

Rev. W. G. Cookeley, St. Peter's Square, Hammersmith; Ralph Tate, Esq., F.G.S., Geological Society, Somerset House.

*Presents.*—The following presents were announced to have been received from J. Fred. Collingwood, Esq., V.P.A.S.L.:—Faiths of the World (Gardner); Analysis of Beauty (Walker); Layard's Nineveh (Layard); Antiquity of Man (Lyell); Origin of Species (Darwin); Past and Present Life on the Globe (Page); Life in its Origin and Races (Phillips); Lectures on Origin of Species (Huxley); Races of Man (Knox); Races of Man (Pickering); Races of the Old World (Brace); Hottentot Fables (Bleek); Naturalist in Amazon (Bates); Ethnology of British Colonies (Latham); Ethnology of British Isles (ditto); Man and his Migrations (ditto); Miscegenation (Owen); Classification of Sciences (Spencer); Natural History of Man (Prichard); Atlas to ditto (ditto); Andaman Islanders (Moatt); Varieties of Man (Latham); Physiology and Zoology (Lawrence); Veracity of Genesis (Hoare); Life of Jesus (Renan); Female Penitents (Hale); Three Barriers (Rorison); Anatomy for Artists (Fau and Knox); Atlas to ditto (ditto); Atlas of Universal History (Bell); Report of British Association, 1862; Dictionary of English Language (Johnson); Greek Lexicon (Jones); Latin Dictionary (Adams); Life of Julius Cæsar (Napoleon III); Human Physiology (Carpenter); History of Magic (Ennemoser); Life of Jesus (Strauss); Prophet of Nazareth (Evan Meredith). There have been also received from Professor Carl Vogt, Discours prononcé par M. le Professeur Charles Vogt à Genève; from M. d'Archiac, Leçons sur la faune quaternaire; from J. W. Conrad Cox, Esq., Faber's Pagan Idolatry; and from W. Winwood Reade, Esq., Savage Africa.

The PRESIDENT observed, that it would be perceived that about fifty volumes had been presented to the Society's library by Mr. Collingwood; and it was usual when such an example of liberality had been displayed, to give a special vote of thanks, which he had no doubt would be accorded on that occasion.

The vote of thanks having been carried, the PRESIDENT then called on Mr. Carter Blake to read a letter of personal explanation, which had been received from Captain Burton, in reference to the remarks made at the previous meeting.

Mr. CARTER BLAKE then read the letter, as follows:—

*Letter from Capt. R. F. BURTON, V.P.A.S.L., to the Editor of the Journal of the Anthropological Society.*

I am at a loss what to say, when looking over the voluminous mass of matter which appeared on the occasion of our last meeting. The President seems to have expressed the sensible hope that speakers should be brief, whereas gentlemen with speeches in their pockets determined to be terribly long; and rarely, indeed, has so much been spoken, and so little said.

As regards Mr. George Dibley, F.A.S.L., who resumed the discussion on Mr. Burnard Owen's paper, we must agree that there are tribes amongst whom missionary efforts are about as effectual as ad-

ministering medicine to a corpse. That work, and not education, is the most healthy treatment for the barbarian, we know by hard experience. Unfortunately, this is a rule which missions in general do not carry out. With Mr. Dibley, I wish that the picture of savage improvement through missionary operations was true; my personal experience tells me that in most cases it is not. That £21,000 per annum should be wasted on the West Coast of Africa, when our unfortunates at home want every farthing of it, is what we all lament. Finally, I would also, with Mr. Dibley, suggest that something better should be supplied, in lieu of a system which in so many cases has been proved incapable of effecting its ends.

With regard to Mr. Reddie, I can only regret that this gentleman, whose travels and experience extend so little beyond the Admiralty, should have departed from his hitherto invariable habit, by putting his arguments on paper. It is somewhat diverting to see this mind, in which self-sufficiency is the only marked feature, obliged to 'use the caustic freely, and to cut unflinchingly'; neither the caustic nor the cuts are likely to damage Mr. Winwood Reade, or any other man. Mr. Reddie, as usual, misquotes me, in stating that I called Mr. W. Reade's paper a photograph. I applied the term to the candid experience of Mr. Harris. As regards the 'clear-headed Chancellor of the Exchequer', I am not at all aware that Mr. Gladstone has had any personal experience of missions; and I object to be browbeaten by a great name. In conclusion, I cannot remark too strongly on the tone adopted by Mr. Reddie towards those who have had the misfortune to enjoy more experience than he has; its exceeding personality and utter want of courteous feeling, not only prejudice his own cause, but render a reply in kind necessary.

I cannot agree with Mr. Schrenk, who thinks that a 'man takes his neighbour's wives' in Mohammedanism more than in Christianity. My personal acquaintance with the converts of the Basle missions, and their teachers, convinces me that they are not, in this respect, better than their neighbours. I can only join issue in the most direct way with Mr. Schrenk, when he confidently asserts that the missionaries have done great things in Western Africa.

The Rev. Mr. Martin, with consummate good taste, read amidst 'cheers and laughter' a note which I wrote from Dahome, June 13th, 1863. It is a mere personal token of good will to Mr. Bernasko, the Wesleyan missionary, who had been civil and useful to me in the interior, and who was then threatened with loss of pay and position.

I agree with Capt. Fishbourne, that the influence of the Christian traders on the negroes of Zanzibar has been exceedingly injurious. But also I assert that the missions there established have been model failures, even where the traders had no power.

To the remarks of Mr. Harris I must again assent, although he belongs to the 'tabooed class of travellers and traders'; it is curious to remark the difference between a picture of Africa drawn in Africa, and a picture of Africa drawn in London. The idea of sending out an unbiassed person to report upon the subject of Christian missions, is perhaps hardly practicable. But it would be easy to form a com-

mittee, somewhat after the form of the Select Committee of the House of Commons, and examine *visd vocs* all witnesses willing to appear before it.

I will end these remarks by expressing, with the long-enduring President, my amazement at the form taken by the discussions of the last two meetings; and, with the Secretary, deeply to regret that a tone of language has been used which has necessitated on the other side of the argument the use of expressions equally derogatory to the rules of scientific discussion.

The PRESIDENT said the Council had also received a letter containing personal explanations from Mr. Winwood Reade, which he desired to be read to the meeting.

That letter was then read by Mr. CARTER BLAKE, as under:—

*To the Editor of the Journal of the Anthropological Society.*

May 19, 1865.

SIR,—On March 14th, I had the honour of reading before the Anthropological Society, a paper entitled *Missionary Efforts among Savages*. I afterwards addressed a letter to the President of that Society, upon the same subject. In these communications I carefully abstained from personalities; such remarks as I made, applied to systems and to classes, not to individuals. The only names mentioned were those of Messrs. Walker and Mackey, American missionaries, and of the Bishop of Natal; those names were mentioned that I might express my admiration of them. I brought forward facts which I had gathered during my travels in Western Africa, and expressed opinions based upon them. Those facts were confirmed, and those opinions supported, by Capt. Burton, by Mr. R. B. Walker, and by Mr. Harris, all of whom were well acquainted with the western coast of Africa. I learnt only on my return from abroad that a paper had been read by Mr. Burnard Owen, in reply to mine. This gentleman and his supporters should have regarded the Society as a court of justice, in which evidence is to be met by evidence. But, being unable to oppose the testimony of unprejudiced travellers to that which we had given, they attempted to atone for the weakness of their cause by personal abuse. One of them—a Mr. Reddie—has also indulged in misrepresentation. As I was not present when he made the remarks of which I complain, and as they are, I understand, to be published in your *Journal*, I trust that you will allow me to offer some explanations in my own defence.

I spoke of polygamy as the great obstacle to missionary enterprise in Africa, and asserted that it was insurmountable. It is popularly believed here that the negroes are as strongly opposed to polygamy as our English women would be. I showed that this was not the case. Polygamy in Africa answers pretty closely to prostitution in Europe: but because I ridiculed the folly of attempting to suppress either the one or the other, it is scarcely reasonable to infer that as institutions I revere them. But Mr. Reddie affects to suppose so: I find reported from his speech:—

“Mr. Reade, after chalking up ‘No Christianity for Negroes’