

R. H. Patterson, Esq., C. Borthwick, Esq., C. S. Bailey, Esq., J. Lawson, Esq., J. G. Faught, Esq., M.R.C.S., Rev. J. Mason, W. G. Smith, Esq., E. Bellamy, Esq.

The following list of presents was announced as having been received:—

De Luc, *Histoire de la Terre; Wafers' Voyage in America; Le-guat's Aventures; Klivius, Iter Subterraneum* (T. Bendyshe, Esq.). Millot, *L'Art de procréer les sexes à volonté*; Dr. Sext, *Exposition of the Mysteries of Nature* (H. Partridge, Esq.). Choir Gaur (a work on Stonehenge); *Model of Stonehenge* (Captain A. C. Tupper). T. Seymour Burt, Esq., F.R.S., *Miscellaneous papers on Scientific Subjects* (the Author). *Eloge de Pierre Gratiolet*, by Dr. Paul Bert (M. Pruner-Bey). Berghaus, *Physikalischer Hand Atlas*; *Nieuw Guinea* (with Atlas) (T. Bendyshe, Esq.). Charnock, *Handbook to Spain and Portugal* (the Author). Vrolik, *Catalogue de la Collection d'Anatomie* (Professor Van der Hoeven). *Annotations on Sacred Writings of Hindūs* (G. Sellon, Esq.). Scudder and Capron on *Megalithic Cysts* (the Authors). *Bust of Capt. R. F. Burton*, V.P.A.S.L. (D. Gay, Esq.).

The PRESIDENT said the members of the Society might congratulate themselves on the election of thirty-six Fellows since their last meeting, and he wished to announce that notice had been given to the council of the intention to propose an admission fee of three guineas for future members, therefore those who wished to introduce new members should do so at once. No time had been named when such admission fee should be charged, but it was proposed to discuss the question at the next anniversary. He would only say that some members of the council were anxious that a higher fee than three guineas should be charged before that time. The President also stated that it was desirable that papers should be prepared for the next meeting of the British Association, which papers, if not read at that meeting, would be read at a special congress of anthropologists, to be held at the same time and place as the Association. He then called on Mr. Burnard Owen to read the paper of which notice had been given.

Missionary Successes and Negro Converts. By H. BURNARD OWEN, F.R.S.L., F.R.G.S., F.A.S.L.

THE paper which, with your permission, I lay before the Society this evening, has for its subject "Missionary Successes and Negro Converts". Perhaps I may be allowed to make a brief prefatory remark in reference to a statement made in a recent number of a London paper, viz., that I have been in communication with the Bishop of this Diocese, and some of the missionary societies. I can only say that this is an error. I have neither sought nor had the honour of any communication with his Lordship, nor am I the representative of any missionary body. For the statements of my paper I solely am responsible, as it emanated from myself alone.

Few subjects of late years have engaged greater attention than the

condition of the negro. Intellectually, morally, and physically has he been dissected, the subject alike of discussion and dissention with nations and philosophers; and when at last he had been left with, in the opinion of many, scarcely an attribute to raise him above the brute creation—some having almost questioned if he had a soul to save—we are told the discovery has been made that he is not suited to the reception of Christianity, especially as propounded by African missionaries. No reason is assigned for this; but the assertion, with many others of a similar kind, is made in a paper recently read before this Society by Mr. Winwood Reade, who gives forth to the world, in no hesitating or diffident language, the result of his African experiences.

The brief residence of five months amidst the scenes he describes, might scarcely, in the opinion of some, qualify Mr. Reade for the task he has undertaken of correcting our views as to the working of African missions; but when we find his statements are corroborated by Captain Burton and Mr. R. B. Walker, the latter of whom has resided for fourteen years on the coast, we are induced to examine more carefully the grounds upon which these gentlemen have formed their opinions, and considered themselves authorised to pronounce missionary labours as useless.

It would have been more candid, had Mr. Reade, Captain Burton, or Mr. Walker informed us at the outset from what point of view they had sketched their picture of African life and manners; which recognised creed, if any, claimed the honour of their membership; or whether, like the "free thinking trader", they "bothered their heads" about none at all, satisfied to believe alone in themselves.

Certainly the Baptists cannot safely reckon upon Mr. Walker as one of the pillars of their church; and the Wesleyans would see little reason for accepting either Captain Burton or Mr. Reade as the exponents of their polity.

The sum and substance of Mr. Reade's paper (I regret I cannot call it argument) may be briefly stated as endeavouring to show, first, that the effort to Christianise the negro had proved "a wretched bubble", resulting in manufacturing the male converts into thieves and liars, and the female into prostitutes; secondly, that the Christian missionaries had entirely failed in making any real converts; leaving us the inference that the negro, owing to some hitherto unknown peculiarity, is not adapted for the reception of Christian tenets except in a Mohammedan form. As apart from the question at issue, I shall not attempt to discuss what Mohammedanism is or is not; but to its practical workings I shall refer hereafter. To the labours of the Baptists and Wesleyans I shall with pleasure refer, for they can render a good account of their stewardship, African as well as American negroes attesting their proud success in the battle with paganism. Upon the labours of the Church of England missionary I shall more particularly enlarge, and I am bold enough to believe I can, in the case of all three denominations, adduce such testimony as will effectually disprove the conclusions arrived at by Mr. Reade.

The first consideration that occurs to us, is the condition in which we find the negro; and certainly in no part of the habitable globe can we rest our eyes upon a more dreary or unpromising field than that in which the evangelist has to sow his seed. Ages of degeneration and barbarism, without one enlightening example, have reduced these wretched creatures to that state in which the learned look upon them as only the link between man and the brute; in which even civilised inhabitants of this Christian land could, without repugnance or remorse, traffic in their bodies as freely as they would have bartered the cattle that stocked their fields. Then to increase, if possible, the debasement of this degraded race, for four hundred years the slave-dealer pursued his unholy calling, engrafting upon pagan ignorance and sensuality the worst abominations of his own European civilisation, and, in exchange for the slaves he carried to distant lands, leaving with his gold a train of vices behind him, whose enormity would be incredible, were it not, alas! for too many well authenticated records of their existence.*

No single idea in their degraded superstition furnishes a foundation on which a purer faith might be erected. Their belief in a Supreme Being is too vague or too erroneous to avail in the instruction sought to be conveyed. They have some notion of the spirituality of the soul, but held with others utterly incompatible with a correct idea of its immateriality; nor do they appear to have a just conception of its immortality.† The most salient features in their religion are the powers of the Evil Spirit and his ministers, whose protection or forbearance must be obtained by incantations or sacrifices, not alone of animals, but even of human beings.‡ They look upon their fetishes or charms as the surest means of preservation,§ and they cling to this idea with the greatest tenacity. It is a curious feature in connection with the boasted success of Mohammedanism, that the converts of that sect still adhere to their ancient custom, and the sale of these greengrasses is to the teacher of that faith a fruitful source of gain.||

It was in this most unpromising sphere that the missionary commenced his labours; and, as if circumstances were not already sufficiently discouraging, he met on every hand jealousy and opposition, the last culminating, "at the instigation of the slave-dealer, in the destruction by fire of the churches, schools, and stores"¶ erected with such toil, and cemented with the life-blood of their builders. Nor was this all. When the missionary, despite oppositions, dangers, and persecutions, had gathered around him those whom he fondly hoped would be the nucleus and seeds of that Church which should evangelize and civilize the great region of Tropical Africa, he found his efforts foiled by European example and European means. What

* East's Western Africa, p. 229.

† Beecham's Ashantee and the Gold Coast, pp. 182, 183.

‡ African Missions, No. 1, p. 23.

§ Walker's Missions in Western Africa, p. 13.

|| East's Western Africa, p. 114.

¶ African Missions, No. 1, p. 21.

availed it that he should preach chastity and purity, when his fellow-countrymen scoffed at both, and practised neither; when the Bible that he presented was met by the rum-bottle of the trader, whose whole life was a violation of those laws which the missionary inculcated, and whose example was such, that well might the heathen exclaim, "Why preach to us, or expect us to believe, when your own countrymen refuse to receive the message you bear, or to live by the rules you lay down!"

To spiritual blindness and mental ignorance add a pestilential climate, and you have a faint picture of the obstacles in the path of civilization.

Let us now look to results, and the harvest gathered from this unpromising field.

Prior to 1816 the missionary efforts had been feeble, and, from want of funds and teachers, totally inadequate to the great work they had undertaken. Their attention had hitherto been directed to some scattered tribes on the coast; but in that year they wisely decided to make the colony of Sierra Leone the scene of their labours, and from this centre they trusted the rays of enlightenment might be more effectually diffused for the benefit of the whole of Africa.* The colony of Sierra Leone especially called for their labours. It was here that the liberated negroes, representatives of upwards of one hundred different tribes and languages, might be brought under a milder influence than that which had hitherto regulated their actions, and returning to their distant homes, might carry back with them that knowledge which alone could make them wise. Agreeably to the plan of Sir Charles M'Carthy, districts were allotted, with missionaries for each.

Of the progress made in three short years, we may judge from the letter of a lady, who, writing from Regent Town in April 1819, says: "I could not believe it possible that so glorious a progress could have been made as we have beheld. The love, which the people manifest among themselves, their anxiety to make known the Gospel to others, and the fervour of their prayers, are worthy the admiration of all Christians. They may almost be said to dwell in love; a dispute is seldom known amongst them; every one has cast off his gree-gree, and nearly all are become worshippers. Once naked savages, they are now all decently dressed, and flock together in crowds to the house of prayer. . . . Gree-grees are no more to be had in Regent. I have endeavoured to get some to send to friends in England, but have searched in vain."†

We are also told the negroes have become industrious, and skilled so far in various trades, as masons, carpenters, tailors, blacksmiths, etc., that upwards of six hundred maintain themselves, "relieving the government from all expense on their personal account." Many of their heathenish customs have been forsaken; "not an oath had been heard in the town for a twelvemonth, nor had any been seen drunk; attendance on public worship is regular and large, on an average 1,200 or

* African Missions, No. 1, p. 21.

† Mrs. Kesty's Letter, W. A. Johnson's Life, pp. 169 and 166.

1,300 negroes."* The schools had proportionately increased, and numbered over five hundred scholars. In the same year, the Government Report† records the improvement which had taken place. In 1821, Sir C. M'Carthy declares, that to the indefatigable exertions and virtuous zeal of the superintendents and missionaries, are attributable the civilization of the liberated negroes.‡

The improvement at the schools of the different towns was noticed by Major Gray, who says that the progress of the students, particularly those of the high school at Regent's Town, in arithmetic, geography, and history, evinced a capacity far superior to that generally attributed to the negro.§

The Report of the year 1822 is equally favourable. The Chief Justice of Sierra Leone, at the September quarter sessions, observed "That ten years ago, when the population was only 4000, forty cases were in the calendar for trial, now the population is upwards of 16,000, there are only six. It is remarkable that not a single case for trial is from any of the villages under the superintendence of a missionary or schoolmaster."|| At these quarter sessions some of the liberated Africans sat as jurors, "to the entire satisfaction of those concerned."¶ The reports of the African Institution for 1821, 1822, and 1823, and other public documents, all speak favourably of the progress commercially and morally.**

In a report of a committee of the House of Commons in 1842, we find unequivocal testimony to the exertions of the missionary, both Episcopalian and Wesleyan, and the visible intellectual, moral, and religious improvement.

Dr. Livingstone, writing in 1858, describes the Sabbath to be as well observed, in his opinion, as anywhere in Scotland. He says, "Looking at the change effected among the people, and comparing the masses here with what we find at parts along the coast, where the benign influences of Christianity have had no effect, 'the man' even 'who has no nonsense about him' would be obliged to confess that England had done some good by her philanthropy, aye, and an amount of good that will look grand in the eyes of posterity."††

Does not testimony such as this, from sources so unquestionably above suspicion, effectually disprove the assertion, "that the effort to Christianise the negro had proved a wretched bubble." Can these people, declared to be sober, industrious, and practically religious, susceptible of intellectual, moral, and religious improvement, be the prostitutes and thieves Mr. Reade would lead us to believe?

My own opportunities of judging of negro character, and the influence of religion on those brought under its teachings, enable me to affirm without hesitation that the work of conversion is neither uncertain nor merely nominal. Though I do not pre-

* Walker's Sierra Leone, p. 66. + P. 133.

† Walker's Sierra Leone, p. 139. § Fox's Wesleyan Missions, p. 185.

|| Fox's Wesleyan Missions, p. 186.

¶ Ibid. Fergusson's Letter on the Character of the Liberated Africans at Sierra Leone, 1839, p. 13.

** Fox, p. 187.

†† Letter to Sir Roderick Murchison, March 30th, 1858.

tend that every negro is an Uncle Tom, around whom English readers have been too apt to throw a shade of romance, and draw a picture very unlike the reality; yet I have seen proofs of such real spiritual enlightenment, such a persistent rectitude of principle and practice as would not only shame many a white professor of religion, but would at once convince the most sceptical that these negroes could not only receive but retain, and that too under severe trials and temptations, the lessons of the Gospel. The docility, gentleness, and humility of the negro have been severely tested by years of oppression, which would have aroused in the prouder and more revengeful European a widely different feeling than that which governed the manumitted slaves of our West India Islands, who could and did repay the past ill-treatment of their old masters by dedicating to them the results of their first week of free labour.

The case of Bishop Crowther is an effectual refutation of the assertion that the native African is incapable of being raised to a very high standard of intellectual advancement. Does the request of another native minister (the Rev. G. Nichol) betray incapacity for education? He desired a friend to send him from England some books, foremost on the list of which was Alford's Greek Testament, next an Arabic Lexicon, Maunder's *Treasury of Universal Knowledge*, Maunder's *Biographical Treasury*, Melville's *Sermons*, Spurgeon's *Sermons*, etc.

To the Church Missionary Society he applies for two first-rate university men to superintend the studies of the African theological students, adding, "It will not do to send men of ordinary capacity now-a-days; our students are too well taught in their Greek Testament not to catch their professor tripping if he displays insufficient knowledge."* That this assertion is not unfounded the Freetown Grammar School examinations in 1859 conclusively show. The governor, expressing his astonishment at the intelligence of the pupils—"I had no idea that you had such youths," he said; "they can learn anything."† The intelligence and quickness of the negro child is very great.

One writer cites the case of the mission-schools on the Coast of Africa as affording ample evidence, "In the short space of ten months several Timanee children have learnt to write and read fluently, not one of whom had previously seen a book." Nor is this a solitary case. It may safely be affirmed that there is not a single efficiently conducted mission school on the whole of the western continent which does not furnish similar instances; nor is this aptness to learn confined to the more elementary branches of knowledge."‡ The same remarks are also applicable to negro schools in Jamaica.§ The quickness with which they learn has been described as amazing;|| as well as their ability to acquire anything that requires attention and correctness of manner. The Rev. J. Ramsay, in his *Essay on the*

* African Missions, No. 1, pp. 34, 35.

† Church Missionary Society's Report, 1859.

‡ East's Western Africa, p. 104.

§ Ibid., p. 325.

|| Beechman's Ashantee and the Gold Coast, p. 266.

Treatment and Conversion of African Slaves,* says that "Nothing in the turn or degree of their mental faculties distinguishes them from Europeans." A statement fully borne out by other competent judges.† Duncan, in his *Travels in Western Africa in 1845 and 1846*, expresses his belief "that were Africans educated, and their morals properly attended to, they would become an example to countries who have for centuries enjoyed the advantages of civilisation;"‡ but that the counteracting influences are great, for the pupils, "when out of school and mixed up with the uneducated population are exposed to every vice in practice." The African, convinced of his ignorance, is as anxious to receive as the missionary is to impart instruction;§ mothers overcoming their religious prejudices in the desire to obtain for their children that information of which they themselves are destitute.

I have alluded in the first part of this paper to the obstacles thrown in the way of the missionary by his own countrymen, not least among which is the importation of spirits. In the year 1841, according to the returns laid before the Parliamentary Committee on Western Africa there were exported to Senegal, Sierra Leone, Windward, and Gold Coasts 101,424 gallons of spirits alone, and this independently of the various kinds produced in the country, will enable us to form some idea of the grounds for the complaint of the missionary, that his difficulties are not solely of an African origin. The merchants not only import, but they assist in the consumption of these spirits by gratuities of liquors before they commence their trading. In this respect, at least, I must admit that the precepts of Mohammedan teachers (though even in this instance there are exceptions) are better than the practices of the mis-named Christian merchant. We must not, however, be led away by the idea that the Mohammedan priest is always governed by the law of which he is the representative; for, as Major Gray remarks, in reference to the kingdom of Bondu, the enactments of the Prophet are interpreted by the Imans or priests, who, being much under the power of the king, decide, in all cases where his majesty's interest is concerned, in his favour. Neither must we suppose that the doctrines of the Koran are received intact. Many of the pagan superstitions of the country are everywhere, in a greater or less degree, blended with them,|| whilst the evidence of Captain Clapperton and Major Gray shows that, as with the Felátas and people of Bondu, those brought under its teachings, whilst they keep up the appearance of religion outwardly, have little of its inward influence.

* P. 246.

† Vide Rev. Richard Watson's Works, vol. ii, pp. 94, 95; Prichard's Researches into the Physical History of Mankind, vol. ii, pp. 347, 348, etc.

‡ Vol. ii, p. 308.

§ In a letter to Sir T. D. Acland from Captain Trotter of the Niger expedition, the writer states: "In my late visit to the Niger, both chiefs and people called loudly to have instruction sent to them. Their consciousness of their own inferiority, combined with a desire for improvement and knowledge, was very remarkable."

|| East's Western Africa, p. 123.

Whilst upon the subject of Mohammedanism and its boasted adaptation for the African, I cannot refrain from giving the opinions of some travellers fully informed upon the subject of which they were treating.

In a country where, upon the oft-quoted computation of Park (and which is said to be rather under than over the truth), three-fourths of the entire population are in slavery, it would be fancied that no extraneous aid was needed to extend the system. But we find that Mohammedanism is an active principle in this as in other cases of mischief, for "that religion," to quote the words of Major Gray, "not only gives an apparently divine authority to the practice, but instils into the minds of its proselytes a conviction that all who are not, or will not become, Mohammedans, were intended by Providence and their Prophet to be the slaves and property of those who do."

The Mohammedan teachers have been described as "the agents of perpetual mischief to the best interests of the people," whilst for proofs of their ignorance and imposture, I would refer those who feel an interest in the subject, or may be inclined to doubt the justice of, to *Sketches of a Missionary's Travels*, by the Rev. M. Macbriar, a Wesleyan missionary, or to the *African Memoranda* of Captain Beaver.

Mr. Baker, Wesleyan missionary, speaking of the inhabitants of the Gambia, charges Mohammedanism with having "made the people of that district the worst of men—utterly debased in their morals." Numerous other authorities can be cited in support of these assertions.

As I believe Mr. Reade is the only one who entertains the idea that the African is in any way benefited by polygamy, it might perhaps be deemed unnecessary to discuss the point, but as I have within the last few days received a communication from the Rev. J. F. Schön, a missionary of the Church Missionary Society, who has spent sixteen years on the West Coast of Africa, it may not be uninteresting to give his opinion upon the subject.

"Mr. Reade maintains," writes Mr. Schön, "that in Africa polygamy is the natural state of married man, and that he is warned by *instinct* never to abandon it. I reply, in the first place, that even in countries where polygamy is sanctioned, *there are more men that have but one wife than there are that have many. Many have abandoned it voluntarily from the conviction of its unsuitableness to them as human beings, not only as Christians.* Mr. Reade admits that polygamy would not do for England, because 'it would produce a frightful excess of population, while monogamy in Africa would exterminate the negro.' This argument is altogether fallacious. Monogamy is more favourable to the increase of population than polygamy. Polygamy is unnatural even in Africa; for there too it will be found that the sexes are in equal proportions, and that the excess, if any, is rather in favour of the male sex. Whence then are *four* women to come for one man? And if there be some who have many wives, there must be others who cannot get one. That such is the fact I have ascertained from many persons, and from various countries. The King of

Port Lokkok had upwards of one hundred wives, as he told me, and when I asked him how many children, he replied, about seventy or eighty—he could not mention the exact number.

“The number of children is certainly large for one man, but is it large considering the number of wives? Would not the children have been much more numerous if each woman had been married to one man? King Obi, at Aboh, showed me an immense building, fitted like a sheep-fold, for his wives, and told me he had one hundred and ten; but on being asked how many children, he replied twelve.

“Mr. Reade wishes to make us believe that ‘the wives especially were furious’ at the very idea of abolishing polygamy. If he had any knowledge of domestic life in Africa, of the miseries to which women are subjected through this unnatural institution, he would never have made this assertion. How many of these unhappy creatures are annually put to death by their tyrants (husbands they ought not to be called, because they have not married, but bought or captured them) on account of real or suspected infidelity? How many men are prevented from marrying on account of the scarcity of women? How many men are castrated in most of the royal towns in Africa.* The King of Idda had a great number of these fat eunuchs about his court, and some of our men could not be prevailed upon to visit his town for fear of being subjected to the same indignity. What is the chief burden of their national traditions, proverbs and stories, but to relate the jealousies, discords, and domestic quarrels between the many wives of one man, and the straits to which himself and his offspring are reduced by this unnatural institution. I have a great many such stories in my possession, related to me in their own languages, and they have often been used with good effect against the advocates of polygamy.

“I am convinced in my own mind, and from personal observation, that there is nothing in the case of polygamy in Africa that will not yield to the light of Christianity. Christianity has abolished it wherever it has been introduced.”

On inquiry, I think it can be easily found that the negro in a state of nature is far more addicted to theft and drunkenness than can be justly charged upon the Christian converts; and though we find in ancient laws of some of the tribes severe penalties attaching to crimes, yet they do not appear to have had the same salutary effect as the milder persuasive plan of Christianity.† The picture of Timanee character drawn by Major Laing is assuredly far from a pleasant one.

Some of the ancient laws of the African tribes, if not powerful enough to prevent crime, were at least framed to punish it. In Yoruba an unchaste young woman is branded with disgrace, and her character

* Surely no castrations would ever have been performed, had it not been to remedy the great difference in the number of the sexes caused by several wives being held by one man.—H. B. O.

† East's Western Africa, p. 69.

suffers for ever. Adultery is fined with a heavy sum of cowries. Murder is punished with death. Manslaughter, even if attended as an accident, may escape with a heavy fine. Serious theft punished with death; petty, with whipping and fine; if habitual, liable to be sold away out of the country;* whilst the conduct of children towards their parents might with advantage be imitated in this country.

Let us now consider the results of missionary labours at the different stations, and that regard was had to real and not nominal conversions is shown by the fact, that at Sierra Leone nearly thirteen years elapsed before they could report more than the baptism of one convert; they were "strongly inclined to believe that the whole of the heathen population of the colony *would press to the baptismal font, if we would receive them there on the understanding that baptism is of all gree-grees the best.*" † In 1816, the first admitted communicants numbered only six; ‡ in 1848 the West African mission could point to 2000 as the fruits of their toil. § And here it may not be amiss for me strongly to impress the different plan of action pursued by the Romish and the Protestant Churches. With the first an inward conviction of sin and sense of their spiritual necessities was not material — as long as the body was in the ranks of the Church it cared little as to the soul. With the Protestant Churches, I speak not of the Episcopal alone, the endeavour was made to bring home to the understanding and the heart of the savage the lessons and hopes of the Gospel; and when, as far as human judgment could decide, such an impression had been made, producing such a conversion as authorised the admission, the proselyte was formally received into membership. How marked the contrast alike in the numbers and results of Romish and Protestant conversions in Africa.

In 1490 the Catholic missionaries had free scope allowed for their exertions in Congo, so that 100,000 of the subjects of that kingdom are related to have been baptized in one day! ¶ Every thing was auspicious for the establishment of the faith, yet dwindling gradually away, the natives reverted to the paganism they had abandoned only in name, and for many years past not the least vestige of this "holy Catholic faith" has been found on the banks of the Zaire; ¶ whilst the Protestant Church has, on the contrary, been year by year extending its usefulness and its influence, widening its ramifications on every side.

Commercial prosperity kept pace with the extension of Christianity. The amount of merchandize imported into the colony of Sierra Leone in 1817 exceeded that of the previous year by £39,286. Every part of the coast from Sierra Leone to the Gaboon can boldly proclaim the success of missionary enterprize. It is unnecessary to detail each step of the journey, but the statistics of results speak for themselves.

* Hutchinson's Impressions of Western Africa, Letter from Rev. S. Crowther, p. 276.

+ Walker's Sierra Leone, p. 808.

‡ Jubilee Volume, p. 186.

§ Jubilee Tract, No. x, p. 13.

¶ Fox's Wesleyan Missions, p. 137; Walker's Missions in Western Africa, p. 146.

¶ Fox, p. 138.

The Wesleyan report made up to 1851,† shows :—

Stations or Circuits	-	-	-	-	-	12
Chapels and Preaching Places	-	-	-	-	-	60
Missionaries, and assistant ditto	-	-	-	-	-	15
Catechists	-	-	-	-	-	20
Day-school Teachers	-	-	-	-	-	97
Unpaid agents, or Local-Preachers	-	-	-	-	-	89
Sabbath-school Teachers	-	-	-	-	-	195
Day-schools	-	-	-	-	-	42
Scholars attending the same	-	-	-	-	-	3557
Total number of Scholars, deducting those who attend both Sabbath and Week-day Schools	-	-	-	-	-	4723
Full and accredited Church Members	-	-	-	-	-	5997
On Trial	-	-	-	-	-	800
Reported as attending the ministry of the Missionaries	-	-	-	-	-	14464

The settlement of Sierra Leone, which has engaged so much of our attention, presented the following returns in 1862 to the Church Missionary Society's labours :—

Communicants	-	-	-	-	3982
Native Lay Teachers	-	-	-	-	14
" " Clergymen	-	-	-	-	11
European Lay Teachers	-	-	-	-	7
" Clergymen	-	-	-	-	9

The following may be taken as the aggregate for the West Coast of Africa under the returns of the same society in 1864 :—

	Sierra Leone.	Yoruba.	Niger.	Total.
Communicants	1300	.. 1053	.. 41	.. 2394
Native Lay Teachers	12	.. 42	.. 11	.. 65
" Clergymen	5+	.. 4	.. 2	.. 11
European Lay Teachers	6	.. 4	.. —	.. 10
" Clergymen	8	.. 10	.. —	.. 18

In the year 1862-3 there were transferred by the Church Missionary Society to the Native Church in Sierra Leone nine native pastors and 2650 communicants, being the result of its labours.

The United Presbyterian Church of Scotland sent missionaries to Old Kalabar in 1846. They established three stations—Duketown, Oldtown, and Creektown. The Europeans consisted of four ordained clergymen and their wives, with catechists and assistants.

They have been labouring with good effect, and had in 1858 about 200 children in daily attendance at the mission schools, and between twenty and thirty of the native youths have been baptized. Various new stations were contemplated. "At all the stations they are labouring energetically." † "Of this region," Mr. Hutchinson says, "none in Western Africa had more need of Christianity than here where so many native diabolical doings still prevail."

In Yoruba, to the laws of which I have already alluded, success attended the Christian missionaries.§

* Fox's Wesleyan Missions, p. 605.

† Three have since been ordained, making eight.

‡ Impressions of Western Africa, etc., by T. J. Hutchinson, Her Britannic Majesty's Consul for the Bight of Biafra and the Island of Fernando Po, 1858, pp. 165, 166.

§ Ibid., p. 278.

For other denominations the reports of 1860 and 1861 return:—

English Baptist Society.—Western Africa:—				
	Missionaries	-	-	6
	Members	-	-	69
American Episcopal.....	Missionaries, including one Bishop	-	-	4
	” Colonist and Native	-	-	6
	Lay and Female Assistants	-	-	20
	Native Assistants	-	-	19
	Communicants	-	-	382
American Board of Missions...	Gaboon Mission.—Missionaries	-	-	4
	Female Teachers	-	-	4
	Native Teachers	-	-	3
	Members	-	-	45
Zulu Mission.....	Missionaries	-	-	14
	Female Teachers	-	-	13
	Members	-	-	229

The agency of missionary societies in promoting the welfare of West Africa may be summed up in the emphatic words of one whose thorough acquaintance with the results of missionary enterprise, and the men by whom the work is carried on, constitutes him the best authority on such a subject. He says, “The Church Missionary Society commenced its labours sixty years ago, and its annual expenditure on the coast amounts to between £13,000 and £14,000. The Wesleyan Missionary Society commenced its labours upon the coast some years later: its annual expenditure is about half that of the former society. Many other missionary societies have since directed their attention to the same field of labour. The statistics of these missions present the following results:—

The missionary societies are sixteen in number, comprising six in Great Britain, seven in America, two in Germany, and one in the West Indies. There are—

- 110 Principal Missionary Stations.
- 104 European or American Missionaries.
- 66 Ordained Native Ministers.
- 340 Native Catechists and Teachers.
- 236 Schools.
- 13,983 Scholars
- 19,639 Registered Adult Native Communicants, who must represent a Christian population of at least 60,000 or 70,000 souls.

Twenty-five of the dialects and languages of West Africa have been reduced to writing, and in these, portions of the Scriptures and other religious books have been translated and printed.*

We have been told of the difficulty, nay almost impossibility of translating the English versions of the Scriptures into the African dialects, and as an illustration the 37th verse of the 23rd chapter of St. Matthew is cited.† But the fact was overlooked that the supposed difficulty as to the words “prophet” and “Jerusalem” would apply equally to the teaching of the Koran, or the word “Mecca.”

* West African Colonies, etc., by Henry Venn, B.D., ed. 1865, p. 38.

† Same also in 34th verse of 13th chapter of St. Luke.

The entire Scriptures, or portions, have been successfully rendered into the following African languages and dialects, and the books are readily obtainable at very moderate prices, even within the reach of those who can offer only their cowries in payment.

Versions.	Books printed.	Country where circulated.
Coptic (with the Arabic)	Psalms and Gospels	For the Copts of Egypt
Ethiopic (Ecclesiastical)	N. Testament & Psalms	For the Church in Abyssinia
Amharic (Vernacular)	The entire Bible	Abyssinia
Kmika (St. John, Romans, and Ephesians translated)	Gospel of St. Luke	Wanika tribes, East Africa
Kiswahali	St. Luke translated	Suahali tribe, East Africa
Berber (four Gospels and Genesis translated)	Part of St. Luke	The Oases of the African Deserts, from Mount Atlas to Egypt
Bullom (with English)	St. Matthew	About Sierra Leone, on W.C.
Mandenga (four Gospels translated)	Ditto	Mandingo Country, south of Gambia River
Accra, or Gá	Sixteen Books of O. Test. and the N. Test.	Gold Coast, Western Africa
Oji	Genesis and N. Test.	Ashantee Country
Yoruba	Genesis, Exodus, Daniel, and N. Test.	Yoruba tribe, W. Africa
Hausa	Genesis, Exodus, St. Matthew, St. John, and the Acts	Hausa tribes, and each side of the Rivers Niger and Tschadda
Ibo	St. Matthew, St. Mark, and St. Luke.*	For the Ibos on the Banks of the Niger, etc.
Grebo (by American Bible Society)	Genesis and St. Luke	For Grebos in Western Africa
Nupe	Part of St. Matthew	For the Nupe tribe, on the Kowara River
Namaqua (New Test. printing)	St. Luke, &c.	N. of Orange River, S. Africa
Sechuana	The entire Bible	Bechuana, east of Namaqua
Kafir	Ditto	Caffraria, E. coast of S. Africa
Sesuto (Pentateuch printing)	Psalms	} For the Basutos in S. Africa
Ditto	New Testament	

The great number of converts to Mohammedanism is not corroborated by official documents, for the Colonial Blue Book, issued in 1863, gives the returns from Sierra Leone under the census of 1860 as follows:—Total population, 41,624. Of these, were liberated Africans, 15,782; born within the colony, 22,593. Of the whole population only 3,357 remained pagans, 1,734 were Mohammedans, 15,180 were Methodists, etc.; and 12,954 Church people; 11,016 children were taught in the schools in the year. The trade of the colony is steadily growing; the population are rapidly learning the general customs of civilized society, and in many instances amassing wealth, enabling them to vie with European enterprize. Sierra Leone is thus proving not only a refuge for those who are rescued from

* An edition of the Gospels of St. Mark and St. Luke is now preparing for the press, under the superintendence of the Rev. J. F. Schön.

slavery, but a nucleus of civilization, and school of Christian teaching.*

The appeal to the pocket is often in religion, as in many other instances, a very good test of the sincerity of our feelings, and the earnestness of these converts can scarcely be questioned when we find, that in 1854, the Native Church undertook the whole pecuniary responsibility of their primary schools, at a saving to the Church Missionary Society of £800 per annum. In 1861 *the contributions amounted to above £10,000*; the following year the clergy were supported by local means, and rendered independent of the society at home.†

Bishop Bowen's remarks, in a charge to the Sierra Leone clergy, are so unmistakeable as to the results of missionary enterprise, that I cannot forbear to quote them. He says, "When we witness the crowded congregations in the mission churches; when we see the people kneeling universally in prayer; hear the almost too loud response from nearly every lip; and then the warmth and heartiness of the song of praise; and, again, meet so many, two-thirds—or sometimes three-fourths—of the adults crowding to the table of our Lord, many with the marks of former heathenism in their faces, what Christian, I ask, but would thank God for these things, and would see in these great results the value of missionary labours in general, and would acknowledge the unmistakeable mark of Divine approbation on the efforts and scriptural principles of that great society which has been such an honoured instrument in the hands of God for planting the Church of Christ on these shores?"

It would take far too long to quote all the independent testimony as to the successful work of the missionary. I would refer those interested in the subject to a work entitled *Residence at Sierra Leone*, by a Lady, and where we find in the description of the "patient, pious, and indefatigable missionary", a very different character to that picture of uncleanness, knavishness, and ignorance Mr. Reade has held up to our gaze. Might not Bishop Bowen's observation upon an Englishman abusing the negroes be here recalled to our recollection: "I did not wonder," said he, "much at his remark, *for I had overheard him swearing at a little boy in the boat.*" One passage from the work already referred to bears so closely upon the question we have been considering that I am induced to give it entire:

"Nothing can exceed the pains taken in teaching the people by the different missionaries, among whose ranks mortality is most awfully frequent; but yet their numbers are not adequate to ensure to the *whole* of the vast population here the benefits of instruction in the thorough manner in which it must be conveyed, ere we can look for its fruits in that improvement of mind, heart, and soul, which a right knowledge of our holy religion in all its truth, purity, simplicity, and beauty, is calculated to produce. Still, to a certain degree, they have seen their labours rewarded; and of their dense and orderly congregations it is to be hoped that the greater part are not merely

* African Missions, No. 1, p. 45.

† Ibid., pp. 33, 48.

Christians in outward profession, but to the utmost extent of their abilities. Yet many of the liberated Africans are savages in every sense of the word, whilst numerous others, who *were either never at school*, or else taken away *ere they had made the least progress*, and apprenticed out in early childhood to the rudest and most ignorant of the country people, although they have grown up conforming externally to a few of the most striking usages of civilised life, in every other respect are as barbarous as the lowest slave in their own country."

I had almost omitted to observe, that amongst other hindrances to African researches, are found severe attacks of ophthalmia, to this we must now, unfortunately, add a mental nyctalopia, which, unable to behold the brighter side of nature, warm with its virtues and ennobling aspirations, turns its gaze alone upon the darker picture shadowed with ignorances and vices—a mental and moral degeneracy. This disease would be bad enough if confined alone to the individual sufferer, but the mischief assumes a wider form when the erroneous impressions are given forth to the world, where, like cheap *cartes de visite*, they leave on the minds of others an impression not alone faint and imperfect, but the very reverse of the original.

Mr. Reade has alluded to the Puritans. This is neither the place nor occasion to enter upon a discussion of their opinions, which need no defence of mine; for however mistaken might have been their political views, yet they have left monuments of piety, and a literature ranking for originality of idea and vigour of intellect, conspicuous amongst England's noblest authors. Far better would it be for us, if, in this age of rash opinions and assertions without reason, we imitated the mature reflection and prayerful preparation evinced alike in the writings and the speeches of these Puritans.

After the opinions we have noticed as advanced by some of the African travellers, it is no wonder that we are advised by them to relinquish our efforts, and withdraw from what is to them an unfruitful field. They can, however, know little of the character of their countrymen, and still less of the Christian portion of it, who advise such a step as this. Retreat is the last word that occurs to the mind of an Englishman, and at no time would it be more inappropriate than the present, when we see the example set in a new expedition, whose best success can be but a trifle in comparison to the enterprize of the missionary. Where men and means are found ready in the face of repeated failure, privation, and loss of life, to construct a new expedition to solve the Arctic question, depend upon it there will be no lack of hands for Africa; and when I add, even at the risk of Mr. Reade's derision, that there are many, fanatics if you will, who believe that the day is not far distant when Afric's wilderness and solitary places shall be glad, when the now desert of ignorance and sin shall rejoice and blossom as the rose; it is not probable that the work will be abandoned, especially as we feel assured the gain has far repaid the outlay.

I wish that to some more able pen than mine had fallen the lot to defend alike the negro and the missionary, but as one of the three who, alone in a crowded meeting, had raised their hands in protest of

Mr. Reade's paper, I felt it my duty to state such facts as I believed would correct the false impression likely to be made by that document, and I cannot close this feeble effort without recording my hearty thanks to Mr. M'Arthur and Mr. Reddie for their bold defence of those principles and labours to which the missionary's life is dedicated.

The PRESIDENT proposed that the thanks of the meeting be given to Mr. Owen, which was carried unanimously. He then said that Mr. Harris had contributed a paper on the same subject, but it would be irregular to read it as a distinct paper, therefore he called on that gentleman to read his remarks as a part of the discussion on the communication of Mr. Owen.

Mr. J. M. HARRIS (of Sherbro') then read the following observations :—The few remarks which I am about to make with reference to the subject under discussion will, I trust, be received in the spirit with which they are offered, that is, without any feeling of animosity to missionaries of any particular sect or nation, or of ill feeling to the negro. And I desire to add, that anything I may state will not be from hearsay, but from facts within my own personal observation, and which I can fully substantiate by adducing the names of the persons to whom I shall have occasion to refer. In the first place, I must say that my experience with regard to the effect of missionary efforts amongst the natives of the part of Africa with which I have been connected for more than ten years leads me to the conclusion that those efforts do not constitute a success; nor do they produce sufficient return for the very large amount of valuable lives and money expended; and my principal motive for giving you these facts is in the hope that others having a similarly personal acquaintance, and a like intimate knowledge of the character of the African, before and after his civilisation, may be encouraged to follow my example. I think the greater number of persons acquainted with Africa will agree with me that the system pursued by the missionaries is a wrong one. I believe it will be allowed that the negro is a very imitative being, and I think I can show you that if he but imitates his teacher, he will not prove a very beneficial member of the community to which he belongs. In the first place, the missionary considers it derogatory to his character and position to do any kind of labour, or to be seen without his white necktie and black coat. He always lives in a far superior manner to any person where he resides, excepting at government stations, and then it is always said, "If you want a good dinner you must go to the mission-house." I will remind you of a remark of a man who, I believe, had a world-wide reputation of being a thoroughly conscientious missionary. I refer to the late Bishop Bowen of Sierra Leone, who was unfortunately lost to us just when his good example was being felt and becoming influential. Bishop Bowen was returning from a visit to some part of his diocese on board one of the mail steamers, in which there were also some missionaries as passengers. As usual, they complained to the captain of the want of accommodation in the chief cabin, and

the quality of the food; he then remarked to them that he thought it would be more in character with their profession, before leaving England, if they had travelled in the second cabin, and saved the balance of the money to spend amongst their parishioners; that men who, when in England, were only mechanics, working at 25s. per week, when they came out as missionaries were not satisfied unless they lived in a style equal to that of an independent gentleman. At another time he said, it would be more to the credit of the missionaries if they lived amongst the poor people in the villages, than occupying the best houses in Freetown, and scarcely ever associating with the natives. Mr. Reade, Captain Burton, and Mr. Walker the other night gave us some facts which, to a stranger to the Coast of Africa, must, to say the least, have appeared very startling; and upon that occasion I said I could to a great extent corroborate their statements; but I consider it my duty as a man who has received a great amount of kindness and attention from Africans, and for many of whom I have a sincere respect, to protest against the sweeping denunciations then made, that every Christian negro is a thief, and every Christian negress a prostitute. I know negroes and negresses whose character absolves them from that condemnation, although I can confirm their remarks with reference to very many of that race. It is very rarely that you meet with a Creole of Sierra Leone who is not a thoroughly bad character, exceptions being few and far between. And the most respectable part of the population in that colony are those who have been captured in slave ships, and there liberated. I could give you the names of at least a dozen, who are rich men, and doing a large amount of business, and to many of whom, when I have complained of the character of the Creoles, have said to me, "Ah! Creoles are no good." In proof of what I say, look at the inmates of Sierra Leone gaol. I am certain you will find the greater portion have been born in Sierra Leone, and were therefore fair and favourable subjects for the process of civilisation, if they had been properly taken in hand by the missionaries when young, and made amenable to mental and moral cultivation and improvement. Many people talk of sending missions up the Niger and other of the rivers. I think it would be much more reasonable first to civilise those natives, whom we have in our own colonies, rather than perpetuate the uselessness of thousands of untutored natives within our reach in the colony of Sierra Leone. It will scarcely be credited, although absolutely true, that the Sierra Leone people do not produce food enough for one-tenth part of its inhabitants; and if the savage tribes around that colony were determined not to have any intercourse with Sierra Leone, nearly the whole of the population would be starved, or become dependent upon the imports from Europe, whilst the amount of articles produced for export would not suffice to purchase a shirt for each inhabitant of the colony. A few nights since the practice of polygamy was referred to by several gentlemen. I do not believe that custom can be abrogated in Africa. If you make the attempt you will drive them to greater deception. Even now marriage in Sierra Leone is very generally a farce. A woman

will live with a man till she has a child ; then, if they agree, they get married ; if not they part ; but of course this is not always the case ; in the upper classes they are more circumspect. Now for missionary examples as to polygamy. It is generally the case that a missionary loses two, three, or even four wives during his stay in Africa—the supply being kept up as I renew my supply of merchandise. He writes home to say his wife has died ; the committee at home sends him out half a dozen photographs from which to make a selection ; and the lady is shipped to him to his order, just in the same way as a bale of goods. A young lady, a fellow passenger of mine on board one of the mail steamers, was *en route* for Lagos, and for marriage to a missionary there. When, however, she arrived at Lagos, and saw her consignee, she was so disappointed at the change of his appearance that she declared she would not have him, and it took the united efforts of the missionary establishment to keep her to her bargain. When the natives see this sort of thing going on, you may be sure it does not give them a very exalted idea of holy matrimony. And if anything is said to them on the subject, they make answer, “ Yes, it is all very well for you white men ; you have only to send home and you get another woman whenever you want one.” A speaker at our last meeting observed that he would take the evidence of the Governor-General of India in preference to that of the gentlemen who then addressed us. Now, I contend that no official can have so much knowledge of the character of a people as they who live amongst them, who are continually in personal contact with them in their daily avocations, and to whom, as I have often experienced, they are sure to apply for advice and assistance in their pleasures and in their troubles. Another thing that would give the visitor to Sierra Leone a very poor idea of the standard of its religious community is the disgusting conduct of professing converts in some of the chapels, where the native Christians, both women and men, throw themselves about, exposing and distorting their bodies, and yelling in a fearful manner. Indeed very many of the converts made by the religious societies in Sierra Leone are made in this way. The exhibitionists for the time being are declared to be seeking, that is to say, praying, for God to receive them into the arms of the Church. After a certain time they profess and proclaim in the chapel their religious experiences, working themselves up into a most excited state, making use of the most blasphemous language, and being then accompanied home by the congregation, singing hymns and lauding the Christian excellence of those idols of the hour thus made the enviable centre of attraction and admiration. By the converts I do not mean persons who up to the time in question were unbelievers, but those previously received into the Church, and who, having been subscribing members, had fallen from grace to nature, possibly by having had illegitimate children, or for theft, sins which are systematically purged by the payment of small sums by the sinners, and who are thereupon readmitted into the Church. Another circumstance will give the visitor to Sierra Leone a curious illustration of the religion of these Christianised natives—the fact that, when intoxicated or in any way elevated, their

hilarity or jollity is manifested by the singing of hymns, instead of songs, as in England, a most disgusting desecration of spiritual subjects. It will also be found that the negro after he is converted still retains to a great extent his superstitious ideas, and as a rule they have greater weight with him than the laws of Christianity. In many cases that have come to my knowledge, the boys who have been brought up in the mission-schools, when they return to their homes become the worst characters in the country. This is to be accounted for in this way: they lose faith in their greegrees and other native customs, but do not gain a sound knowledge of Christianity, for it to have any effect upon them; and you will always find that the boys return to the native custom of wearing greegrees, trying people for witchcraft by the sarcy-wood test, etc. I have had in my employ during my residence on the coast at least twenty natives as clerks; nearly the whole of them came from mission-schools direct, but I do not know of an instance in which these boys have not robbed me, and committed many other crimes in the country till they have had to leave the Sherbro altogether. In some cases they turn war-men to get slaves, then become slaves themselves. I remember one case where a young man was sent from Freetown to me with strong letters of recommendation from the Church Missionary Society, asking me to give him employment; "he did not drink, was regular in his attendance at church, a good scholar, an honest man," in fact, he was everything that was good. Well, I thought, I am all right now; what a capital thing that school is; I must give five guineas next year instead of one. I sent him up the river to a factory, with a Sierra Leone man, to see what he was made of. He had not been there a month when the chief of the town sent me word that my saint was drunk all day, and if I wanted to save my money I must go up there directly. In less than six months from my first employing this young man he became one of the greatest blackguards in the country. Another I had from the late Mr. Brooks, a member of the American mission, and a thorough good honest man, but much disliked by the generality of his associates because he was too plain spoken. This young man he raised from his childhood; his father is a chief, and had been educated at Sierra Leone. Mr. Brooks came to me one day, and said, "Now, Harris, I have a capital boy for you, will you have him; the society cannot afford to keep him any longer; he is a good honest boy, and you know the trouble I have taken with him." Of course, he was another saint. He had not been with me a month when one of my uncontaminated natives came to me and said, "Massa, daddy Charles da thief." "Nonsense, I don't believe it." The end of the palaver was, he took me to the back of one of the stores, and there hanging under the rafters was a four-pound parcel of beads and a dozen red caps, ready to be taken away. Charles bolted; got a Mr. Peters to employ him as a factor in the Gallinas. He made away with the money entrusted to his care; robbed Prince Mannah, and then ran away to Monrovia, where he remained. These, gentlemen, are only specimens. I have had from the Mendi mission three boys, cousins of this Charles, and all robbed me. One is now a slave; the

others are skulking about the country following war parties, in fact, turned perfect savages again ; much worse than other boys of their own class who have not gone through the civilising process. Out of some dozens of boys brought up at the Mendi mission-school, I do not know of a single instance of their not turning out the greatest rascals in the country. I believe they have had two or three boys taught carpentering, who are now of some use when they can be made to work. I have two or three boys with me who are very good mechanics, and, as far as I can see, they are honest and steady ; but they have not been brought up in a school. If they continue as they are now going on, I intend to bring them to England for a twelve-month, when they will be able to get as much book-learning as they require. The Mendi mission has been established from fifteen to twenty years, and the greater part of that time have been expending something like three thousand pounds a year, and have lost at least twenty to thirty lives, and this sacrifice has produced no beneficial results. One or two circumstances I remember to have taken place that do not reflect very highly on the qualifications of the persons sent out as missionaries. Some few years back there was an American coloured man who had been many years in the Gallinas and Sherbro countries, dying ; a trader, a friend of mine, had the old man brought to his factory, and tried all the doctoring he knew, but found the old man getting worse. He went to the mission-house, and asked the head of the mission to come and see old Godfrey, as he had done all he could for his body, would he endeavour to do something for his soul. He made answer that " he had been going to the devil all his life, it was no use trying to save him now." There was one of the missionaries married a coloured woman. This so annoyed the white saints that he was compelled to leave and go to Monrovia ; and this feeling with regard to black people is more or less shown amongst all missionaries. You never see them received into the house, and associate with as an equal one of the black pastors, although these men do the greater part of the work, and live in the villages amongst the people, where, of course, their black coat has to be found, and white necktie kept as well starched as their more fortunate brethren in Freetown. One very great cause of the want of success amongst the natives is the continual opposition of one denomination to the other ; this causes the natives to argue with themselves in this manner : these white men say they all worship one God, and are all followers of one Saviour. How is it they are always quarrelling, and no two of them go the same road to heaven ; which one is right ? This creates so much doubt in the small mind of the savage, that it ends in his professing whichever pays best. A few months back the whole body of missionaries in Freetown combined to preach against the Roman Catholic mission just establishing in Freetown, and advertised sermons to be preached by the different ministers on the subject. This caused a great sensation, and was the best advertisement that the Roman Catholics could have had, and I have no doubt was the means of getting a great many converts to the Roman Catholic faith. A great deal has been said about the rapid strides

the Mohammedans are making in Africa. This is a very strange fact, but whether it is that the religion is suitable to the African in his present state, or that the proselytising is done by a people who lives with them, and whose ideas are almost of the same standard, it is a fact that amongst the aborigines of the Sherbro and Gallinas countries a large number of them profess more or less to be Mohammedans; and whenever you meet a boy who has been educated by a Mohammedan he rarely goes back to his old habits; and if he fails to keep up his religion, he endeavours to hide his backslidings as long as possible; not like the Christian convert, who never seems to value his new religion as soon as he gets free from his schoolmaster; and all this is done by the Mohammedans without one farthing cost; in fact, on the contrary, the natives will pay to be taught portions of the Koran and the religious ceremonies. I think one great cause for success is the simplicity of the religion. They do not attempt to deny any portion of the belief of any other sect; they believe that all religions are good and true, and that all the prophets were good men; they allow that Christ was a good man and a prophet; and that Mohammed was a prophet after Christ; this to the natives' mind is so much easier of belief than all the bickerings of the white man, and that this is the correct road because it is my road, etc. There can be no doubt that the system of instruction now pursued by the missionaries in Africa is not as beneficial as it might be, the children in the schools becoming thereby merely educated parrots. They read the Bibles and hymn-books fluently, but they cannot read any ordinary book placed in their hands. And instead of the boys and girls being brought up as useful members of the community, and taught to work at some serviceable trade, or in the cultivation of the soil, they learn nothing but reading and writing, and when they leave the school they have no means of gaining a livelihood, except as clerks, traders, or ministers. This, I think, is the chief cause of the number of young men in Sierra Leone who find their way into the Freetown gaol. In conclusion, I must say, that if the money expended at missionary stations were disbursed in the establishment of model farms, and in the employment as missionaries of men who are mechanics, or agriculturists, for the education of the natives in useful labour, I have no doubt that in a very short time such improved system would exhibit very valuable results.

Captain BURTON: Mr. Owen, I thank you. The paper last read is sufficient answer to those who charge our Society, as the many jealous of its great success are glad to do, with so-called "infidel" tendencies. You, gentlemen, have listened, and with the greatest patience, to Mr. Burnard Owen's paper on Missionary Successes; most ably has Mr. Owen stated the stereotyped view of this highly interesting subject. And here I will at once make the remark, that upon such a matter, the English public's eyes are completely hoodwinked, and despite our efforts, the Negro has not yet taken that place in Nature for which Nature intended him. I know not whether the author of that highly instructive and progressive paper—perhaps Mr. Owen would like it to be called an argument—

has been in Africa. Probably he has not; and his present experience of the African consists in having rubbed shoulders against a negro or two in the dismal rooms that look upon Salisbury Square. Now Mr. Reade, Mr. Walker, and Mr. Harris, of whose paper I must on the whole approve, have been in Africa. I agree with them that you seldom meet at Sierra Leone any but a thoroughly loose character. Mr. Owen has given you a very pretty picture. Mr. Harris has given you a photograph. Mr. President and Gentlemen, I am so sorry that you have heard the brutal truth. I also have been in Africa, and not only we, but all African travellers, if they dare to speak the truth, are of one opinion. Our opinion is that missionary efforts in Africa generally have been a complete failure. And from the past we venture to speak of the future. There is nothing to cheer us in the conversion of the negro, because when converted he becomes worse than before. The late Commander Fred. Forbes, R.N., author of *Dahomey and the Dahomans*, and a man of thoroughly respectable and average opinions, has long ago told you that.

Mr. Reade is now absent, and it is my pleasing duty to defend his position. He did not, I believe, intend any argument in the paper with which he favoured us: he proposed to offer his experience. True, the experience was limited to five months; but how many Englishmen there are in every audience who cannot boast of five minutes' personal acquaintance with Africa? Besides which, five months in some men equals five years in others. It is highly to Mr. Reade's credit that he comes forward so boldly to challenge Exeter Hall; and if in the heat of the moment he has expressed himself in strong terms, we will charitably ascribe them to the ardour of generous youth. I am ready to support Mr. Reade in his assertion that the Christian converts of Sierra Leone, male and female, are the most demoralised race that I know in Africa. A certain F.R.G.S., who not long ago wrote his *Wanderings in West Africa*, tells the public so openly. The hospitals are crowded with cases of gonorrhœa and syphilis; and as for robbery, it is hardly possible for a white man to keep property there. The unfeigned horror in which the other and non-Christian settlements hold the Sierra Leone people is the best proof of their evil name. Missions began there in 1816, and we have favourable official reports in 1819 and 1822; the present generation, therefore, has had a fair trial. It was the same at Abeokuta, but at a later date. Christianity is accepted with *furor* by the volatile negro, who plays with it for a year or so, finds it utterly unsuitable to him, and throws it away in a pet. The traders south of Fernando Po do not care to see even steam communication extended, because it would bring them Sierra Leone men. In my own jurisdiction, the Christian converts were of all by far the worst. One of them brought a charge of theft against a highly respectable missionary, the Rev. Mr. Anderson of the Old Calabar river. I found the charge wholly vexatious, and applied to the commander of one of H. M.'s cruisers to flog the man. But as he was a Christian and a Sierra Leonite, he would have memorialised Salisbury Square. Mr. Owen would have written a paper about him, and a petition for him. So far he escaped;

yet, curious to say, the natives presently found him guilty of some offence, and he received an Egbo flogging which he will not easily forget. The fact is the pagans have their own ideas of honour and honesty, crude ideas, I own, yet better than nothing; they severely punish unchastity in women, robbery in men. But the Christian convert loses his own code without attaining ours; he becomes a bad negro, and a worse white. The less Mr. Owen says about trial by jury at Sierra Leone the better; it is the maximum of injustice, a disgrace to our nation. There are two great tribes of Ibo and Akur; no Ibo criminal is ever found guilty if the majority be Ibo men, and *vice versâ*. But whatever the negroes be, a white man never escapes.

I shall not notice Mr. Reade's assertion that El Islam is a branch of Christianity, which Mr. Carter Blake denied. To be brief, El Islam is merely that Axianism which the Semitic mind has ever preferred to the Japhetic Athanasianism. The mission of the Apostle of Allah was to complete and restore Christianity to her original lustre; it may be called, in fact, the First Reformation.

Mr. Owen thinks it would be more candid in me to inform him of my stand-point. He wishes, in fact, to put me into the confessional. It is satisfactory to see a person of Mr. Owen's evangelical antecedents thus fraternising with the popular sentiment towards Rome. But personally I object to confessionals. My stand-point is, and I hope ever will be, the truth so far as it is in me. My religious opinions are of no importance to anyone but to myself; and I will *not* confess to Mr. Owen. Of my stand-point on the negro question, I will say something presently. When I have to look into Mr. Burnard Owen's graphic account of the "proud successes of missionaries in the battle with paganism," I am somewhat surprised to see the authorities which he quotes. Prichard was doubtless a good man in his own time, but he was born in the age of ignorance; he was, in fact, a præ-anthropologist. Mr. East quotes merely what he heard, without attempting to sift it; he is severe on Moslem grigris; had the Hebrews no phylacteries, or have Christians no scapulars, holy crosses, etc.? Equally one-sided is Mr. Beecham's *Ashantee and the Gold Coast*; I have read it, but African travellers rarely look at these missionary advertisements, which are mostly written in London in *majorem populi injuriam*. The students of Fox's Wesleyan Missions should be known as Foxe's *Martyrs*: I have rarely seen so much paper so thoroughly wasted. And yet he is brought in as an authority upon the Congo when we have such writers as Father Merolla! "Walker's Missions" and "African Missions" tell their own tale. The latter (p. 28, No. I) actually sets out with the venerable but obsolete blunder about the negro's belief in an evil spirit and his ministers—I should not have expected to hear this again. It indulges also in the favourite silly sentimentalism about "when the Bible was presented it was met by the trader's rum bottle." Why, gentlemen, I myself know a mission on the West African coast where rum and ammunition were sold. I will also assert that on the whole the trader is not more degraded than the white missionary, and is much less so than the black or the whitey-brown. And, I regret to say, I know many in England who attend

their chapels, and subscribe largely to missions, and yet who enrich themselves by the destruction of the negro by supplying him with arms and spirits. How they reconcile the abomination with their consciences I know not. Perhaps Mr. Burnard Owen can explain. At any rate, we have present an African merchant who can tell his own story. Bishop Bowen, of course, spoke well of his own cloth. Mrs. Melville, who wrote a pleasant volume, *Sierra Leone by a Lady*, spoke sentimentally of the missionary generally; in those days it was the fashion; but she did not like his handiwork. As for Mr. Vice-consul Duncan, no man had a greater contempt for the converted negro than he had; all praise of him is contrary to the spirit of his book, but he was not a rich man, he had his way to make, and consequently a little "soft sawder" was duly administered to the "British public." The eminent African traveller, Dr. Livingstone, was quoted to prove that the Sabbath is as strictly kept by the negro as in Scotland. I should say more, namely, that he is ready to keep three hundred and sixty-five Sabbaths per annum—to do nothing all the week, and to rest on Sunday. And after the terrible fates of the Oxford and Cambridge Missions, Dr. Livingstone's enthusiasm on the subject will probably be deemed greater than that of an ordinary man. I cannot judge my predecessor, Mr. Consul Hutchinson's book of "Impressions"; that gentleman is not called upon to express unpopular opinions, unless he likes. Bishop Crowther I know; he is, perhaps, the best African, or rather the only good one I have met on the West Coast, but I am unable to tell you whether he is a negroid or a negro. There were even at his birth Moslems in his native village, and there have been usually Haussa blood in their veins. Of the Rev. G. Nichol, I cannot say anything, except that if what we have heard is true, he must be a *rara avis*, and most dissimilar to "Niger" generally. African children, we all know, are quick, indeed too quick. Their quickness is indeed amazing, but it has no results. But about the age of puberty they come to a dead stop. Practically, we all have recognised this fact; but as the English youth does not come to a dead stop at the same age, the Englishman still hardly believes it. There are people, as our noble Chairman said on the last memorable night, who feel hurt by being told a new thing—it does not agree with them!

Mr. Owen informs us, quoting Mungo Park, that in Bondu the Imam (I wish he would not call it Iman, which means "faith") consults the king upon matters of religion. Possibly; there is the taint of negro blood. But El Islam does not *as a rule* consult kings or style them defenders of the faith. El Islam, like the religion of all the patriarchs, maintains slavery, which is the first step of progress in uncivilised lands; but her slaves are in a high social position, and far happier than your servants. It remained to Christian societies, it is the proud prerogative of civilisation, to render slavery infamous and horrible. On the West Coast of Africa I have heard Christian as well as Moslem teachers described as "agents of perpetual mischief." Mr. Macbriar is to me no authority. Mr. Missionary Baker shows a touching ignorance of West Africa when he asserts that Islam "has

made the Gambia people the worst of men—utterly debased in their morals.” He had certainly not seen Sierra Leone. And observe: I do not assert that the Moslemised negro becomes a good Moslem; I mean only to state that the Christianised negro becomes a very bad Christian.

Mr. Reade, *versus* M. Schön, is not solitary in holding that the African is benefited by polygamy, which I admire to see characterised by Mr. Owen as an “unnatural institution.” One would think he is speaking of the peculiarities which the Christian Greeks taught the heathen Turks. Polygamy, the practice of Abraham, Isaac, and Jacob, the ancestors of the Founder of Christianity, who came from a peculiarly polygamic family—polygamy unnatural! The force of prejudice and pharisaism can hardly go further than this.

Of course, in polygamy, few men have more than one wife. But why repeat the trite old trash of strong-brained and hard-headed Paley about the superior prolificacy of monogamy? I am weary of recounting the rule, and thought that my *City of the Saints* had to a certain extent established it. But I must do it again for the benefit of Mr. Owen. In monogamy, ours for instance, there is a slight preponderance of male births; in polygamy female births become greatly in excess; in polyandry male births are enormously numerous, as many, for instance, as 400 boys to 120 girls.* We sometimes read that polygamic lands are thinly populated: true, but it is their population which causes polygamy, not *vice versa*. Moreover the two most populous empires in the world, China and Japan, are eminently polygamic. Mr. Reade is perfectly right in stating that in Africa wives are furious at the abolition of polygamy. The Church of England missionaries at Abeokuta actually unmarried many converts' wives and remarried them to others. This is a power to bind and to loose with a witness. Anything more degrading to the woman I cannot imagine. Mormon girls often refuse to “nigger it with a one-wife man,” and perhaps they are not wrong. In polygamic countries of course there are many scandalous tales about polygamy, so there are in monogamic England about the mother-in-law. But it remains for the monogamist on the West Coast of Africa to poison a sister-in-law by way of concealing his and her shame, and to be removed from his mission without other penalty for the slight offence. Eunuchs are rare in Africa, and belong only to the negroid races or those in their vicinity. It is an Asiatic invention, and the *castrati*—they were to be met with even in St. Peter's—became a European institution, now happily abolished.

El Islam, we are told, does not progress at Sierra Leone, and figures are given. But they prove nothing; the large floating population of Mandenga is not included. Sierra Leone alone is talked of. But Sierra Leone is not Africa. The governor of Lagos will tell a dif-

* See “Hunting in the Himalayas”, by R. H. W. Dunlop, C.B., B.C.S., F.R.G.S. London: Richard Bentley, 1880. That well known and experienced English official has published the results of personal observation; and he wisely remarks that he “gives more weight to nature's adaptability to national habit, than to the possibility of infanticide.”

ferent tale. And before quitting this part of the subject I must once more join issue with Mr. Owen upon the subject of Sierra Leone. He assigns to it the *epithetum ornans* of "nucleus of civilisation and school of Christian teaching." I declare it to be the curse of West Africa. Let him now go there and see for himself. His mental nyctalopia, his hallucinations of negro worship, will vanish before the first month is over. The worst of these philanthropists is, that they become so cruel to the late gods of their idolatry.

Mr. Owen is pleased to say hard things touching the present age of rash opinions. Now, hard things have as justly been said of any present age. For my part, I am not so desponding, nor do I look back with the least satisfaction upon the moody and superstitious days of "prayerful" Puritanism. To Catholic gentlemen here present I commend Mr. Owen's liberal and enlightened opinions touching the action of the Roman Church upon its votaries, making it a mere machine requiring only body to be in its ranks. As for the preparations for Protestant membership required from African converts, I know pretty well what that is; I have also learned to fathom the value of an African "call." True, the Catholic faith has vanished from the banks of the Zaire; but take away your missions and slave squadron, and what would become of Protestantism in our West African "pesthouses?" For my part, I cannot but confess that I should feel curiously disposed towards Christianity if I were a negro, for instance, an Abeokutan. I am placed in a little crowd of Roman Catholics, Anglo-Catholics, Kirk of Scotlanders, Wesleyan Methodists, Northern Baptists (who abhor slavery), and Southern or hardshell Baptists (who uphold it as a godly institution); and each one of these learned and reverend gentlemen tells me that he is right, and all the others are wrong; some a little wrong, others "damnable wrong".

But then, Mr. President and Gentlemen, had I been a negro, my superior docility, gentleness, and intelligence would certainly have solved the mystery. I very much respect Mr. Venn, B.D., but I do not respect his lists and figures; there is no exacter error than the statistic. Protestant missions have, it is true, had translations of their Holy Writ, but what an ignoble literature it is! Let the reader, as a specimen, read the Niger English Testament, a scandal published by M'Dowall, London, 1829. I would rather accept the popular version of the Glasgow Bible.

To conclude: of course I do not expect to prevent the public subscribing to missions; I might as well expect to keep out the tide with a pitchfork. Also, my motto is "live and let live." But I have travelled in our English "black country", and I have seen Blarney Lane in Galway town. These, to quote no others, are places which make me blush for the honour of our nation. I deeply regret every shilling sent away from our own people to be wasted upon the hopeless barbarous blacks of West Africa. I lament to see nearly a million per annum lavished upon an anti-slavery squadron when, with that sum, we might settle our emigrants in the south temperate zone, and supply our auriferous colonies with hands who are now allowed to drift over to the States. This, Mr. Owen, is my stand-point. I con-

sider it my duty to express my opinions upon the subject; and whether they prevail or not, whether you like them or not, I shall ever take a pride in advocating them.

Mr. McARTHUR, in rising to support the views of Mr. Owen, said he should first notice the paper of Mr. Harris. That gentleman's paper was entitled to consideration and respect, because he put forward his views in a manner not calculated to insult their feelings, as a former paper had done. It was objected by Mr. Harris that a sufficient return had not been received for missionary efforts. That objection raised the question, what is a sufficient return? There were people in the world who believed that the salvation of a single soul was an object of greater value than all the wealth of the world; and if they took that view of the question, there had been a sufficient return. There could be no doubt that, not only one, but many souls had been saved by missionary efforts. A large amount of education had been diffused among savage people. Numbers of schools had been established in Western Africa, the Bible had been translated into the language of the people, and diffused among them; so that, if nothing else had been done, in those two respects valuable returns had been received for the money expended. But taking a larger view of the subject of missionary efforts, it would be found that, in connection with education alone, hundreds of thousands of once savage children had received education. They had been taught to read and write and cipher, and had been rendered capable of discharging many duties that they would otherwise have been totally unfitted for. The efforts of the missionaries had also been of great advantage in aiding the abolition of slavery. They had been told by Captain Burton that slaves are happier than servants are in this country. He was prepared to admit that in the slave States of America the slaves are as well off as the greater part of the labouring population in Ireland, and even in some parts of England. But would it be said that a man who could be bartered by one master to another without his consent, was better than a servant? The slaves could not be taught to read; their masters might separate them from their families, and send them to different parts of the country, regarding them merely as chattels; a white man might murder any slave with impunity provided no other white man was present to give evidence. The condition of servants in this country could not be compared to such a state as that; and he regarded slavery as the greatest abomination under heaven. It had been objected to the missionaries that they were idle, and did no kind of manual labour; but it should be borne in mind that white men could not work on the western coast of Africa. From his own experience he could affirm, that among many of the converted Christian negroes, there existed deep feeling and genuine piety. In Washington he had heard a black man preach an admirable sermon. On another occasion, he was present at a meeting at which a black man presided, who conducted the proceedings with as much propriety as any white man could have done. He also heard a black man address a public meeting and make an admirable speech. He adduced these as instances

of negro civilisation and Christianity. Another case he mentioned was that of a negro, whom he had once heard speak very effectively at a public meeting in this country. He told how he recollected having been sold to a slave dealer, and put on board a slaver which was afterwards captured by a British man-of-war; how he was taken to Sierra Leone, where he was taken by the hand by the missionaries, who educated him and put him to business; how he embraced Christianity, commenced business for himself, and got on until he became a successful merchant in Free Town; and he (Mr. McArthur) believed he was an honest Christian man. It had been adduced as a reproach to the converted negroes, that they had been heard singing hymns when intoxicated; but the same reproach might apply to some Englishmen, for he knew of one who appeared to be very religious when he was tipsy, but was far from being so at other times. With regard to the alleged fitness of Mohammedanism to the negro on account of its simplicity, it was, indeed, simple enough, for it seemed to consist in saying that "Allah is God and Mohammed is his prophet." It had been said that many of the negroes who had been educated in the schools could read no other book but the Bible. That assertion was very extraordinary, for he conceived that a child who was able to read the Bible would have little difficulty in reading any other book in the same language. He contended that Christian missions, independently of their direct object, had done a great deal for the extension of geographical knowledge, and if they had done no other service they had effected much good in that respect. They had also been of great service to the literature of this country. The statistics of missions shewed that nearly three hundred volumes had been written by missionaries, or upon the subject of missions, and that they contained a large amount of valuable information. With respect to the alleged prevalence of gonorrhœa and syphilis at Sierra Leone, he could understand how that could be the case, from what had occurred at the Sandwich Islands from intercourse with the traders. It could not be attributed to the Christian missionaries; but it had been caused by the heathen Christians, who introduced the vices of civilisation among the natives. Lord Stanley had said, on the occasion of the dinner to Captain Burton, that some persons appeared to be disgusted with a new idea and could not receive it; he (Mr. McArthur) thought the value of an idea did not depend so much upon its being new, as upon whether it was good or bad; if it were bad they had better be without it, but if good, then they should gladly receive and endeavour to act upon it. It had been said that one cause of the non-success of Christian missions was the difference of opinion on religious matters among the missionaries, and there could be no doubt that that was a great hindrance to the efforts of Christian missions. Captain Burton said he blushed for the honour of our nation; but he (Mr. McArthur) blushed for the honour of Christianity to find any one stand up for Mohammedanism in opposition to the Christian faith.

Captain BURTON, interrupting Mr. McArthur said, "This is personal."

The PRESIDENT observed that it was competent for any person in

the meetings of that society to advocate any religious opinion he thought proper without being personally attacked.

Mr. McARTHUR, in continuation, said he made the remark because Captain Burton avowed himself as the defender of the opinions expressed in Mr. Reade's paper. He should be sorry to use abusive language, but when a gentleman chooses to use such weapons against others he should not object if the same weapons were employed against himself. It had been said that the reports of the missionaries could only be attributed either to ignorance or to attempts to deceive, and that the missionary societies were supported by a few thousand ignorant people in this country. Now the fact is, that these societies are supported, not by a few thousands only, but by millions, of the wealthy and of the poor, who give their money liberally in support of those objects. As to the charge of ignorance, many among them were of the highest rank, and held high positions, politically, commercially, and socially, in the literary world, and as men of science. Enthusiasm he did not consider a term of reproach. When enthusiasm in the pursuit of other objects was praised and admired, why should it be called a crime when applied to the diffusion of Christianity by missionary efforts? The broad question was, what had been the effect of missions throughout the world and the spread of Christianity? and in answer to that question let them compare what Christianity has done for this country, and what Mohammedanism has done for those countries in which it is believed. What Christianity has done for this country it might do for the world at large, and though as a matter of credibility of evidence he was bound to respect the statements that had been made in that meeting, he was also bound to respect the evidence of the many others who state exactly the opposite, and who represented missionary efforts to have been very successful in obtaining genuine converts to Christianity in all parts of the world.

Mr. R. B. N. WALKER observed that the preceding speaker had referred to the returns that had been received from the large expenditure of life and money on the west coast of Africa; but the experience of twenty-three years residence at Gaboon enabled him to say, that during the whole of that period there had not been the salvation of a single soul by missionary efforts. The missionaries themselves admitted the same. As to the abolition of polygamy and slavery in West Africa, he knew that there was a missionary organ published at Abeokuta, in which both polygamy and slavery were advocated. With respect to the alleged demoralisation of the negroes, caused by traders, to a certain extent that was true; but though the Africans were very quick in acquiring the vices of civilisation, they were very slow in acquiring its virtues. The less that was said about the observance of the sabbath by the so-called converted negroes the better. It might, indeed, be said that if the sabbath was as well observed in Africa as it is in Glasgow, the blacks were in a very poor way, for Sunday afternoon in that town is given up to drunkenness. He considered that the practice of polygamy in Africa was conducive to chastity, and that it should not be abolished. The practice was advocated by

the women, and in the Gaboon country the number of males unmarried did not predominate over the females. From his knowledge of that country he could say that Christianity had retrograded. A few years ago there were several converts, and one place was called Jesus Christ Town, but every one had gone back to paganism and became pagans, thieves, prostitutes, and worse.

Mr. D. W. NASH said, that in considering this question they should take a general view of the effects of missionary efforts and endeavour to ascertain whether, as had been asserted by Mr. Reade, the negroes were morally and intellectually worse than they would have been if there had been no Christian missions in Africa. He did not think it necessary to have been in Africa to offer an opinion on that question, notwithstanding Captain Burton and other speakers had attached importance to it, and regarded it as an objection to Mr. Owen's paper that he had not been in the country. If, for instance, the question of the demoralisation of a large portion of the population of London were discussed, would it be necessary to have been into all the worst parts of London before giving an opinion, for the judgment might be determined by the facts obtained from others. He (Mr. Nash) had not been in West Africa, but he did not therefore consider himself unable to give an opinion where so wide a question as the advantages or disadvantages of missionary efforts was brought forward. What had been the conduct of the native Africans after those efforts had been made? Many persons were employed to convert them, and to give an account of what had been the result. Many societies of the kind had been formed in every Christian country in the world, who had sent missionaries among all savage nations. There were many individuals who devoted themselves and their money to carry out the view that it is desirable to plant Christianity in savage lands, and who believe that it has produced great advantages. Now, who were the men that had acted in that manner? They were some of the best, the wisest, and the most intelligent of all Christian men. In the lists of subscribers to those institutions were to be found that class of men who were earnest and honest in prosecuting their object. That being so, what a gigantic imposture must the reports of such societies be, if what Captain Burton, Mr. Reade, and Mr. Harris had said be true; and it could only be supposed that those gentlemen had come in contact with false examples of negro converts. Was it to be believed that all those societies which had been going on for so long a time, and which had cost so much money, were altogether impostures? In West Africa, for instance, about which no mistake could be made, for the circumstances were well known to thousands of persons in this country. Those persons were perfectly well acquainted with what had been done, and yet it was to be supposed that they subscribed their money freely to carry out a system of fraud and imposture with which they must be acquainted! After all, it did not appear that there were many examples of backsliders who were worse than they were before, and those examples were obtained by traders, who were likely to come among the worst specimens. As to the capacity of negroes, and the allegation

that the growth of their intellect is stopped after a certain age, that was not the question they had then to consider. If history taught by example, it showed that Christianity has supplanted heathenism over a large portion of the globe; that it has bettered the condition of man, and placed him in a position fitting to his superiority over every other creature in animated nature. That had been the effect of Christianity as opposed to paganism among many savage nations, and why should it not apply to Africa and the negro? He thought there was abundant evidence that the negro has been bettered by missionary efforts, morally, intellectually, and religiously. He hoped the society would pause before it decried the correctness of the valuable evidence which missionary societies had collected of the improvement of savage nations by their efforts, and before they decided a question of such great importance, not only to anthropological science, but to the social condition of man.

The PRESIDENT said it would be impossible to finish the discussion that evening, but before the meeting adjourned he would call on Mr. Carter Blake to read a letter which had been received from Mr. Winwood Reade, who was unable to attend.

The following letter was then read:—

Southampton, March 18, 1865.

MY DEAR SIR,—Before leaving England, I write to express to you the regret which I feel in being unable to attend the reading of Dr. Colenso's paper on Missionary Efforts among Savages. Not only am I interested in the question; I admire the man. The Bishop of Natal is the forerunner of a race of churchmen whom we who are young may hope to see plentiful among us: he is the apostle of free and honest thought; he is striving to liberate the clergy from those chains which shackled even laymen but a short time ago; he is the Martin Luther of a new reformation; if sometimes mistaken, he is always conscientious; and he has stood up bravely against the religious ruffianism of the day, and endured that species of martyrdom which the age still tolerates, but which it will soon forbid. I mean malevolent abuse, and attempted robbery of his see.

I think, sir, that you do well to allow such questions as that of missions among savages to be discussed before the Anthropological Society; such discussions elicit indirectly most important facts relating to the minds and manners of savage nations; and they also directly afford us information upon a most interesting question in the science of ethnology, viz., the influence of civilised races upon those which are uncivilised.

The efforts of missionaries among savages afford materials for science. There can be no doubt of that. It is for this reason that we consent to examine them. But I maintain that as efforts of philanthropy they are quite useless; and indeed that they are injurious, because they rob our own wretched paupers of that sympathy and of that money which justly belong to them.

However, as missions will certainly be continued for many years, it is the duty of the traveller to point out their most flagrant errors. A mere handful of men will never be able to christianise a continent,

unless the religion which they impart is of such a character that the natives can proselytise among themselves. This is not the case with Christianity. However, these men may to a certain extent improve those natives with whom they mingle, if they be, in the first place, men of high moral character; and, in the second place, if they possess sufficient wisdom and knowledge of human nature to go to work in the right way.

But, unhappily, missionaries are frequently bad, and almost always foolish men. I should suggest, in the first place, to those who send them out, that they should display a little more care in selecting persons for this office. Let them study the system which is pursued in the Presbyterian missions in America; and, perhaps, they may succeed in sending out such men as Mr. Walker of Gaboon, and Mr. Mackay of Corisco. They should also advise their missionaries to attach more importance to deeds than to words. Savages are generally refined hypocrites. When it suits their own purposes, they can ape holiness, and quote scripture with all the skill of a Tartuffe. The missionaries should discourage their pseudo-converts from expressing pious sentiments, unless after close examination their practical lives be found to be equally unimpeachable. They should recollect that there is a denunciation in the New Testament against hypocrites, and should quote it now and then.

Also, they should not weaken their influence by making rabid war against certain customs which are called *fetish*, which the natives are loth to part with, and which are innocent in themselves. A clergyman in England would be laughed at if he preached a sermon against the custom of hanging mistletoe in houses at Christmas; yet that custom is quite as heathenish as those which horrify missionaries abroad. They should also avoid all controversial points; they should conceal from the savage the degrading fact that in times past Christians burnt each other by way of settling different readings of a text; and that in the present day the same hatred burns, though the fires have gone out.

Finally, they should not attempt to interfere with the "customs of the country," and only endeavour to check those abuses which may arise from them. Polygamy and domestic slavery should be countenanced. It is idle to combat with them. But it might be permitted to the missionary to limit the number of wives as Mohammed did, and like Mohammed to enjoin that the slaves be treated kindly.

By pursuing such a line of conduct, the missionary might then gain real influence in the village where he happens to dwell. He might then be able to check vice and crime; to make his parishioners more honest, more sober, and more truthful than they would otherwise be; and he would, at least, earn the admiration of his fellow-countrymen instead of their contempt.

Yours obediently,

W. WINWOOD READE.

James Hunt, Esq., *President of the Anthropological Society of London.*

The adjournment of the discussion was here moved by Mr. G. DIBLEY, seconded by Dr. CHAENOCK, and carried unanimously.

The PRESIDENT announced that the Bishop of Natal would read

his promised paper on missionary work in Africa on the 16th of May, and they should then be in a position to deal more completely with the subject under discussion. Numerous applications had been sent for admission to the meeting on that occasion, and negotiations had consequently been entered into for the purpose of obtaining a larger room for that evening.

The meeting then adjourned.

MAY 2ND, 1865.

THE PRESIDENT, DR. JAMES HUNT, IN THE CHAIR.

THE minutes of the previous meeting were read and confirmed.

The following Fellows were announced to have been elected:—George Hill, Esq.; Samuel Higgs, Esq., F.G.S., Secretary to the Royal Geological Society of Cornwall, Penzance; G. W. Smith, Esq.; Dr. Hyacinthe Rónay, Membre de l'Académie Royale de Pesth; Rev. W. Arthur, M.R.A.S., F.E.S., Glendun, East Acton; George C. Joad, Esq., Patching, Arundel; Captain W. D. Carey, R.A., Shoeburyness; D. G. F. Macdonald, Esq., C.E., F.R.S.L., F.R.G.S.; James Wilson, Esq., 23, Ryder Street, W.; Rev. W. B. Boyce, 3, Angel Terrace, Brixton; H. R. Twyford, late Captain 36th Regiment, Junior United Service Club, London; H. Duckworth, Esq., F.R.G.S., 5, Cook Street, Liverpool; W. M. Ord, Esq., Brixton Hill.

The following Honorary Fellows have been elected:—Prof. Max Müller, Oxford; Prof. Nilsson, Stockholm; Prof. Gonzales Velasco, Madrid; E. G. Squier, Esq., New York.

Local Secretary abroad:—E. H. Harbour, Esq., B.A., local Secretary for Amoy, China.

The PRESIDENT stated that information had been received with much pleasure by the Council, announcing the formation of an Anthropological Society at New York. The Council had determined to send them all the publications of the London society. He congratulated the meeting on the evidence which this new society afforded of the extension of anthropological science throughout the world. The President then called on Mr. Dibley, who had moved the adjournment of the discussion on the previous meeting, to resume it. He expressed a hope that gentlemen would be brief.

Mr. MEYER HARRIS said he wished to call attention to the manner in which his remarks had been misrepresented by the press, and was proceeding to make some comments, when

The PRESIDENT interrupted him, and said that he must seek redress elsewhere, as the Society took no cognisance of any remarks made by the press.

Mr. DIBLEY* said: The subject under consideration requires calm and unprejudiced examination, so that evidence may be elicited which shall either tend to a complete reformation of the system introduced

* Printed in a condensed form from Mr. Dibley's MS.—ED. J. A. S. L.