the natives became worse thieves and liars than they were originally. If it were not for their rum and this trust system, the traders would be a real help to civilization, and missionaries could more enjoy looking at their busy work and visiting their large

houses. Going to a typical Trading-house (or "Factory" as they are called), there would be seen a tall flag-staff, from which floats the flag of the owner's country, as a legal protection for himself, and also as a signal to vessels entering the harbor. Tall trees, some of which are as much as eight feet in diameter at their base, were left when the forest was cleared away, as landmarks for ships to sight and anchor by. There would be also a long row of one-story houses and huts of bamboo-palm, dwelling-houses, store for goods, storehouse for rubber, ivory, etc., sheds for the dyewoods and boats, huts for the large company of boatmen, porters, and other servants; pens for the goats and chickens which supply the meat for the establishment. Perhaps a palisaded fence runs around the premises, as a protection against trespassers. Some of the traders, with a taste for flowers, have a door-yard with roses, and other flowering plants, and fruit trees. If no other trees, everywhere would be seen coco-palms, in different stages of growth.

Outside, on the beach would be boats and canoes. These are abused by reckless usage; and generally there would be some carpenter at work, mending, or caulking and painting. At almost all trading-houses of any standing, the traders keep, besides their other boats intended for rough usage, a handsome one, like a captain's gig, for their conventional visits to the steamers and other vessels in port. The native canoes, used only for freight, are many of them sixty feet long, and four feet wide. They carry heavy loads of boxes, crates, barrels and hogsheads. When the tide is out, people enjoy strolling

on the wide smooth sandy beach. With native carelessness, canoes are permitted to lie too near the water's edge, where, at each wave, they are beaten up and down with the changing tide; or wear themselves out on the rocks; because the white owner has been too busy to see, and the native employe too indolent to care for the property.

Fishing canoes are generally in sight on the water, whether it be of the sea, or of the broad rivers that look down and out to the wide heaving ocean.

Merchants have no difficulty in getting young men and even half-grown lads to go out there, to buy and sell, with a chance to get rich, even if they do get sick with fever, and die. They do not complain; and their parents are willing. Why should Christian parents be unwilling, or think it too hard to allow their sons and daughters to go there, for a nobler service?

CHAPTER XX.

A COMMUNION SERVICE AT BARAKA.

IN my frequent visits to the Baraka house at Libreville, Gaboon, from Corisco and Benita, I was sometimes present on Sacrament days of the Gaboon church. Its Pastor, Rev. Albert Bushnell, D.D., wrote of one such occasion in December 1871:—

“It is a delightful privilege for Christians to sit together in heavenly places, in Christ, anywhere on earth, in such anticipation of the upper meeting; but, when they sit around His table on missionary ground, surrounded by heathenish darkness, He manifests himself to them in a manner, exceedingly near and precious. Such was our experience yesterday. The week before, had been one of preparation for the solemn day. Day-dawn morning prayer-meetings had been well attended, and the evenings had been passed in patiently examining persons who desired to profess their faith in Jesus. At one of the evening meetings, the ordination of a native ruling elder was an occasion of new and deep interest. From the thirty applicants for baptism, thirteen were received by the Session, and the other seventeen were asked to wait for further instruction and longer experience.

“How calm and beautiful,” the Sabbath dawned; with its first rays, a crowd assembled at the place of prayer, and poured out their hearts to God in supplication and thanksgiving, and exhorted each other to diligence and

fidelity to the Master who had purchased them with His own precious blood.

At eight o'clock, the candidates for baptism assembled in the pastor's study, for words of direction and instruction in reference to the solemn vows they were soon to take. At ten o'clock, the Session and male members of the church met in the same place for special prayer to God for His presence and special blessing in the solemnities of the sanctuary. At half-past ten o'clock the chapel doors were thrown open, and soon the consecrated place was filled, and extra seats were brought from the school-rooms, such a crowd had never been there before. Before the sermon, three were received by letter; and thirteen by profession, eleven of whom received the rite of baptism. As they went forward to the altar, two verses of the hymn commencing, "O! happy day that fixed my choice," were sung; and, as they retired to their seats, the remaining verses commencing, "Tis done, the great transaction's done," were sung with exulting hearts and voices. The sermon in Mpongwe, from Matt. X. 32, was followed by a solemn appeal in English from the following verse, on the danger of denying Christ, quite a number of white men of different nationalities being present.

At half-past two o'clock, P. M., the pupils of the Girls' Boarding School and the native female Christians held a prayer-meeting under the direction of Mrs. Bushnell, and the boys assembled in their school-room for the same purpose; a voice of prayer and praise mingling from the two opposite points, was a sound that might cause angels to rejoice.

At half-past three o'clock, the sacrament of the Lord's Supper was administered in the chapel after the sermon, and the baptism of an infant of one of the newly made members, in the presence of an interested congregation, many of whom hope at the next similar season to be thankful participants. It was an occasion of deep and tender interest, and of thankful joy that the number of communicants, was just three times as many as were present at the last communion, three months ago.

In the evening, the Monthly Concert of Prayer was held in the chapel, the place where it had usually been held being too strait, and every moment was occupied, sometimes several rising at the same time. Strange that it should be difficult to keep up our interesting Monthly Concert in any church in Christendom! Cheering reports were made from Corisco, where "sinners are turning unto the Lord," and where Rev. Mr. Ibia says the women are taking the lead in religious things; from Nengenenge up the Gaboon river where our native evangelist is laboring among the cannibal Fangwes; and from old Calabar, where another dear Scotch missionary has recently ceased from his labors, and entered into rest; and from other places. These Ethiopian converts were as ready to give as to talk and pray. Several of them who labor for \$3. per month, gave one-third of their last month's wages. The amount collected yesterday was \$23.50, which will be transmitted to the Mission House, New York City."

CHAPTER XXI.

THE FIRST THIRTY YEARS OF THE WEST AFRICA MISSION.

I. WORK OF THE MISSION.

1. NAME.

THE Gaboon Mission, established in June, 1842, by the A. B. C. F. M., and the Corisco Mission, in 1849, by the Presbyterian Board of Foreign Missions, working together side by side, and practically one, became one, on the occasion of the union of the Old and New Presbyterian Bodies, in 1870. The New School brethren, who had been the principal supporters of the Gaboon, wished to retain a mission, whose memories were sacred to them; and it was harmoniously handed by the A. B. C. F. M., to the Presbyterian Board. The united Mission, retaining the names of its constituents, was known then as the Gaboon and Corisco Mission. Its history claims, in common, whatever was once singular and separate.

At a later date, the name was changed to "West Africa Mission."

2. LOCATION.

I may say, therefore, that the Mission was founded on the west-coast of Africa at the town of Libreville in the Gaboon River, among the Mpongwe tribe, at Baraka

Station, 23 miles north of the Equator, and 12 miles up the river from Point Clara (the cape on the right bank of its mouth), by Revs. John Leighton Wilson and Benjamin Griswold, on their landing there, June 22nd, 1842. They were immediately followed on December 1, by Rev. William Walker and Mrs. A. E. Wilson.

3. REINFORCEMENTS.

From time to time were sent reinforcements of men and women, of varying endowments of mind and spirit, and with different physical constitutions. In a land of narrow comfort and untried climate, some were cut down early. Others, for various reasons (not all for ill-health) returned, and are still living in America. In this review, omitting to mention the names of arrivals too recent for history, and of others whose lives, however beautiful, or residences, however useful, were painfully short, the list of those sent out during the thirty years since the original founders, would include the names of Bushnell, Preston, Best, Mackey, Ford, Porter, McQueen, Pierce, Herrick, Clemens, DeHeer, Adams, Loomis, Ogden, Clark, Nassau, Paull, Reutlinger, Murphy, Kops and Gillespie.

But the history of that Mission in its first 30 years, could be grouped around the names of a few whose lives cover, at its three principal stations, its entire existence. At Baraka, Revs. J. L. Wilson, D.D., William Walker, and A. Bushnell, D.D., and their wives; on Corisco, Revs. J. L. Mackey and C. DeHeer, and their wives; and at Benita, Rev. George Paull; and Rev. Messrs. Nassau, and Murphy and their wives.

4. STATIONS.

Various attempts at enlargement were made: From the original Baraka Station at Libreville up the Gaboon river to Ozyunga, 3 miles; to Olëndëbenk, on the Ikâi Creek, among the Bakële tribe, 25 miles; to Nengengenë, 60 miles; and two native sub-stations in the Orungu and Fangwe tribes. The principal Corisco station, Evangasimba, among the Benga tribe, in 1849, north of Gaboon 40 miles; and thence Ugobi, Alongo, and five native sub-stations in the Benga, Mbiko, and Bapuku tribes. Mbâde at Benita, 90 miles north of Gaboon among the Kombe tribe, in January, 1865, thence Bolondo; and four native sub-stations in the Kombe and Balengi tribes. These native out-stations have mostly been sustained, even in adverse times. But, in some of the dark hours that were permitted to come, there have been reductions even of principal Stations; so that, at the end of the 30 years there were of the latter, only Baraka, occupied by Rev. Dr. and Mrs. Bushnell and two unmarried ladies and Rev. S. L. Gillespie; Alongo, Rev. and Mrs. DeHeer; Mbâde and Bolondo, Rev. Messrs. Murphy and Kops and their wives.

5. SCHOOLS.

Schools were gathered at almost every Mission-house, even of the native agents,—the principal success being at the Baraka Boys' and Girls' Seminary, under the care successively of Revs. Messrs. Walker, Preston, Bushnell, and their wives; the Boys' School at Alongo, successively under the care of Revs. Messrs. Clemens, Clark, and DeHeer and their wives; and the Girls' School at

Evangasimba, under the care successively of Mrs. Mackey, Mrs. Ogden, and Mrs. M. C. Nassau.

Parents were ready, from the first, to send boys to school; for, they recognized the pecuniary advantage accruing to them from their sons having an education which could be diverted to uses of trade. But they objected to their girls being educated; they needed their service too constantly in the numerous works that fill a Guinea woman's lot, as daughter or wife (in either case, a servant and slave); and they did not wish women to obtain those civilized ideas of woman's right and dignity which would make them less submissive servants.

There were boarding-schools, where the food and clothing provided by the Mission was not only an inducement to parents to send, but (at that time) a necessary part of our plan to separate the children as much as possible from the evil influences of their heathen homes and villages. The exercises of the schools were not simply literary, they included industrial work. The literary were necessarily of a very rudimentary kind: First, the native Primer; and when, in six months, the pupils had read the Scriptures in their own tongue, they were permitted to take up English Spelling, Reading, Catechisms, Geography, History, Grammar, Arithmetic. The industrial were all such works as, in the U. S., we would call on our own children to do at table, in kitchen, and in bed-room. For the larger girls, there were sewing of their own dresses, and boys' trousers and shirts, washing and ironing, and cooking their own food; for the lads and young men, there was clearing of premises, carpentering, repairing of thatch, errands, boating.

6. CHURCHES.

Church organizations were made at Baraka and Evangasimba at once on the location of the original missions there; and at Mbâde, in December, 1865. Despite losses in localities, there was, through the field, a steady increase in membership. The church at Evangasimba had, at one time, as many as seventy, from whom were set off about twenty, as the nucleus of the Benita Church. Growth has come, not only from pupils of the schools, but from others not educated at all, who heard the Gospel in village visitations and itinerations. The members have been as consistent as charity should expect, when we consider the circumstances of their early depravity, the unbarred avenues to constant sources of temptation, and their limited means of grace. There have been seasons of revival and rejoicing, of declension and discipline. The saddest falls have been under the powerful temptations presented by foreign lust and rum. The foreigner, who has left his white wife at home, has hired "an ebony wife or wives by the week or by the run in Africa;" and among these women have been some of our school-children and church-members, sold by their own parents, husbands, or brothers. British and American Christians have sent to the heathen hundreds of thousands of gallons "of liquid damnation." "But for the rum-trade, the native membership of the church would have been reckoned by hundreds instead of tens."

7. NATIVE AGENTS.

Native aid was sought and used to the limit of prudence; all who could be useful in any way, as interpreters,

teachers, monitors, catechists, exhorters, Bible-readers, elders, or ministerial candidates, being employed whenever they expressed the slightest desire for usefulness. In an often reduced state, the Mission could not have sustained the work at even its low rate without these humble and, some of them, but slightly-educated agents. Placing a high standard before ministerial candidates, and keeping them on long probation, most of them wearied; and, though subsequently useful in other ways, they laid aside expectations of the ministry; so that, at Libreville, only two became licentiates. Of the candidates and licentiates made as early as 1860, at Corisco, only one, Mr. Ibiya, had the patience to persevere, and the purity to stand tests, and proved himself worthy of his ordination laid in 1870. The comparatively new ground at Benita has shown an unusual richness in candidates.

8. WORK FOR WOMEN.

The simple existence of the foreign Christian lady in the Mission household, ennobling it as wife and mother, was, independent of her word, or prayer, or exhortation, a standing example to native women of what their brutal homes might become. But, beyond this, direct attention to the elevation of heathen women was given by their sympathizing foreign visitors from the first,—not only in the special work of girls' schools, but in efforts in what has since so prominently and importantly become itself a special work—*i. e.*, visiting women in their villages. To this ever turned the eyes of brave missionary sisters, nameless in this narrative,

unmarried ladies or women whose names and works are here included in their husbands'. It, of course, could be attended to but irregularly, and therefore without very patent results, while the lady had her time occupied by household or school. Mrs. Griswold, at Gaboon, after her husband's death in 1849, "wholly devoted her life to the women and girls, teaching them during the day, visiting them afterwards, and meeting them on the Sabbath in their own villages, where the noisy women stopped their disputes, and gathered round her eagerly, catching every word that fell from her lips."

Mrs. Clemens and Mrs. McQueen, on their respective returns to Corisco, after the deaths of their husbands, and while connected with the girls' school, and Mrs. DeHeer in connection with her husband's work at Alongo, did much of this same work.

At Benita, Miss Nassau inaugurated for the Mission the systematic employment of Bible-women, educating for that service a Liberian assistant (Miss Sneed), and calling out the hidden worth of a native Benga woman, Matomba.

9. SALIENT HISTORIC POINTS.

The Mission had during those 30 years critical periods, times when hope was high; other times when the greatest grace exercised was that of simple continuance.

The seizure by the French of the Gaboon coast in 1843, threatened the destruction of the Mission only a year after its location; then came the cloud of foreign vice and intemperance, and the inception of a long conflict. Then the return of the Rev. Dr. and Mrs. J. L.

Wilson in 1852 to the United States, after eighteen years of service in Liberia and Gaboon; but continuing his service for Africa and Foreign Missions, as one of the Secretaries of the Foreign Board (North) for eight years, and subsequently in the same capacity in the Southern Presbyterian Church. Then the short and brilliant lives of Rev. H. M. Adams, dying August 13, 1856, and Rev. H. P. Herrick, dying December 20, 1857; then, in 1860 to 1862, a refreshing ingathering to the church. Then the long waiting, no male missionary being added during the ten years succeeding the returns to this country of Rev. A. D. Jack in 1859, and Rev. M. L. St. John, M. D., in 1861; and, during all that decade, Mr. Walker sometimes almost alone in waging that "one long conflict," his companions, Messrs. Preston and Bushnell, alternating in association with him in care of Baraka and furlough to America. Then the revival of 1871.

At Corisco, under the united rare judgment of Rev. J. L. Mackey, untiring zeal of Rev. Wm. Clemens, and skillful educating of Rev. G. McQueen, the early history was bright. The influence of Mr. Mackey was formative of the estimation held of the mission in the native mind. "Mackey" became a synonym for "missionary," so that newer men, whose names some natives had not learned, are known to have been called "Mackey," just because it was understood they were missionaries. When they failed to embody the traditional idea connected with the name, they soon were told of it by some native. Under Mr. McQueen's formative influence, the pupils of his Ugobi school have since stood as the accurate English

interpreters, teachers, and prominent young men of that part of the mission, for almost all his successors. Then came excitements by Ukuku, (the native oracle), that frightened church-members and drove away pupils; then agitations by Spanish Roman Catholics; then, in 1865, the radical change in Corisco plan, that, no longer concentrating on the island (where the two expectations, of immunity from fever, and of raising up native agents whose travels should make itineration by us to distant parts entirely unnecessary, had failed,) took, with no greater chances of fever, a wider sphere, and, with the necessity for superintendence of native agents, a shorter and less arduous path, by a division and transfer to the mainland at Benita; and the merging of the Ugobi school for Benga boys into the Alongo, which thus lost its distinctive character as a school solely for mainland tribes, the diminution of tribal jealousy making a separation of pupils no longer necessary.

At Benita, the short labor of Rev. George Paull in 1865, apostolic in its success, planted a vineyard whose fruit his two immediate successors gathered and pressed as a wine that has gladdened many hearts. Then came the sad crisis in March 1871, when, after successive bereavements through the entire field by death, and returns to America, the old Gaboon Mission about to be entirely vacant, I and my sister, Miss Nassau, the sole representatives (on the field) of the old Corisco Mission, temporarily closed the stricken Benita home, confiding the property to the hands of a few honest natives, and went to Libreville to occupy and preserve from threatened French Jesuit spoliation the Baraka Station, in the in-

terval of a few months between Rev. Wm. Walker's departure and Rev. Dr. Bushnell's return. The Mission was at its lowest ebb. Then began a day of brighter things. The rising tide of sympathy in the church, sent precious aid, that arrived in June 1871, to conserve the fruit of the labors of the past, and to enlarge the contracted borders.

10. SILVER LININGS.

Where just two years before there were only one male and one female white missionary, there were, at the close of the 30 years, five male and seven female missionaries. The presence of a Mission yacht, the sloop "Elfe," did away, for the women entirely, and to a large extent for the men, with the necessity for traveling the ocean in little open sail-boats. Regular monthly trips of British mail steamers stopping at Libreville, brought the mission in access to America a month nearer; and a wise disposition of force (still insufficient to man even the Stations of the past), in companies rather than in single isolation, gave a little of that social life and companionship, the lack of whose aid had, too slightly entered into the account of former ill-health.

II. RESULTS.

I. CHURCH-MEMBERS.

At that date there were in the three churches, a living membership of only 200; a number however which gave cause for gratitude, to those who are aware of (few in

the U. S. can be made to properly appreciate) the intense influences that prevent coming to, and that drive away from, Christ.

2. CIVILIZATION.

The physical aspect of the people was much changed by the civilization of even those who had not been able to leave off evil customs so far as to unite with the church, and yet, in regard to whose salvation we were not hopeless, even if they should never enter communion. (1.) Dress became civilized. Instead of the four or five yards of calico cloth, the common dress of men and women, wrapped about the loins, and the uniform nakedness of the children, most men added a shirt to the cloth, or substituted for it shirt and trousers. And on Sabbath, women came to church, their bodies covered entirely by cloths or by a frock. This they did not wear constantly during the week days; for, while they still had to do so much of work in the forests, the skirts would be in the way of the thorns and branches. (2.) Houses are still built of bamboo, but it makes a sufficiently comfortable building if used with skill. Instead of their huts, with a single room on the ground, many now imitated our varied-roomed and post-elevated dwellings.

3. MARRIAGES.

No marriage contract, and scarcely any ceremony, formerly existed. Woman, when still a child, was bought as an ox would be. The Mission ceased to recognize the native relation as a marriage, and required all men and women who had been living together previous to

their becoming Christians, if they wished to retain the same relation, to be married by Christian ceremony. A few of the more enlightened heathen liking our mode, have sought to have it performed for them also.

4. CHANGE OF CUSTOMS.

Customs are everywhere clung to, just because they have been customs. In them are tied up the superstitions, the religion of the country. (1.) Witchcraft murders, consequent on every death, had their foundation in the belief in spirits, and the power of those spirits to act destructively through persons in voluntary conjunction with them, who thus made themselves, in heart, murderers. Immediately, therefore, after any death, investigation always was made as to who the murderer was; and someone was fixed on by the sorcerer-doctor, and put to death, often with tortures. These executions no longer occur in the vicinity of the Mission, when the missionary can hear of the death in time to interfere. (2.) The funeral rites, which were insincere, burdensome, and superstitious, and which gave occasion for wild gossip, riotous eating and drinking, and licentiousness, have been protested against, particularly at Benita, and are discarded by most of the church-members.

5. DESIRE FOR EDUCATION.

A desire for education became general, so that many learned to read in their own homes, independent of the Mission, eagerly seeking the unpaid aid of our pupils

and other readers, on their visits home, and on trade journeys. At all the Stations, day-schools were put in operation, where children and young men came voluntarily and without reward, and diligently learned to read and write.

6. LIBERALITY.

Though poor, and not appreciating, as we may, the duty of sustaining the gospel, they have given to the support of the Mission work. At Libreville, some natives provide all the clothing and much of the food for their children; and at all times the churches have been built largely by native aid and contribution.

7. LITERATURE.

Besides the two grammars and several reading books, the entire New Testament in Benga and Mpongwe, with parts of the Old Testament, have been printed. A collection was made of some two hundred Benga hymns, one fourth of them translations by Mrs. M. C. Nassau. In their manuscript form many of them had already been sung by the musical natives as songs in their villages, and had been carried by the wandering youth back from the coast to the mountains where our own feet have not trod.

III. PROSPECTS.

Under the attention excited by Stanley's story of Livingstone, and with the interest with which the civil-

ized world then turned to Africa, the future was full of hope. That interest, on the Western coast, concentrated on our own field; British, French, and German exploring parties at that time investigating that region with reference to penetrating, and thus to supplement from the west, Livingstone's researches from the east.

I. TRAINING SCHOOL.

A School was authorized by the Mission and located at Baraka for the especial instruction of teachers and ministerial candidates. For years there had been a standing objection by those who were urged to devote themselves to Mission service, and, by the ministerial candidates, a complaint, that each missionary was so busy with the various and secular business of his station that he did not give the special instruction they needed. When attempt was made to remedy this difficulty, it was found that missionaries at three or four different places were spending time and labor in doing for a small class of two at each of those places, what one teacher could better do for the entire six or eight, and for more who would come if they were gathered at one place. That work Dr. Bushnell tried to do in a proposed Training School. But it failed; for, natives of other tribes were unwilling or unable to go to the Baraka School, whose Mpongwe dialect they did not know; also, not all of them were able to study in English. So, since then there has been a theological school maintained in the limits of each of the 3 dialects, the Benga one being taught during 20 years by Miss Nassau.

2. INDUSTRIAL EDUCATION.

Unlike the natives of India, China, and other countries, the natives of Guinea have no business, or interchange of arts. So that, when they become Christians, they still have nothing to call them from their natural idleness. In indolence they readily fall into evil. But they have very generally a taste for carpentering and blacksmithing (using rude tools of their own make), which only needs encouragement to make it efficient. Moreover, among the many works the missionary has to do, are secularities which occupy time, and which his ignorance ill fits him to perform. Dr. Loomis in 1860, and Rev. Messrs. Reutlinger and Menaul in 1868, and I, later sought to have mechanical teaching introduced; but the inability of any one missionary to devote himself to the project, with other causes, prevented success. An earnest Christian layman, a carpenter or other mechanic, could have done the house-building my hands have had to do, and could at the same time have assisted in religious work. (An Industrial School has finally been recently established.)

3. MEDICAL MISSIONARIES.

There were in this United States, at the end of those 30 years, at least six families (as many adult members as were then in our field) who were in good health and diligently working here, who returned from Africa and remained in the U. S. *solely* on account of their children; a state of things which would not exist if there had been proper medical attendance. Since the foundation of the

Mission, there had been but one resident physician, Dr. H. A. Ford, from 1850-1858; and in all those hundreds of miles of coast there had been no practising physician, except the French Doctor at the Libreville Naval Depot, and he was not available unless one was not too sick to go to him. Missionaries were constrained to be their own doctors by taking, just before going to Africa, a hasty medical education in addition to their theological, or by attending, during their furloughs in this country, irregular courses of medical lectures, and getting a little skill by sad experience in Africa. This frightful state of things sufficiently accounts for some on the list of deaths, without speaking of African Fever or blaming African malaria. A true Christian physician can teach books as well as, and cure diseases better than the minister, leaving to the latter the proper care of the churches. In the U. S. in a case of sickness, the husband or father flies on a car or horse for the doctor, distant only a few squares or at most a few miles. Our Mission sent in boats, against adverse winds; and our territory covered 200 miles in length, with only one physician in it. (Since then this evil has been rectified.)

4. THE INTERIOR.

The sparse population on the coast would not warrant, in the presence of the calls from more populous countries, even the few missionaries now there, much less permit a plea for more, if the work begun there were to end there. We had ever looked to the populous and more healthy (because more elevated) Interior, but

never had the extra men who, leaving the coast stations fully manned as a base, could go forward and investigate. So we painfully and tantalizingly hung only on the borders, without entering our wider and true field. Our natural line of growth, at that time, seemed toward the east and south. That step, I was the first one able successfully to make, at the close of the first 30 years, by entering and building on the Ogowe River in 1874.

(About 20 years later, the present advancement north and east, was made at Batanga.)

CHAPTER XXII.

THIRTY YEARS OF THE PRESBYTERY OF CORISCO,
1860-1890.

PRELUDE.

A MISSION of the Board of Foreign Missions of the Presbyterian Church in the United States of America, was located on Corisco Island, in Corisco Bay, Bight of Benin, Gulf of Guinea, equatorial west coast of Africa, in June-July, 1850, by the Rev. Messrs. James L. Mackey and George W. Simpson and their wives.

Mrs. Mackey had died suddenly in May, at Libreville, before the actual location was decided on, (the new Missionaries being temporarily guests of the adjacent A. B. C. F. M. Gaboon Mission).

Mr. and Mrs. Simpson were drowned from a small vessel, in a tornado, off Fernando Po Island, within a year after the location.

Mr. Mackey, left thus entirely alone, was subsequently joined by, in 1852, Rev. George McQueen; in 1853, Rev. Messrs. Edwin T. Williams, William Clemens, and their wives; in 1855, Rev. Cornelius and Mrs. De Heer; in 1857, Rev. Thomas Spencer and Mrs. Ogden; in 1859, Chauncey L. Loomis, M.D., and Mrs. Loomis; and at intervals by several unmarried ladies, the Misses Isabel Sweeny, Caroline Kaufman, Maria M. Jackson, and Georgiana M. Bliss.

The first Station was built at Evangasimba, on the western side of the island. Subsequently two other Stations were added—Ugobi, two miles distant toward the southern end, and Elongo, three miles distant on the northern end.

With changes from marriages, deaths and removals, there were present in the Mission in May, 1860, Rev. J. L. and Mrs. Isabel Mackey, Rev. Wm. and Mrs. Clemens, Rev. C. De Heer, Rev. T. S. and Mrs. Ogden, Dr. C. L. and Mrs. Loomis, and Miss Jackson.

One Church had been formed, at Evangasimba, in 1856.

I. ORGANIZATION OF CORISCO PRESBYTERY.

FROM this point begins the history of Corisco Presbytery. On May 7th, 1860, almost exactly ten years from the Mission's first establishment, "in accordance with previous notice, after due consultation had, there were convened at Evangasimba, Rev. James L. Mackey, Rev. William Clemens, Rev. Cornelius De Heer, Rev. Thomas S. Ogden, and C. L. Loomis, M.D., missionaries laboring at the three Stations on Corisco Island, viz., Evangasimba, Ugobi and Elongo, together with the three native Elders, Anděke, Ibia and Uběngi, (of whom Anděke represented the Church,) for the purpose of forming a Presbytery. The opening sermon, from the words, 'O Lord, my God, thou art very great,' Ps. 104:1, was delivered by Rev. J. L. Mackey, the oldest Minister present."

Mr. Mackey was elected Moderator, and Mr. Clemens Temporary Clerk. After the organization, Dr. Loomis and the Rev. Walter H. Clark were invited to sit as corresponding members. The former was immediately appointed Stated Clerk; and the latter was, at a subsequent meeting, placed on the Examining Committee.

Dr. Loomis was an Elder in a church in America, had studied Theology at Union Seminary, New York, was licensed by a Missouri Presbytery, but had not with him his certificate. Mr. Clark had transferred himself to our Mission from the A. B. C. F. M. Gaboon Mission,

and was laboring in our bounds, but had not yet received his formal appointment by the Presbyterian Board, nor his certificate of dismissal from his Presbytery of North River.

Presbytery's name was officially "Corisco," and it was voted to connect with the Synod of New Jersey. This selection was had, probably, through the interest of the brethren in the fact of their loved Theological Seminary being in Synod's bounds. But only one, Mr. Ogden, belonged to that Synod (Presbytery of New Brunswick); Messrs. Mackey, Clemens and De Heer belonging to, respectively, Chester, Pa., Washington, Pa., and Wooster, O.

The new Presbytery was cordially accepted by Synod, Oct. 18th, 1860, at the hands of delegate Mackey, during his visit to America, and by the General Assembly in May, 1861, and those facts were reported by him, on his return, to Presbytery, at its meeting, October 19th, 1861.

II. ORGANIZATION AND GROWTH OF CHURCHES.

I. CORISCO CHURCH.

THE mother Church of the Presbytery was formed in 1856, the first Communion being held on October 1st, of that year, on which occasion Ibia and Andëke were baptized; and at first was called "Evangasimba"—afterwards changed to "Corisco." It grew from crystallization of the first native converts around the ladies of the Mission and a few Christian Liberian servants who accompanied the pioneers. In the beginning, before there was material for native Eldership, the ordained missionaries exercised the function of both Teaching and Ruling Elders. Even after a board of native Elders had been obtained, the original clerical members of that Church, and some of their successors on Corisco Island, sat and voted in the Evangasimba Church Session—a practice which sometimes was attended with evils. It has existed in none of the other Churches, except the Gaboon, where it was allowed to an unnecessarily late day.

2. BENITA CHURCH,

Fifty-three miles north of Corisco. As comity to the A. B. C. F. M. Gaboon Mission limited growth southward, and inter-tribal jealousies barred advance eastward toward the interior, Church extension went northward.

Pupils to Rev. W. Clemens' Elongo Mainland School came from Benita and Batanga; Scripture-readers were sent to the Benita and Bata districts; Rev. George Paull, in January, 1865, began the erection of the Mbâde house, Benita. At a meeting of Presbytery, April 11th, 1865, authority was given for the organization of the Benita Church. But Mr. Paull's lamented death delayed the act. It was not consummated until December 11th, 1865, when a Committee of Presbytery (Rev. R. H. Nassau and Ruling Elders Ibia and Njumba) erected a Church of eighteen members, including Elder Njumba, of the Corisco Church, all of whom lived north of Cape St. John. That Elder was never regularly installed over the Benita Church. As the new Church was set off by direction of Presbytery—not at the request of the Church members themselves—and as it was constituted of *only* the set-off eighteen Corisco members (and none others) over whom already that Elder had been installed, the Committee supposed that the episcopal action of Presbytery rendered unnecessary an additional installation ceremony.

3. GABOON CHURCH.

When the Gaboon Mission of the A. B. C. F. M. was transferred in 1870 to our Presbyterian Board, and by it merged into our Corisco Mission, the Congregationalist Society, existing since 1843, at Libreville, was, by direction of Presbytery, through Committee (Rev. Messrs. Bushnell and Gillespie), June 14th, 1871, reorganized as a Presbyterian Church, and on their report, August 19th, 1871, enrolled the third on our list of Churches.

4. BATANGA CHURCH,

Seventy-five miles north of Benita. The establishment of the Batanga Church was by order of Presbytery, in precisely the same way—with much of the same reasons, and with a Ruling Elder as one of the colonizing company—as in the case of the Benita Church. The order was made in meeting of January 13th, 1879, erecting into a separate body all Benita Church members living north of Evune. The actual organization, as reported by the Committee (Rev. Messrs. Ibia and Murphy), was made April 16th, 1879, with “thirty-eight members set off from Benita Church, with Itongolo, and two others newly elected, as Elders.”

5. OGOVE CHURCH,

One hundred and 30 miles up Ogove River, at Kângwe Station. A written request to Presbytery, “signed by four members of Gaboon Church and two of Benita Church, residing permanently in the Ogove,” was granted at meeting of July 21st, 1879. The organization by Committee (Rev. R. H. Nassau), was effected November 28th, 1879, with those six applicants, and H. M. Bacheler, M.D., medical Missionary, who offered his certificate of membership from the Summit Presbyterian Church, New Jersey, and who accepted the office of Ruling Elder, to which he was immediately regularly elected, ordained, and installed. At a meeting of Session, next day, ten candidates for baptism were examined, of whom three were received. Five of those six who signed

the request to Presbytery were the first Ogove converts, and they had been taken to the sea-coast Churches for baptism.

6. EVUNE CHURCH,

About forty miles north of Benita. The second colony from the fruitful Benita Church was the Evune, set off in May, 1881, with twenty-one members, without, as far as appears from the records, any request to or authority from Presbytery. Rev. C. De Heer, at its meeting December 14th, 1881, reported that he had organized such a Church; "and, on motion, it was enrolled, and its Elder, Mbai, admitted to a seat."

7. "FIRST PRESBYTERIAN CHURCH OF BATA,"

About twenty miles north of Benita, the third Benita colony, was, at the written request of Benita Church members, authorized at the meeting of Presbytery, January 12th, 1883, and subsequently organized by Committee (Rev. Messrs. Gault and De Heer, and Elders Ebuma and Etiyani), on September 25th, 1883, by setting off forty-one members, "baptizing one new member on profession of her faith, electing two Elders and installing them both, first having ordained one, the other having been an Elder in the Benita Church."

III. REDUCED MEMBERSHIP.

PRESBYTERY, organized with only four clerical members, never had less than three to continue its organic life; but, several times, by the absence of one or more of its members in America, it has been without a working quorum. Shortly after its organization, Mr. Mackey left, on a visit to America, the three other members remaining on the ground. It is recorded that one of them, Rev. C. De Heer, in order to make a quorum at the meeting of April 9th, 1861, was brought into the Church, sick with fever, "wrapped in a blanket and laid on a pallet."

During all of 1864, and again for a whole year in 1870-71, there were no meetings, there being only two members on the ground.

On June 25th, 1880, a meeting is recorded as constituted with Elder Bacheler as Moderator, and only two Ministers (Messrs. De Heer and Truman); the certificate of a new member (Rev. A. W. Marling) being subsequently received during the session.

And on January 7th, 1884, another meeting is recorded with only two members (Rev. Messrs. Nassau and Gault) actually present; a third (Rev. W. H. Robinson) lying in an adjacent house, too sick to be moved; and a fourth (Rev. A. C. Good) arriving after the meeting had adjourned).

Indeed, the *final* reason for the ordination of Licentiate Ibia, on April 5th, 1870, was for the salvation of

the Presbytery's organic life—the expected absence of Mr. De Heer and dismissal of Mr. Menaul, leaving only Mr. Nassau actually on the ground. The same final reason prevailed to the ordination of Licentiate Truman, on January 7th, 1880, the expected absence of Mr. Nassau and dismissal of Mr. Murphy, leaving only Mr. Ibia actually on the ground.

IV. UNUSUAL METHODS AND DISORDERLY ACTS.

THIS occasionally reduced membership led to some unusual, and perhaps unpresbyterial, methods.

I. At the meeting October 19th, 1861, Mr. Clemens about to be absent in America, the two remaining members (Rev. Messrs. Mackey and De Heer), were appointed an "Executive Committee with power *ad interim*." Subsequently, October 10th, 1865, the circumstances being similar, it was voted that whenever the Presbytery should be reduced, by absence in America, to less than a quorum, the remaining two members on the ground should be an *Ad Interim* Committee, "who shall continue in office one year and until discharged by Presbytery, whose duty it shall be (1) to receive credentials of applicants for admission to Presbytery, and make examination according to Presbyterian usage; and when they shall approve such men, they shall report their names to the Stated Clerk, who shall enroll them in the Book of Records; and such applicants shall be then considered regular members of this Presbytery. (2) The said Committee shall also be authorized to examine candidates for the ministry on their studies when they are prepared for such examination. (3) It may also examine Sessional Records. The acts of this Committee shall be submitted to Presbytery for approval at the next regular meeting, or whenever Presbytery shall call for their report." Of the above-named vested powers, the

second (2) was never exercised. The Committee's (Rev. Messrs. Mackey and De Heer) first act was, about December, 1861, to receive the credentials of Rev. R. H. Nassau, from the Presbytery of New Brunswick, who, *ipso facto*, became a member of the Presbytery, and a constituting member of the meeting of January 18th, 1862, that received the credentials of Rev. Walter H. Clark, from the Presbytery of North River. The Committee's (Rev. Messrs. Nassau and Ibia) last recorded act is the reception and recording of the name of Rev. Albert Bushnell, D.D., from the Presbytery of Cincinnati, on June 14th, 1871; since which time, the occasional difficulty (notwithstanding our increased membership) in obtaining a quorum, has not been caused by "absences in America;" and, therefore, the Committee ceased to exist.

2. During all of 1860, Dr. C. L. Loomis acted as Temporary Clerk, at each meeting being invited to sit as "corresponding member," and being elected Stated Clerk for the year, though he never had any regular connection with Presbytery. And, in 1861, Rev. Messrs. Clark and Nassau, sitting as corresponding members, were placed on Committees, and spoke and acted in all respects (except voting) as if full members.

3. A Stated Meeting was held June 25th, 1880, by only two Ministers, receiving during its sessions the credentials of a third, and enrolling as a representative Elder, a native who never was an Elder. The Presbytery, thus constituted, proceeded to deprive of licensure a native brother, for an alleged offense which an informal (and therefore unrecorded) investigation by 3

other members of Presbytery, six months previously, had decided did not call for discipline; and appointed as Stated Supply of the Gaboon Church a Congregational Minister (laboring in the employ of Mission within the bounds of Presbytery, but having no connection with it other than corresponding membership), who, assuming possession of the Gaboon Church Books and Session, had dismissed to a distant point the native Minister whom Presbytery had regularly located as Supply over that Church. This state of affairs continued for more than two years; protested against by only one member of Presbytery; the other members, while admitting the illegality of the proceedings, excused the allowance of them by their personal respect for the Congregational brother, and the deference due to his talents and long-continued service in the former Mission.

V. DISCIPLINE.

THE frequent changes and reductions in the membership of Presbytery, while they barely escaped destroying its organic life, did destroy its consistency, and made its discipline irregular and neglectful of recorded rule. New members sometimes failed to acquaint themselves with our historic precedents. A leaven of independency carried, at times, severity even to the point of despotism possible under Congregationalism, but which the bars and checks of faithfully-executed Presbyterianism so justly prevent. At other times, there was laxity that took no notice of what had previously been severely dealt with. The inability to maintain an invariable standard of opinion in a fluctuating membership, and the disregard of old rules by new members, led, at different times, to inconsistent positions and acts on even grave moral points. Native church members were, at times, disciplined for acts affecting the seventh Commandment, which, at other times, were passed by unrebuked; disciplined, at times, for acts regarding temperance and Sabbath observance, for which same acts even members of Presbytery went unchallenged.

VI. CHURCH WORK.

BUT if these preceding points, in a truthful and impartial history, must be recorded, we can speak with honorable pride of consistent, faithful and efficient work done through the evangelistic labor of Bible-readers. As early as the meeting October 19th, 1861, a Committee (Rev. Messrs. Clemens and Nassau, and Dr. Loomis) "was authorized to bring before Presbytery, in such a form as they may see fit, the duty of Presbytery toward native helpers, especially as to their examination respecting their religious views, their motives on entering the work, the doctrines they hold, their general fitness for the work, and appropriate manner of setting them apart for their employment." That Committee, "The Mainland Visiting," changed to two members, never for ten years lost its organic life, vacancies being regularly filled. Its field of operations lay from Cape Esterias on the south,—eastward in the Munda River and in the Bay at Ukâkâ, Hondo and Mbangwe,—and northward at Cape St. John, Italamanga, Aje, Hanje, Upwanjo, Meduma, Bata, Batanga, and other intermediate points. It located Scripture-readers at most of those places, traveling hundreds of miles yearly in their inspection, encouragement and, sometimes, protection. As other fields were opened up, their prominent points were thus occupied by similar Committees. This was especially true in the Ogove River under Rev. A. C. Good, where the Bible-readers were the strongest arm

of the work. They contributed largely to the in-gatherings of the Church membership there. In the Benita region they were the pioneers of the three Churches colonized from the original Benita Church. They were from the first regarded as under the appointment, inspection and direction of the Presbytery; the Committee in charge being itself subject to Presbytery, making regular written reports, and its acts being open to criticism and alteration.

But at the meeting January 7th, 1884, a radical measure was passed, Presbytery abdicating all its right over and interest in the Bible-readers, leaving their selection, employment, wages and work, solely in the control of each individual Missionary within the bounds of his parish. There may be ground for question whether, in so doing Presbytery did not neglect an important Church interest, the work itself be not in danger of losing its sacred character, and the workers themselves liable to take it up as they would any merely secular job. The plea for the change was that, as the Committees, by Presbytery's failing to fill vacancies, had ceased to exist, and the work had afterward been carried on by individuals in their separate parishes, those individuals should be allowed uncontrolled charge of their own work.

VII. CANDIDATES FOR THE MINISTRY.

ANOTHER most important duty that has ever claimed the attention of Presbytery was the inducting of worthy young men into the ministry; the native Church members being early charged that the support and propagation of the Gospel in their own country belonged to them, that it could not always continue an American import. To this end, the first missionaries, even before Presbytery was organized, each at his own Station, had carefully taught and encouraged their best pupils to seek the ministry. So that, at the very first meeting, May 7th, 1860, the three native Elders, Anděke, Ibia and Uběngi, having already privately passed the necessary studies, under the tutelage and special patronage of respectively Rev. Messrs. Mackey, Clemens and De Heer, came for examination, and were assigned trials for licensure. At that same meeting, a Committee (Rev. T. S. Ogden and Dr. Loomis) were appointed to report a liberal course of study for future candidates. And, at the meeting January 9th, 1872, a Committee (Rev. Messrs. Gillespie and Bushnell) reported a still more extended course.

As the English is to our candidates a foreign language, proficiency in it was always accepted instead of Latin, Greek or Hebrew. Later, also, meeting January 5th, 1886, the rule requiring even a knowledge of English as a prerequisite for licensure, was relaxed in favor of certain native laborers, "who, by their exceptional zeal and

success, had shown themselves worthy of the ministerial office." From the beginning, almost every Missionary, male and female, had some favorite pupil or pupils whom their personal interest led into candidacy. So that the honor of raising candidates can be claimed solely by no one member of Mission or Presbytery. But these pupils often became discouraged and dropped out. The multifarious businesses that distract a Missionary's time and attention at each Station often made his teaching irregular, and the students turned aside, wearied at the delay on the way to the goal of licensure. These delays were increased by removals of the patron Missionary from the field. The successor could not always fully assume the role of patron to the (to him or her) comparatively unknown protege; misunderstandings and losses inevitably came, and the native helpers, with a hurt feeling against individuals, charged Presbytery as a body with lack of sympathy for them. However true this charge may have occasionally been, Presbytery made effort twice, in 1872 and in 1883, to relieve the evident discontent, by attempting to gather at the central Gaboon Station, students from all other Stations, into a proposed Gaboon Theological Training School, under the special instruction of, successively, Rev. Messrs. Bushnell and Good. But the efforts were unsuccessful. Candidates, as formerly, grew up where their tribal interests lay, or where their employment during part of each day as Station assistants affiliated them with the teacher of their own choice. Thus, any teacher in the Mission might have charge of one or more candidates. Presbytery, several times, officially recognized the efficiency of their

labor, particularly so that of Miss I. A. Nassau, who, longer than any other one person, engaged herself in this special work during those thirty years. As a result of these various efforts to raise a native ministry, over the twenty-eight years of the Presbytery's life (up to 1888), there were on our roll twenty-eight candidates, not including many others who were students to that end, but who dropped out before actual enrollment.

Of these twenty-eight, there reached ordination four, viz., Rev. Messrs. Ibia, Truman, Myongo and Etiyani. Eight others reached licensure; four of them went back to the world, but one of these (Owondo) afterward returned, entering his name again on the list of candidates, thus leaving at that date, licentiates, four. Of the remaining eighteen, one (Tongo) died in good standing. Dropped out, without discredit, four. Dropped with censure, five. Leaving on the roll at that date seven, (Owondo, Bapite, Eduma, Divine, Itongolo, Joaque and Ogula.)

RECAPITULATION.

Ordained.....	4
Licentiates { Licensed..... 8 }	4
{ License revoked..... 4 }	3
{ Restored as candidate..... 1 }	1
Died in good standing.....	4
Dropped, without censure.....	5
Dropped, with censure.....	7
On roll in 1888.....	
Total	28

VIII. SYSTEMATIC BENEFICENCE AND SELF-HELP.

EVERY Pastor and Supply has, in his own way, and according to his degree of interest on the subject, urged the native Churches to self-support. But there was no systematic plan. Natural covetousness prevented the natives from making energetic effort. Indeed, those communities, *c. g.*, Gaboon, which—by the presence of white missionaries and the expenditure of foreign funds in building of houses, feeding and clothing of pupils, and employment of workmen—received the largest amount of aid, were the slowest to give for their own Church expenses. While those, *c. g.*, Batanga, which had been steadily refused the white man's expensive presence, and which, as a condition of our sending them even native teachers and preachers, were required themselves to build school-house, Church, &c., responded the most abundantly. The Mission custom of providing EVERYTHING for the school children, food, clothing, washing, mending, books, lights, bedding, eating utensils, etc., etc., evoked little gratitude, seemed only to harden selfishness, until it was seen to be an evil. Then, meeting January 13th, 1879, the simple entering wedge of a change, *i. e.*, the requisition that at least books should be paid for, was complained against and resisted. But, finally, that requisition and others are in force.

One native brother, Rev. Ibia, as early as 1865, felt the evil habit growing on the aborigines, of depending

for support on foreign missionaries and traders. He asked to be allowed to establish and receive (only) temporary aid in a project at Mbangwe, a point in Corisco Bay, which he hoped, would eventually become self-supporting, where "everyone who will marry but one wife, and live industriously, is encouraged to come and live." Oil-palm, cacao and coconut trees were planted, in the hope of creating an honest trade, free from the dangers of the dishonest "trust system" in vogue on the coast. Carpentering also was taught, and the breeding of cattle and fowls for sale was tried. The enterprise was commenced, but, for various reasons, did not have the hoped-for results. Nevertheless, Mr. Ibia, in season and out of season with a reformer's zeal, but with little success at first, urged on his people the duty of casting off their inherited indolence; and, sometimes, received therefor from them a reformer's painful isolation and even hatred.

IX. PASTORSHIPS AND SUPPLIES.

THE undesirable letters "S. S.," appear very frequently in Presbytery's annual statistics to Assembly. But they represent, not the American relation covered by the name "Supply," but the inevitable instability of our connection between preacher and people, due to our constantly fluctuating membership and frequent absences in America. It seemed undesirable to constitute a pastoral relation that was to be broken in a few years, or at least interrupted by absences of a year or two. It resulted, therefore, that the Minister whom necessity or the Mission happened to employ at any particular Station, was appointed by the Presbytery, without any reference to his fitness or the wishes of the people, "Stated Supply" of the Church gathered at that place. The only actual pastorships regularly formed on call from the people and installation by Presbytery, were: Over Corisco Church, Rev. J. L. Mackey, January, 1862, to June, 1865; and Rev. Ibia J'Ikěngě, called in 1880, but not installed till February 7th, 1883. Over Benita Church, Rev. S. H. Murphy, 1872 and 1873. Over Gaboon Church, Rev. A. Bushnell, D.D., from 1872, till his death, in 1879.

Licentiates have constantly been used as Supplies, with a neighboring Minister to moderate Session and administer Sacraments.

X. CATECHUMEN INQUIRY CLASS.

PROFESSION of faith in Christ is not, in our field, the cross it is in many countries. It rarely has brought persecution. Indeed, Church connection often brings the obscure native into enviable prominence. Our Sessions are aware that baptism and the Christian name are sometimes sought, with only a perfunctory performance of public Christian duty, as a social distinction. A singular aspect of our work is therefore revealed, viz., that of *barring* the way to the table by a probationer's class, and by various delays of Session. A resolution of Presbytery requires all who ask for baptism, to first pass at least one year's instruction under the Minister, Licentiate or Bible-reader nearest to them, and to at once give a partial proof of their sincerity by complying with our rules as to polygamy, slave-holding, use of intoxicating liquor, and Christian marriage ceremony, and by making a faithful effort to learn to read the Bible in their own tongue.

XI. REVIVALS.

ALL parts of our field, each in its "accepted time," have been at intervals blessed with revival. The natural socially-sympathetic feelings of the Negro may often have been involved in the causes that drew the crowd; and too little has there been expression of tearful sorrow for sin, and earnest longing after righteousness. Too often there crop out in Session examinations desire of escape from the trouble sin brings as

punishment only in this life, and a coveting of the benefits of civilization that accompany Christianity. But, with all this chaff, we believe much precious grain has been gathered for the garner.

XII. WOMEN'S WORK.

THE more silent, but often powerful influence of the work of foreign white (with a few native) Christian women, being under the government of the Mission, has not come under Presbytery's official charge or inspection, except in the cases of the female missionary teacher of candidates for the ministry, and of the few natives (notably among them Mrs. Benje-Itongolo, of Benita, and Mrs. Bessy Makae, of Gaboon,) who have labored as Scripture-readers. But, limited as has been Presbytery's direct or official connection with the patient toil of these and of other women, it would be an omission, in a historic sketch, not to acknowledge its value and success.

XIII. ROLL OF MINISTERS.

THE whole number of Ministers connected with the Presbytery, from its organization to February, 1888, was twenty-two (22), as follows:

1. Rev. James L. Mackey,* from Presbytery of Chester. Died. (See list of deaths.)
2. Rev. William Clemens,* from Presbytery of Washington. Died. (See list of deaths.)
3. Rev. Cornelius De Heer,* from Presbytery of Wooster.
4. Rev. Thomas Spencer Ogden,* from Presbytery of New Brunswick. Died. (See list of deaths.)
5. Rev. Robert Hamill Nassau, from Presbytery of New Brunswick. Received, 1861.
6. Rev. Walter H. Clark, from Presbytery of North River. Received, 1862. Returned to America. Dismissed to Presbytery of Nebraska, 1871.
7. Rev. George Paull, from Presbytery of Redstone. Received, 1865. Died. (See list of deaths.)
8. Rev. Solomon Reutlinger, from Presbytery of Winnebago. Received, 1867. Died. (See list of deaths.)
9. Rev. John Menaul, from Presbytery of North River. Received, 1868. Returned to America. Dismissed to Presbytery in Arizona, 1871.
10. Rev. Ibia J'Ikëngě. Ordained, 1870.
11. Rev. Albert Bushnell, D.D., from Presbytery of Cin-

* Presbytery organized, 1860.

- cinnati. Received, 1871. Died. (See list of deaths.)
12. Rev. Samuel L. Gillespie, from Presbytery of Chilli-cothe. Received, 1871. Returned to America, 1874. Left without letter. Name dropped.
 13. Rev. Samuel H. Murphy, from Presbytery of Chicago. Received, 1871. Returned to America, 1874. Left without letter. Named dropped. Came back from Presbytery of Winona, 1878. Returned to America, 1880. Dismissed to Presbytery of Mankato, 1881.
 14. Rev. J. C. deB. Kops, from Presbytery of Chicago. Received, 1871. Returned to America, 1873. Left without letter. Name dropped.
 15. Rev. Wilhelm Schorsch, from Presbytery of Chicago. Received, 1874. Returned to Germany. Insane. Name dropped, 1878.
 16. Rev. Ntâkâ Truman. Ordained, 1880.
 17. Rev. Arthur Wodehouse Marling, from Presbytery of New Brunswick. Received, 1880.
 18. Rev. Graham Cox Campbell, from Presbytery of St. Paul. Received, 1881. Returned to America. Dismissed to Presbytery of St. Paul, 1888.
 19. Rev. William Chambers Gault, from Presbytery of Steubenville. Received, 1881.
 20. Rev. William Harvey Robinson, from Presbytery of Kittanning. Received, 1881. Returned to America. Dismissed to Presbytery of Kittanning, 1887.
 21. Rev. Adolphus Clemens Good, from Presbytery of Kittanning. Received, 1883.
 22. Rev. Frank Sherrerd Myongo. Ordained, 1886.

XIV. MODERATORS.

THE roll of Moderators coincides so very closely with the above list of Ministers as to be almost a repetition of it. A spirit of impartiality in the distribution of office was seconded by our often limited material. A somewhat regular rotation therefore brought into the Moderator's chair, in succession, at least, once, every Minister, excepting Rev. Messrs. Truman, Myongo and George Paull, the latter of whom was connected with the Corisco Mission little over a year, and with Presbytery only four months. Rev. Messrs. Nassau, Bushnell and Gault each held the chair two years, Rev. Ibia J'Ikěngě three years, and Rev. C. De Heer seven years.

XV. LIST OF STATED CLERKS.

- 1860-'61. Corresponding Member, Elder Licentiate
Chauncey L. Loomis, M.D.
1861-'65. Rev. James L. Mackey.
1865-'73. Rev. Robert Hamill Nassau.
1873-'75. Rev. Samuel Howell Murphy.
1875-'80. Rev. Robert Hamill Nassau.
1880-'81. Elder Henry Martyn Bacheler, M.D.
1881- Rev. Robert Hamill Nassau.

XVI. NECROLOGY.

There died:

1. Rev. Thomas Spencer Ogden, May 12th, 1861, on Corisco Island, of African fever.
2. Rev. William Clemens, June 24th, 1862, at sea, on board ship en route to America, of yellow fever.
3. Rev. George Paull, May 14th, 1865, on Corisco Island, of African fever.
4. Rev. James L. Mackey, April 30th, 1867, at New London, Pa., U. S. A., of consumption.
5. Rev. Solomon Reutlinger, July 17th, 1869, at Mbâde, Benita, of erysipelas.
6. Rev. Albert Bushnell, D.D., December 2d, 1879, on board British mail steamer, harbor of Sierra Leone, W. C. A., of pneumonia.

XVII. STATISTICS TO 1890.

Ministers.	Churches.	Communi- cants.
Robert Hamill Nassau.		
Ibia J' Ikěngě, P.	Corisco, P. . .	109
Ntākā Truman, Ev.		
Arthur Wodehouse Marling.		
William Chambers Gault, S. S. .	Gaboon, S. S.	51
Adolphus Clemens Good.		
Frank Sherrard Myongo, Ev.		
Etiyani ya Nyěnyě, S. S. . . .	Bata 1st S. S.	119
8		
Licentiates.		
Spencer Trask Mbora.		
George Wm. Bain Iguwi.		
Itongolo ja Ivina, S. S.	Batanga, S. S.	208
Owondo-Lewis.		
4		
	Benita, V. . .	230
	Evune, V. . .	117
	Ogowe, 1st V.	82
	“ 2d V.	68
	“ 3d V.	106
Candidates—8.	9	1090

XVIII. THE OUTLOOK.

IN the beginning of the year 1887 the problem faced us, viz., What to do with all the Churches, communicants, and the work connected therewith in the Gaboon and Ogove parishes? the Presbyterian Foreign Board having advised the Mission to retire to the northern and German part of our field, and transfer to the Protestant Church of France, all the work, including two of our Churches, lying in French Colonial territory. To part with those Churches would have been like giving away a hand or an eye. But the transfer, it was hoped, would be for the aid and better protection of our Church members living under French government. Up to February, 1888, that painful problem was only partially solved, (because of that French body's financial inability to accept the proposed transfer), by their showing their willingness to aid us, in furnishing, at our Board's expense, French Protestant teachers. This unsatisfactory state of affairs continued a few years longer. It was finally settled in 1892 by the French Protestant Society consenting to take over our entire Ogove work; which it has carried on with efficiency and success.