

The Gold Coast Leader.

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THE GOLD COAST LEADER.

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A weekly journal devoted to the interest and welfare of the Country and Race.

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(Payable in advance.)

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Head Master, Mr. J. Leslie Mayna

Assisted by Mr. W. Jabez Halm and others.

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GENERAL NEWS.

The Rev. A. T. K. Bartrop, the General Superintendent of the Wesleyan Mission arrived from England by the *Karima* on last Friday.

Mr. Barbour James we understand also landed off her at Sekondi for Tarkwa his new station.

Mr. Casely Hayford visited the Grammar School on Monday last, and gave a very instructive address on the small but powerful words, *I will, I must, I can.*

We understand Mr. Bartrop came out with another Sister—Mable Robinson—who relieves Sister McVickers who goes away for her furlough and another young man Rev. A. T. Jubbs who may take up Mr. Russell's work (School Inspector) for the present.

A Reader reminds us that Mr. Sarbah's correspondence to an English contemporary was not read to the Omanhin and the Town at his request, he simply sent a copy to Mr. Brown as President of the Aborigines Society who thought it should be read to them to remove the erroneous impression they have had on his attitude on the Town Councils Ordinance as being applied to this Town.

In view of the rumour that the "Elders" are not co-operating with the Omanhin against the application of the Town Councils Ordinance to this Town, the Executive of the Aborigines Society has written assuring him of their co-operation, and that they are at one with him in his efforts for the repealing of the iniquitous Ordinance.

Mr. Casely Hayford left yesterday morning for Sekondi, the other members of the Deputation to follow next week.

AXIM

(FROM OUR CORRESPONDENT.)

On Saturday the 23rd inst. by a.s. "Jubba" a deputation from both the Omanhin and the Aborigines Society left for Cape Coast to meet the Society of Cape Coast on the matter of the Town Councils Ordinance.

The September Assizes (criminal) having been closed Mr. Justice Percell left for England on the usual furlough by the a.s. "Sokoto" on the 28th inst.

Mr. Justice Penington arrived by the a.s. *Karima* on the 29th inst. to relieve Mr. Justice Percell, we give him a cordial welcome.

SEKONDI.

(FROM OUR CORRESPONDENT.)

October 1.
Among the passengers by the *Karima* last Friday were Messrs. Mr. Humphreys, Sydney Williams M. A., Barber James and Rev. Metcalf. Lawyer Addo also arrived by the same steamer from Axim. Mr. Humphreys is out for the Atrasi Mines, Mr. Barber James proceeds to Tarkwa to-morrow as District Postmaster. Rev. Metcalf relieves Mr. Rigall who is stationed at Kumasi.

In reference to the mysterious disappearance of some persons at the neighbourhood of Esikakia and the Chama Road, Mr. Lawson has since our report received an intimation that both his wife and child are safe at Kwitta, the girl Nana (Miss Annan) has also been discovered in the room of one Waters Andoh—son of the late Chief Andoh—where she has been confined all the time. The two ruffians from Kfa charged with waylaying a traveller were discharged at trial by D. C. Bellwell, there being no sufficient evidence for prosecution.

A Wangara highwayman was brought to town at 3 o'clock last Sunday evening bound hand and foot; he was fished out of his secret abode by a band of Intercarban natives while two of his cannibal folks were away on plundering business. This criminal is suspected as being an accomplice in the murder of a policeman on the Chama Road.

At the time of writing a report had reached the police that two Wangaras (freebooters) have stabbed a certain young fellow, and a man and a woman robbed of others' belongings as a means of life sparing. It might be possible that the pair of villains losing its comrade, has taken this course to revenge.

Rev. Attoh-Ahuma was entertained at tea last

week by the Sekondi Reading Club, at T. H. Sam's. After the treat the lectures left for Cape Coast by the "Bakana."

JUDICIAL.

On Thursday evening the 28th ult. Mr. Henry R. Amonoo of McLaren Bros. & Co. was arrested on orders from the Transport Office and fined £10 for contempt. He was arraigned the next morning before the same officer in connection with some labourers' wages, and was fined £20 in supplement to £44 odd—the amount of pay due to the labourers. His warrant was signed by Mr. F. W. Migeod, J.P. who dictated the punishment as 3 months imprisonment in default of payment.

Mr. Bedwell has been sick—consequently Court is now held at his bungalow.

APPAM.

(FROM A CORRESPONDENT.)

Sept. 30.

By the s. s. "Accra" on the 29th August last arrived from Chama Mr. Bilson, who is now acting as Agent for Messrs Swanzy here in place of Mr. Jonah transferred to Mumford. We extend to him a hearty welcome.

On the 10th. instant Akomasie the native festival was commenced, the Chief having obtained one month's pass for the occasion. The town was lively every day. On the following day 11th. a riot broke out between certain two sets of drummers (each from the two companies respectively) which led to a scuffle.

Had it not been for the efforts of the Officer-in-charge of Customs whose attention was drawn to same by a friend, and who stepped in without a moment's hesitation to disperse them, assisted by his constable, certain people and the Minister here, fatal results might have ensued. The matter was, however, reported to Winneba and about 5 constables arrived the very afternoon when some of the principal men numbering 22 were arrested and taken down handcuffed. The case was tried before the D. C. on the 16th, two of them alleged to have been drunk and behaved violently were fined 5/- each and the others discharged with caution from the fact that strong and false statements were given by the witnesses.

During the absence of the Minister from town to the bush on inspection Mr. Bilson occupied the pulpit, and delivered an instructive and eloquent sermon to a crowded congregation, on Sunday last the 24th. instant.

The School here had its examination for the year a few weeks ago and most of the scholars tried to pass. In the Sixth standard special mention must be made of Master Hinson who passed successfully and was recommended by the H. M. Inspector of Schools. He is to be congratulated.

EDITORIAL NOTES.

Prince Brew's open Letter to the Aborigines Society which we published a few weeks ago and which was also published by our local contemporary last week contains one or two passages to which we would draw the attention of our readers this week. That letter speaks for itself and it needs no comment from us. We only hope that it would have a careful perusal at the hands not only of the members of the Society but every body, young and old, whose love of the country does not only end in talking, or a show to serve a purpose.

"The Crown Colony System as it obtains on the Gold Coast," says the Prince, "gives us no right of representation in the Legislative Council; and although the Governor may recommend for appointment to it three or four native gentlemen as unofficial members . . . yet under the present constitution they are the Governor's nominees, and not our representatives . . . Herein lies the distinction and the difficulty of the position in which these men are placed in the Council. We have harped upon this subject for years; and instead of our working strenuously to get this evil remedied and to obtain a better form of Government, we sit quietly down under it, and then complain that the Government passes harsh laws and measures which are oppressive to us, and which take no notice of our ancient institutions . . ."

"THIS IS THE ROOT-EVIL OF ALL OUR TROUBLES," and where is the intelligent native, who has not realized this? But the question is, what are we doing to have this evil remedied, for whatever may be dictated by the Colonial Office Regulations, which may give us such a Legislature, for this Protectorate the evil can be remedied. We have only to make a move in the matter: we know, we have only to ask and it shall be given unto us, and it should be remembered and clearly understood that there is no sedition, no disloyalty in this, and no one knows this better than those to whom we are to make the request. It is to the Guardians of the British Constitution—that Constitution whose fame is in the ends of the World for fair-play, justice and equity,

irrespective of colour or creed, though in the hands of some unscrupulous persons "at home and abroad," it may be soiled. But we may safely reckon upon being heard at the tribunal of the British Public even though here also some machinery may be set at work to our detriment, but Truth always prevails. It being so, why may not our Aborigines Society, the mouthpiece of the Amanhin and People of this country have it on their Agenda, and if there is no possibility of doing anything is it not high time, we held our peace and stopped "croaking"?

Referring to the recent *Leader* case, the Prince rightly shows that life, honour, and liberty are not safe under such a constitution, nor do we need more proofs to make us wake up to such a fact. It seems to us, as we said some time ago, that *Public men* we have and in abundance too, but we woefully lack *PUBLIC-SPIRITED MEN*. Here and there, we seem to spot the men who can take up such public matters, they can, but they will not, for fear of offending the Authorities. Offending the Government for asking for what are their inherent rights, for doing that which brings them no personal benefit, for giving their patriotic feelings a more practical turn, for serving their country with a single eye? How can they best show their faithfulness to the Fatherland and loyalty to the Throne? If these things are so, then there is something radically wrong.

No one knows that they are wrong in this thinking than the members of the governing body themselves. They know better, they know what it is in their country, and if they make the mistake "to regard frank and fearless criticism of the action of the Government or its officials as hostile and seditious, instead of welcoming the exposure of wrong doing or the fairly-called-for criticisms of its acts" some even putting personal constructions on many a criticism, which lead them to do some unnatural and unfeeling things, it is so because of what some of ourselves cruelly suggest to them (and human nature is the same all over the world) with what objects known to themselves. This is our own—our ruin. After all the whiteman in the country may be blamed less, the nigger is the mischief doer, to put it as mildly as we can. The desire to benefit one's self and his own and to pull down one another is one of the principal factors for the present state of affairs in the country, and until we let *PERSONALITY* give room for the *COUNTRY*, we shall make little or no progress. Remember what the Fathers did before us.

And so, seeing that "Divide and govern" is the policy that is being pursued among us, let us ever have before us, "Unity of action, and unity of purpose." Says the Prince, "Combine, unite, sink all differences; oppose by all constitutional methods the infliction of all unjust laws; be loyal to our Sovereign King; and the day will come when all efforts to oppress or suppress our race will break against our concentrated action as the rolling waves are dashed to pieces on the rocks that gird our native shore." We must not forget, that "Heaven helps those who help themselves" and what is worth doing is worth doing well. Let us act then, act honestly, constitutionally, and loyally, and if in so doing, since we are thousands and thousands of miles away from the seat of unalloyed Justice, we become marked out, for all sorts of things and names then remember, *Dulce et decorum est pro patria mori*.

Here is a splendid opportunity for our young people to make themselves fairly acquainted with our National Institutions. Mr. Casely Hayford having been approached by the Principal of the Grammar School, Cape Coast, has kindly consented to let go his *Gold Coast Native Institutions* which is sold at 12/6, at 5/6 ONLY for the Schools so that it may be within the reach of the children. Any Master in the Protectorate wishing to have copies for his School, can apply to the Principal of the School for same.

TO CORRESPONDENTS.

Intelligent correspondence on matters of interest touching the welfare of the Country is invited.

Anonymous letters will not be attended to, or returned. A *non-de-plume* or initials should be given if it is desired that the real name shall not appear in the paper. Name and address must accompany all communications as a guarantee of good faith.

Communications must reach the Office not later than Wednesday.

Rejected communications cannot be returned.

Communications to which replies may be expected must be accompanied with Stamps.

The Gold Coast Leader.

CAPE COAST, OCT. 7, 1905.

"NEVER DESPAIR"

ANYWHERE you turn now you are met with the

doleful cry from young and old, rich and poor alike; that "living is hard," as we say, *Widzi aye dzin*. Every day things are getting harder and harder. Several persons who a few years ago were in employment, some of them with very good berths, are now thrown out of work, and even those who find themselves in some employment or other, are nearly as bad as if they were out of work. Petty traders and hawkers find it very hard to sell anything. Storekeepers fare no better, if not worse and those who used to make on the average hundred pounds in a week, can now hardly make hundred pence in a month. This is no exaggeration; this is what 'our' World is coming to, and one scarcely sees any signs of a change for the better. From year to year the hardness of living grows, and what will be the end of it all only Father time can declare. No one can observe these things without heaving a deep sigh for the future of the Country. No one can see these things without realizing the fact, that a destructive blow in some way or other has been dealt to the affairs of this Country; that a new force unknown to the existing state of things with which the People have for years been acquainted has come in, working more for those who introduced it, than for them. No one will question the fact that we are faced with a new order of things other than what was known to those before us. These are facts which those who may ostrich-like hide their heads in the sand, can never escape the effect.

We do not propose going into all the causes that go to precipitate the Country into the ruin that faces it. We only draw the Reader's attention to the fact that there is 'something' at work which he will do well to take in, and to begin to think, if he has not done so already how best to combat with it. On the dullness of Trade, on the new policy introduced into our commercial world, on the endeavours to cut off the Coast Towns from trading connection with the Hinterland, on the efforts to make our living as hard as it can be for us—on all these things and more, we have never ceased to warn our People, and what has come of it all? So far, nothing, and we keep complaining. We have piped unto you but you would not dance, why complaining then? We have thought best to go deeply into European mode of doing things and living, and we find ourselves now the victims of the reaction, what is the way open to us then? This rude awakening should have a salutary effect on us or else let us take to our fate without any demur. *TIMES CHANGE AND WE CHANGE IN THEM*, so that after all, notwithstanding all that has happened, in spite of the ruin that stirs us in the face, *NATURE* having planted us in this part of the World, the Evil prevailing in the Land may yet turn out to our Good, if we can only LIVE and not simply EXIST.

THE ANGEL OF PEACE.

(BY A BANKER.)

After holding away for more than eighteen months—months of horror, months of gruesome, corroding sufferings and of gnawing heartache and lamentation—the dread, grim-visaged spectre of war has at length happily winged his flight to those nether regions of darkness and of woe whence he came forth, and the bright angel of peace now stretches her silvery wings over those vast levies of fierce combatants. Now are their spears changed into pruning hooks and their swords into ploughshares; now those mighty, deadly weapons, instead of discharging their death-dealing bolts into the serried ranks of the enemy, overwhelming huge masses in destruction as though a discharge of hot thunderbolts from high heaven had been launched against them, now helix forth in resounding tones a hoarse acclaim in honour of peace; and those who the day before were flying at each other's throats in deadly conflict, each in a wild paroxysm of rage and fury engaged in a frenzied life and death struggle with the foe, now sink their animosity deep down in oblivion, and offer each to the other, the hand of friendship and esteem.

Aye, but while that livid angel of death was hovering over those stricken fields, or was flapping his ink-black wings over the wild ocean where those capulous incompetents were fleeing, madly panic struck, before their valourous, splendid conquerors, who with their well aimed missiles were sinking their mailed vessels, one after the other, right down to the dark chambers of the deep, what scenes of fiery horror, what spectacles of diabolical, tormenting agony, and of writhing torture and pain

were continuously being enacted. And, too, not only on those sanguinary fields and on that incarnadined ocean did human misery and anguish hold sway. For hundreds of thousands of widows bereft of their loved helpmeet, or of mothers whose sons were struck down, or of maidens left to mourn the loss of those to whom they had plighted their troth, and who had joyfully looked forward down the long vista of life in the hope of a halcyon, blithesome destiny hand in hand with those who had claimed their young hearts—all these were crushed down with a gnawing, corroding grief, a grief so piteous and so woeful that even time itself, with its all-healing hand, will oft-times scarce staunch or anbul.

But now, peace is assured, the angry combatants no longer go forth to slaughter and to destroy; no more wives, and mothers, and maidens will be left desolate and disconsolate, and the valiant conquerors no longer fear that their hearths and homes will be destroyed by a cruel and sanguinary foe.

But there are multitudes who cry Peace, when there is no peace; who fatuously think they can attain an inheritance in the Paradise of God in their own way, which they consider more sensible than the only way indicated by the Word of God, viz., by coming to Him Who is the Way, the Truth, and the Life, and Who suffered, the Just for the unjust. But if they resolutely will not do so, they will inevitably find those gates of Paradise barred by a flaming sword.

OUR PRISON SYSTEM: IS IT A FAILURE?

BY SERIOUS.

"RESCUE THE PERISHING—HELP FOR THE DYING?"

If I remember rightly Blackstone in his commentaries on the Laws of England speaks of punishment as being a remedial agency, whether I am right or not it must be quite plain that punishment to be of any use must be remedial, for any punishment that has not this aim is but cruelty and nothing else. Knowing how hard it is to come by special informations in this country as is instanced by the Accra Town Council refusing information (which ought to be public property) to the "Leader" as to its constitution &c. and being ignorant of what other way one is to come by such informations I shall content myself with Informations gathered from persons who have come out of these prisons and others who have had something to do with them, in the hope that any person who may be better informed would take up this all-important question. If when a man is sick physically he is taken to the hospital and there receives the best of attentions and medical aid, it is but reasonable to expect that when a man commits a breach of the law which is but another term for being sick morally he should receive the best of Religious or moral instructions and be placed in circumstances favourable to the formation of good character. But such is it the case that anyone who expects to find in the system as existing at present a means of reformation must be greatly and sorely disappointed. In not one of our scores of prisons in the Protectorate is there a Resident Chaplain or an officer whose special business it is to look after the morals of the prisoners (I stand to correction in this). It is true that on Sundays the several prisons are visited by ministers or their substitutes; but what do these men care? Nothing worth mentioning. They simply pray with them and preach to them and then make their exit. Perhaps they do this twice in the day and for the rest of the week these prisoners are left to themselves, what good do you think will come out of this? Perhaps in a country where the majority are christians this sort of a mock-service would do some good—which I very much doubt. But in a country as this consisting of Christians, Mohamedans, Fetish worshippers, Atheists, and Pagans generally imagining that all these sects would be represented in a greater or lesser degree in the prison what a foolish thing this hurried-service does at once appear. Add to this that the Gaoler may be a Mohamedan or an Atheist and you stand the chance of letting out of your walls men in a worse state than they were before. Again add to this the make-believe idea that ours is a christian Government, and—wonders in the land of Ham!

The Judge prays on condemning a murderer "And may the Lord have mercy upon your soul" and the man is taken away; now if the man had all his life been an idolater and a veteran sinner what chance has the minister who may be as repulsive to the criminal as he is to the minister and who attends but a few minutes a day to his spiritual needs and leaves no tracts—what chance I repeat has he of leading the criminal to the mercy-seat? But I am digressing. According to the Law as obtains on the Gold Coast, boys of every tender age are sent to prison for committing or performing certain preliminary operations with intent to commit what the Law considers offences but what to their untutored, minds are nothing really. Put these boys who are in their formative years into prisons together with men at once un-

disciplined, hard, stern, and desperately wicked and (as our young Esquires approve of) keep them there for periods extending to seven, ten, or even fourteen years at a stretch, with the sort of religious attention above indicated and then expect that when these people come out of prison they would be able to remain for long out side the walls.

Salt is good but if the salt has lost its savour wherewith shall it be seasoned?

(To be continued.)

EXTRACTS FROM THE REPORT OF THE SELECT COMMITTEE ON AFRICA, (WESTERN COAST,) 1865.

Mr. Henry Barnes, Examined.

5730. Chairman] you are a merchant on the Gold Coast?—I am.

5731. You are a native of that country?—Yes.

5733. How far into the interior do you carry your trade?—We never send up into the interior, but they come down to us at Cape Coast to buy goods.

5743. You think there was more peace in Governor Maclean's time than there has been since, do you?—Yes we have had better days.

5744. How do you account for there being greater peace in Governor Maclean's time?—He understood the people better; he settled things quietly with them, and the people also loved him.

5745. You think that the English Governors since his time have not understood the natives so well as he understood them, do you?—That is what I think.

5750. Do you think that it would be better if the English did not attempt to set a fugitive slave free?—Will you excuse me answering that question?

5751. Was it the case, that not only trade was better in Governor Maclean's time, but that there was more done in the way of opening up the country by roads and improvements than has been done since?—Yes. Governor Maclean ordered the people themselves to make the roads; he would send word to them, and they would clear the road directly; the roads are kept open from Cape Coast Castle to the river Prah.

5752. Who paid for the making of the roads?—I believe Governor Maclean paid for part of it, but they were made by them for nothing if the Governor sent them a gallon of rum, or two gallons of rum with a soldier.

5753. Did he pay for them by a tax upon the people?—I do not know.

5754. Do you recollect the pole tax?—Yes.

5755. Was that for the purpose of making roads?—It was not in Governor Maclean's time, it was in Governor Hill's time; it was for the purpose of doing all sorts of things which the English could do for their good.

5759. Do you think that the making of roads is a very important thing for the Gold Coast?—I do.

5760. Why do you think so?—Because even the natives themselves should make their own roads and roads are always good everywhere.

5799. You think that to have a good Governor is the principal thing?—Yes, I do.

5812. What you want is a good Governor?—Yes. We want a good Governor and plenty of good roads.

5813. A governor who understands the people, and who would be willing to make roads?—Yes; but not without a little expense, perhaps.

COMMENDA.

THE PEOPLE AND THE DUTCH FLAG.

Continued from No. 170 of Sept. 23, 1905.

For the invasion of Kusi-Krome, fresh native troops were requisitioned for. These arrived; but for some unexplained reason, returned to Elmina without participating in the invasion of Kusi-Krome. It was afterwards reported by the captives that the return of the troops was due to subsistence. That the troops asked to be subsisted by the Dutch Authorities and the latter in answer told them to count their number to know how much was due to them, but the request did not seem satisfactory to them and therefore had to return.

Meantime preparations went on apace without the Commendas getting any intelligence of what was being got up against them.

Their scouts however continued to harass the enemy by firing on them occasionally and sending reports to the Elders. One evening, after the scouts had returned to Kusi-Krome and given their report, the booming of a cannon was heard and a ball whizzed past falling down unexploded. This was followed by another and continued during the night, ceasing towards morning. Only a few of these balls or shells exploded—fortunately no one was hurt. The object of the bombardment was to frighten away the Commendas to lessen the fighting they would have to do the next morning. After the cessation of the shelling, the Commenda

being very anxious to learn what had occurred at the previous evening, to warrant the sudden bombardment for the first time since hostilities began, detailed hunters to the beach to ascertain the course of the incessant cannonading. It must be borne in mind however that on this particular occasion, the companies were scattered at the respective villages as they least expected the invasion of Kusi-Krome. As the scouts on whom they depended brought no intelligence to that effect the Elders themselves were not aware of what was about to happen. The scouts however hastened away—but instead of taking the main road as usual, and as luck would have it, they abandoned it and took a byway to prevent contact with the evening's scouts in case they had sent any that time. As they were appearing from a thick bush, unfortunately the Dutch troops first sighted them and one of them fired, the report of the gun took effect and one of the scouts fell dead. The scouts then saw the whole of the Dutch troops, composed of both black and white, in motion, on the main road leading to Kusi-Krome. They dispatched one of their post boys to report the discovery made to the Elders to concentrate the companies together to prevent being taken in by surprise. After the dispatch of the forerunner the rest of the scouts took the body away. When the Dutch found out that the report of their gun had taken effect and that the scouts had taken the body away to give the alarm, they doubled their march and commenced firing volley on the right and on the left of the road, leading to Kusi-Krome. The village of Kusi-Krome was stirred up to its depth when the news of the advance of the Dutch reached it. The report was in circulation and the handful of the scattered companies were being got together when the dead scout was brought in to confirm the report. At the sight of it the rage of the men present knew no bound, a feeling of resentment was foremost in their thoughts during the short period they were equipping for the attack. The scene that took place when the dead was brought in was indescribable—every man swore vengeance—messengers were hurried to the villages to hasten back the companies. The companies' drums then began tapping, calling for their respective members available to equip for the unexpected that was about to happen. It was during the equipment that the firing of the Dutch was heard coming nearer and nearer towards the direction of Kusi-Krome as their objective. The Commendas were scarcely ready when the Dutch appeared at the outskirts of the village. They hastened to meet them outside to prevent the fight taking place at the village. The battle began immediately the Commendas sang their war song and issued out of the village. It raged fiercely for sometime before assistance came.

While the combat was raging at Kusi-Krome, the firing was overheard outside the village at which the companies were; and before the messengers sent, reached some of them they had started for the seat of operation. By forced march, the first to reach the scene of action were the people from the village of Abransa. This village lies on the west of the village of Kusi-Krome—a distance of about an hour or more. When they heard firing in the direction of Kusi-Krome, they started for the spot. As they were issuing out of the village, the messengers sent by the Elders to convey the news met them, armed to the teeth in warlike formation. Hearing of the sudden invasion of Kusi-Krome by the combined Dutch forces, they sped away and arrived at the scene unperceived by the enemy. They saw a handful of Commendas facing them almost dispersed and the Dutch at the entrance of the village of Kusi-Krome endeavouring to clear their opponent in order to get fire to the houses. Seeing the state in which matters were, the Abransas at once formed themselves into fighting lines, and as many of them were good hunters, they took accurate aim and opened a deadly fire upon the combined Dutch forces. (The results of this concentration of fire were discovered after the fighting). When the Abransas ceased, and the Dutch discovered an attack from another direction, the latter at once wheeled round and facing the direction from whence proceeded the destructive fire, poured upon them a rain of bullets such as they had never experienced in any engagement—the result was that the Abransas fell back and were dispersing when one of their captains called Amo, also, held up the company whip, and by strenuous efforts and stimulation, succeeded in preventing them from retiring and to reoccupy the deserted positions then it was that a general engagement took place between a combination of Dutch forces and the Abransas. While the conflict lasted, the bulk of the Commendas were collected together at another village without participating in the engagement. At last the Abransas ran out of ammunition and clamoured for more: their captains went to the company not taking part in the fight, for powder and shots, but could not succeed and as there were none to be had for them, ultimately ceased firing. Taking advantage of the cessation of the Abransas firing, the Dutch pressed on and suc-

ceeded in defeating their opponents—entered Kusi-Krome—put fire to the houses and, without occupying the position gained, at once retired to the beach. The companies ordered for, were grouping together for a general attack in force when the firing ceased, and the flames of the burning village, seen ascending the air. At this stage, the impression was, that the Dutch were occupying Kusi-Krome; a twofold was therefore appointed and all the companies ordered to be there to discuss the situation and to adopt measures for clearing the Dutch out of the village of Kusi-Krome. Meantime hunters were dispatched to reconnoitre the positions to see if the Dutch were there. The hunters reaching Kusi-Krome were surprised to find the place entirely deserted, the Dutch having bolted away. Going through the fighting lines, they discovered a hole dug or receptacle in the ground in which was a pool of blood. It appears the dead were thrown into this, during the engagement. The hunters returned and informed the Elders and the companies of what discoveries they had made. The companies at once started in pursuit but the Dutch had almost fled when they left Kusi-Krome and could not be overtaken.

(To be continued)

THE BASEL MISSION CATECHIST AGAIN.

BY NEMO.

Lather to DeVio—"Most Reverend Father, Your Eminence cannot however, imagine that we Germans are ignorant of grammar: to be a treasure, and to acquire a treasure, are two very different things." —Diet at Augsburg.

I have read the reply to Nemo by Basel Mission Catechist and it is a pity that he wrote it.

With the exception of Watson and Inglis whose books I have not got I have carefully gone over the quotations or rather the misquotations of Mr. Catechist. I shall not however tackle Mr. Catechist on these quotations; if I did he would put in more Bible quotations. I shall therefore content myself with citing Authorities to corroborate my previous statements and to show at the same time that not one of the Catechist's principal statements and consequently the conclusion is correct. When our Saviour walked this earth and during his ministry he had several encounters with the Scribes and Pharisees and the learned sects of the day. These people either wanted to show that they knew more than the Son of God, or to get him into trouble with the Sanhedrim or the Political party, or to confound him. And in one of these encounters the question of Divorce was raised by the Pharisees.

Matt. 19. 3-9. gives the whole narrative verses 7 and 8, I quote here: "They say unto him, why did Moses then command to give a writing of divorce, and to put her away?"

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." (Italics mine).

If one wanted to understand properly what Christ meant by His answer, he would consult Authorities on "Divorce," and this we do here:

Rev. John Farrar in his "Biblical and Theological Dictionary" says, *inter alia* under heading "Divorce"—"The ancient Hebrews paid a stipulated price for the privilege of marrying; on this account they presumed that they had a right to exercise an arbitrary power over their wives, and to renounce or divorce them whenever they pleased. This state of things Moses perceived was not equitable as respected the wife, and was very often injurious to both parties. Finding himself, however, unable to overrule feelings and practices of long standing, he annexed to the original institution of marriage an admonition to this effect, that it would be less criminal for a man to desert his father and mother, than, without adequate cause, to desert his wife." Can Mr. Catechist still say that it was not that the ancient Hebrews paid a stipulated price for them and therefore considering them as their property (which is very natural) that the wives were not able to dissolve the Matrimonial alliance?

William Smith, D.C.L., L.L.D. in his "Concise Dictionary of the Bible" says, *inter alia* under heading "Law of Moses"—"(c) Nor is it less essential to remark the period of the History at which it was given. It marked and determined the transition of Israel from the condition of a tribe to that of a nation, and its definite assumption of a distinct position and office in the History of the world. (d) Yet, though new in its general conception, it was probably not *scholly* new in its materials. There must necessarily have been, before the Law, commandments and revelations of a fragmentary character, under which Israel had hitherto grown up. It is the peculiar mark of le-

gislative genius to mould by fundamental principles and animate by a higher inspiration, materials previously existing in a crude state. So far therefore as they were consistent with the objects of the Jewish law, the customs of Palestine and the laws of Egypt would doubtless be traceable in the Mosaic system. (e) In close connexion with and almost in consequence of this reference to antiquity we find an accommodation of the Law to the temper and circumstances of the Israelites, to which our Lord refers in the case of divorce (Matt. XIX. 7, 8.) as necessarily interfering with its absolute perfection. In many cases it rather should be said to guide and modify existing usages than actually to sanction them; and the ignorance of their existence may lead to a conception of its ordinances not only erroneous, but actually the reverse of the truth." Does Mr. Catechist not see also that the law as regards divorce existed before Moses, and that it was on account of the hardness of their hearts that he suffered them to continue that heathen practice? Moses cannot sufficiently thank Mr. Catechist for trying to vilify him in the eyes of men. Moses would have given his all if the people could only have been made to let go the practice which practice as to its being heathen we shall show from "Watson" later on.

But Christ makes mention of the Beginning. In my previous article I referred to the creation and Mr. Catechist it would appear did not understand me. Let us go there again. Christ says: "But from the beginning it was not so."

William Smith, D.C.L., L.L.D. in his "Student's Old Testament History" says *inter alia* under heading "The Creation"—"From these words, coupled with the circumstances attendant on the formation of the first woman, we may evolve the following principles:—(1) The unity of man and wife, as implied in her being formed out of man, and as expressed in the words one "flesh;" (2) the indissolubleness of the marriage bond, except on the strongest grounds; (3) Monogamy, as the original law of marriage, resulting from there having been but one original couple, as is forcibly expressed in the subsequent references to this passage by our Lord, and St. Paul; (4) the social equality of man and wife (italics mine), as implied in the terms *ish* and *ishah*, the one being the exact correlative of the other, as well as in the words "help meet for him;" (5) the subordination of the wife to the husband, consequent upon her subsequent formation (italics mine); and (6) the respective duties of man and wife, as implied in the words "help meet for him."

Robert P. Downes, L.L.D. in his book "Woman Her charm and Power" says *inter alia* when dealing with the "Relation of woman to man." Before considering further the subject of the charm and Power of woman, it is needful to determine, in some satisfactory way, her relation to man. Some speak of the mission and the rights of woman as if she were intended to stand apart from man and to be independent of him, while others assert so strongly the lordship of man as to convey the idea that woman is his inferior, and is intended to yield a weak and servile obedience to his stronger will. Both conceptions however, are false and misleading. The true relation between man and woman is one of equality in difference" (italics mine). Does poor Mr. Catechist not see now that his pet theory has crumbled to the dust? The equality question has been solved by Drs. Smith and Downes besides others.

I mentioned Watson; now let us go to him and hear what he has got to say. I do not know if this was the same Watson Mr. Catechist quoted but if he was then I say that he has greatly disappointed the Catechist assuming that he was rightly quoted. Be it as it may Watson deserves a fair hearing and we will give it him.

In volume 9. of "Watson's Works" page 79. Rev. Richard Watson says "Divorce, formerly permitted only in cases of adultery, became at length, a mere matter of caprice, and that both with Jews and Gentiles; and among the latter, adultery was chiefly interpreted as the violation of the marriage covenant by the wife only, or by the man with a married woman, thus leaving the husband a large licence of vicious indulgence. To whoredom, and similar vices, Lawgivers, Statesmen, Philosophers, and Moralists, gave the sanction of their opinions and their practice; which foul blot of ancient heathenism continues to this day to mark the morals of pagan countries." Then at the foot he adds *inter alia* "Callicratidas, the Pythagorean, tells the wife that she must bear with her husband's irregularities, since the law allows this to the man and not to the woman. Plutarch speaks to the same purpose in several places of his writings. On the other hand, some of the philosophers condemned adultery; and, in many places, it was punished in the woman with death, in the man with infamy. Still however, the same vacillation of judgment, and the same limitations of what they sometimes confess to be ancient rules and customs, may be observed throughout." (Italics mine). Now that I have attacked Mr. Catechist's main points I refuse to tackle him on his minor allegations, if I did I would be forced to speak

"daggers" and this was not my plea for entering into these discussions; this question however I am bound to put: the man who forces Moses to consider woman as "mere instruments of procreation" what respect has he for the fair sex excepting it be the kind of respect the Engineer has for his engine? Be it known to Catechist and all that I am not a polygamist nor have I ever advocated polygamy and that my doctrines on divorce far from being favourable to polygamy are opposed to it. I cannot however concisely of Catechist's doctrines as not favouring polygamy; for his statements "I agree that conjugal infidelity in the Husband is bad, but I see no scriptural authority for the wife to reject her husband on that account; that power was granted by the Mosaic law only to husbands "has been the chief strong hold of polygamists; say they, "Moses saw that it was impossible for a man to keep to one woman and that was why he commanded the woman to bear with her husbands irregularities."

I am not a minister nor a lay-preacher so that I need not be taken as feigning "crass ignorance" when I ask in earnest "Where is the licence to man to divorce his wife?" Mr. Catechist has failed to show me the licence, the Bible also has failed unless what Christ who is the fount of true humanitarianism from a "humanitarian point of view," allowed in cases of adultery (which if Farrar's statements in the Book above quoted under heading "Eve" that "the genus *homo* consists of man and woman. The woman is without the man, nor the man without the woman. Both are necessary to the idea of man." Be taken into account applies to either party) be taken as a licence. And now having succeeded in finding authorities to corroborate my statements and to show (1) that there is equality in difference between the man and the woman, and that it was on account of the ancient Hebrews having to pay a stipulated price for the privilege of marrying and therefore considering their wives as their property that they refused the women the right to dissolve the matrimonial alliance by giving a bill of divorce, (2) that law we ignorantly attribute to Moses existed before him, that if he could have got the people to agree he would have changed it, and that it was because of the hardness of their hearts that he suffered them to continue the practice which they must have copied from the Egyptians, that it could not be taken as licence since Moses did not so much as sanction it, and that it was from a humanitarian point of view and that only that Christ agreed that in case of Fornication there should be divorce, and (3) that all attempts at interpreting the Law of Moses concerning divorce without the knowledge that laws of a fragmentary character existed before the time of Moses are likely to lead to conclusions not only erroneous but quite the reverse of the truth, and that standing as it does in the Bible the so-called Mosaic law of divorce is but a mark of the legislative genius of Moses and a history of what ideas the Jews held at one time of their existence, I feel I cannot do better than to end by repeating what I said in my previous article viz:—

That the doctrines of the Catechist are false and misleading and that if instead of trying to pervert the gospel we took the pains to teach our young friends that if they expect to find their wives obedient and chaste it is very much their duty as well to be wise and prudent we would be doing a good service.

LETTERS TO THE EDITOR.

The Editor disclaims responsibility for opinions expressed in these columns.

We regret that many of the letters we publish have had to be cut down. Correspondents who desire to see their communications printed as sent must bear in mind the limitations of our space, and that we can seldom find room for letters exceeding 300 or 400 words in length.

To the Editor, Gold Coast Leader.

Sir,—In your issue of Sept. 2nd. (a copy of which I have just seen) you state (page 4, para. 5) that a Mr. C. F. Morgan, Platelayer, stationed at Tarkwa, has been brought down for an alleged misrepresentation of labourers wages accounts, in connection with the prominent defalcations on G. C. G. R.

Your correspondent is entirely in a fog regarding this matter, and when the Assizes come on you will have an opportunity of hearing the proper charge. When I left the railway I was not charged with above crime. Moreover, I was stationed at Mamu. Since the 20th. Aug. I have moved to and from Sekondi to Dunkwa, a free man and with clean hands. As to staying in private quarters, I can please myself where I stay as long as I pay my way. It is a good thing that whitemen do not as a rule read your sheet, still the whitemen at Tarkwa know, and the above has been detrimental to my interest.

You will oblige me by correcting above Paragraph, and also apologise for stating I committed offence which was detected by the Paymaster and his clerk.

I am, etc.—CHAS. F. MORGAN.
Sekondi, 24th. September, 1905.

Printed at the Office of the GOLD COAST LEADER Salt Pond Road, Cape Coast, by E. J. AQUAH.

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F. A. RANNEY, N. O.
Officer in charge.

The Gold Coast Leader.

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GENERAL NEWS.

Anamaboe news arriving late for this issue, will appear next week.

The Rev. Attoh-Abuma of the Accra Grammar School who has been lecturing in this, and the Eastern Province and Kumasi, left yesterday by the *Mendi* for Accra.

The *Mendi* is the new Steamer just added to Elder, Dempster's already large fleet.

The news has reached here that there has been a scuffle between the Omanhin of Anamaboe and Mrs. Ridley's people at a village called Ekabon the disputed spot, in which several of the latter were wounded.

If nothing can take Chief Harrison, as the *Tu-fuhin* of the place, with the principal men residing here, down, this should.

Mr. F. H. Fearon has resigned his appointment as a member of the Board of Education on the ground of ill-health.

Dr. Barnado, the great philanthropist, whose "Homes" for London's waifs are heard of all over the World, is dead. That's a loss to humanity.

Mr. Cassly Hayford has offered three prizes amounting to thirty shillings for Boys in the Grammar School who will pass successfully, examinations on the *Gold Coast Native Institutions*, and two prizes (12/-) for Boys in any of the schools in the country who may do the same. The best papers will be published.

AXIM

(FROM OUR CORRESPONDENT.)

October 7.

The building of the School House for the Roman Catholics having been completed it was dedicated for use on Sunday the 5th inst., several ladies and gentlemen including the Omanhin of Axim were invited to witness the opening ceremonies.

The Koontoom has passed off successfully this year.

The Government has placarded advertisements for the post of an "Inspector of Nuisance and a sexton" for the comical salary of two pounds ten shillings per month—a sure bait for diarrhoea and its concomitant reward of seven years imprisonment with hard labour.

SEKONDI.

(FROM OUR CORRESPONDENT.)

Ekussi has been subjected to confiscation under the Town Amendment Ordinance vide Notification dated 18th August. There are about 81 houses on the schedule of valuation, but there is a protest on the floor against the evacuation to the Government of the land. The King Regent of Drah Sekondi and his people put in the protest at a meeting with Mr. Philbrick the P. C. who has submitted same to the Acting Governor. At any rate the procedure emanates from the Town Council Board, for there must be some healthy spots to be let out to European residents.

Mr. H. F. Ribeiro arrived here by the s.s. "Ary" last Saturday. Other members of the Bar who are engaged in the coming Assizes are expected at Sekondi with Judge Pennington on Tuesday.

One of the high waymen on the Chama Road was miraculously caught by a certain young man and handed to the police last week. This man—a Hausa—was attempting to kill three women from Chama when the young man appeared in sight.

A magic entertainment termed the Wonders of Egypt by Mr. A. Wilfred Sey was given last night at Mr. T. H. Sam's; it passed off splendidly.

Chief Coker arrived here last week and paid a visit to the Temperance Lodge which is making a rapid progress. Some constitutional performers were made by him and degrees conferred on several members.

There was a sham fight between the Government and Railway Volunteers last Friday, the drilling was somewhat grand.

G. C. G. R.

Mr. Brantingham left by the "Baruta" last Tuesday and has been succeeded by Mr. Heaton—Chief Clerk, General Managers' office. That there is a flaw by which Mr. Wale is debarr'd from "going ahead" is apparent.

The Station Masters of Ashieme and Mansu were brought down last week under charge of embezzlement.

KUMASI.

(FROM OUR CORRESPONDENT.)

October 8.

Juvenile Templars of the American Section had a picnic at one of the villages on the 3rd ult. Mr. Bandoh's Band attended.

Rev Bartrop we understand will soon be with us on a visit.

H. B. W. Russell Esqr C. M. G. is in town.

Colonel Tsivol the officer Commanding in Ashanti, left for England on furlough by the train of the 3rd instant.

The Basel Mission dedicated their Chapel on Sunday the 1st instant. special Circular was sent out inviting youngmen. The service commenced at 9-30 p.m. with short sermons by some two youngmen trained by the Basel Mission themselves who also gave us some interesting and touch songs. We wish the Mission every success.

It was reported here yesterday that Sir Donald Stewart K. C. M. G. who was sometime a Resident at Kumasi is dead. "Peace be to his ashes."

The new market was opened on Monday the second instant. The women are paying 36/- a year for a shed. The men also 40/- paid 9/- and 10/- respectively for three months in advance. Anyone forgetting himself and keeping goods about a foot outside the shed is liable to a fine of 100/-. Stores in Kumasi are now abundant presently we have at least 80, about 25 of these surround the market.

One Mr. Biney is here as a Wholesale Store-keeper for F. & A. Swanzy to relief Mr. A. J. Graham whose notice given to Mr. Murray expired at the end of last month.

The No. 2 store of Millers has been closed up and removed to the market place for trade. Their No. 3 store also has been closed entirely some weeks ago.

Thiefs visited chief Quasia Trah yesternight one of them made his way to Mr. Acquah's store. (Association) and fortunately he was caught.

The Rubber business is now at its height the price for a load (60lbs is £5/15/-

The Chief Commissioner left for inspection this morning on the 5th inst., sleeping Berkwa.

"UNREST IN KUMASI"

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an offence and shall be liable on conviction to a penalty not exceeding fifty pounds or to imprisonment for any period not exceeding six months and the arm of precision or ammunition in respect of which the offender is convicted shall be forfeited to His Majesty.

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Cape Coast is a large and important town. It is one of the oldest on the Gold Coast, and is still regarded by the natives as their capital. *It is not a healthy place, but it is exceedingly pretty.* (Italics ours.)

We regret that we are compelled to call in question these remarks of even Bishop Hamlyn. Has not His Lordship been too hasty to make them? How did he come by them? Is he prepared to prove them? Is His Lordship prepared to say, that all that Governor Nathan, Dr. Barker, and the local Chamber of Commerce have said to the contrary on the question is not true? The Bishop evidently wants his English readers to believe that the above mentioned authorities are wrong, and Governor Rodger is right. What can be his motives, in this then, if any? We may be allowed to say, with due deference to this high ecclesiastical declaration that such remarks may be all right on paper but are not true in point of fact. We do not say that the Town is perfect from a sanitary point of view. Nothing of the kind; this is a privilege which we think very few towns and cities in Europe even can lay claim to; this much however we say, that however bad the sanitation of the Town may have been in the past (which in itself must reflect on the local authorities) it has of late improved in this respect at much cost to the Revenue, giving little or no cause of complaint. We can only take it that the Bishop penned those words from what he has read or heard of the place, but not from actual facts, or experience.

Let us see. In this very article the Bishop himself says that at the time he was writing it, he had spent only three months on the Gold Coast (not Cape Coast) most of which let us say, he has spent in this Town, and he considers that period long enough to enable him to make the remarks, backed up by his position and influence. May it not be that in this His Lordship, has simply cast in his lot with those who must diplomatically close their eyes to facts, to say such things of this Town, to justify the application of the Ordinance (Town Councils) to it? If so, we deeply regret it in him and that for many reasons. We are led to this conclusion from the fact, that His Lordship has been with us since the Town Councils Ordinance agitation came on and he must fully know, that the sanitation question is the strongest point of those who are endeavouring to saddle the Ordinance in its present ruinous form on us, and that anything he could say from the heights of his ecclesiastical position must lend weight to what the highest official we have might have said in the face of facts. We had hoped that one in his position would have been cautious and a little guarded in giving his views on public questions on which a good deal may depend in the administration of the country.

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H. B. W. Russell Esq. C. M. G. is in town.

Colonel Tsivol the officer Commanding in Ashanti, left for England on furlough by the train of the 3rd instant.

The Basel Mission dedicated their Chapel on Sunday the 1st instant. special Circular was sent out inviting youngmen. The service commenced at 8-30 p.m. with short sermons by some two youngmen trained by the Basel Mission themselves who also gave us some interesting and touch songs. We wish the Mission every success.

It was reported here yesterday that Sir Donald Stewart K. C. M. G. who was sometime a Resident at Kumasi is dead. "Peace be to his ashes."

The new market was opened on Monday the second instant. The women are paying 36/- a year for a shed. The men also 40/- paid 9/- and 10/- respectively for three months in advance. Anyone forgetting himself and keeping goods about a foot outside the shed is liable to a fine of 100/-. Stores in Kumasi are now abundant presently we have at least 80, about 25 of these surround the market.

One Mr. Biney is here as a Wholesale Store-keeper for F. & A. Swanzy to relief Mr. A. J. Graham whose notice given to Mr. Murray expired at the end of last month.

The No. 2 store of Millers has been closed up and removed to the market place for trade. Their No. 3 store also has been closed entirely some weeks ago.

Thiefs visited chief Quasia Trah yesternight one of them made his way to Mr. Acquah's store. (Association) and fortunately he was caught.

The Rubber business is now at its height the price for a load (60lbs is £5/15/-

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not places to be found considered healthy by some, and *unhealthy* by others? If so, why should so much be made of the sanitation of this place to inflict this odious Ordinance on us? If for self-government, where is the self-government where officials predominate on the Board? But we are digressing, and it is not even necessary at this time to take up this line of argument.

Governor Rodger, not very long ago gave it out as his opinion, that this Town is unhealthy. This was after he had lived for the first time amongst us, and spent some days, during which both himself and Lady Rodger, showed themselves most sociable and active, in being present at all official functions and other meetings; and now Bishop Hamlyn would back him up in this statement, after he had lived here and kept his health as well as any European could, on the coast, and having been full of activity too. It is this that leads us to bring the good Bishop to task for these remarks. No disparagement or offence is meant. We consider this reminder necessary, for things are differently taken, even by those who should know better, but would not, for a purpose.

A SHROUDED WORLD.

(BY A BANKER.)

The radiant brilliancy of noonday is rapidly waning; a pale, leaden gloom, heavy and oppressive, overshadows the earth in ever augmenting intensity—not, however, the soft and lovely twilight of the gloaming, when the western sky is still faintly glowing in subdued tints of amethyst and fading emerald, and the fleecy cloudlets floating in the upper air are yet tinged with the roseate glory of the vanished orb of day—but a lurid, unnatural obscurity, a livid shade which appears to transform the glow of health into the pallid hue of sickness, and enwraps the earth in a mantle of mysterious, ever darkening shadow. A cold chill hovers in the atmosphere as though the glacial influence of the gelid north had supplanted the genial summer warmth, and a solemn oppressive silence reigns over animated creation.

Overhead the sun is but a narrow crescent of light, beautiful beyond expression, but weird and startling; while the corrugated surface of the northern limb of the obscuring moon, its lofty mountains, deep dark ravines and innumerable extinct volcanoes and sunlit plateaux are distinctly apparent, giving a far better conception of its irregular surface than can be gained when exposed to the full glaring rays of the sun. (This beautiful spectacle does not appear to have been referred to in any of the published accounts of the eclipse which have come before the writer's notice.)

And now those few who, stationed in the path of complete totality, were so fortunate as to obtain a cloudless view of the great event, would witness a sublime spectacle of surpassing and overpowering interest. The bright crescent of light rapidly disappears, and then the broad shadow of the moon sweeps up from the distant horizon with astounding velocity; a pall of darkness; a darkness which might be felt, solemn and awful, and so august and so altogether majestic that as it speeds across the outstretched landscape beneath towards the opposite horizon, the heart throbs quicker and the whole being is oppressed with a sense of the sublimity and overwhelming grandeur of that stately rush of overspreading darkness.

And then the great luminary itself, notwithstanding that it is shut out from view, yet revealing its magnificence and its grandeur far more effectively than when fully visible; those mighty streamers of incandescent fires flaming out hundreds of thousands of miles into the ether; those prodigious protuberances, or rather worlds of scarlet fires, ever furiously blazing from out the terrible roaring furnace of the body of the sun; those fiery cyclones and gyrating hurricanes of livid, flaming wildfire—all this no language on earth could adequately describe.

Suffice it then to remind that those who attain to the glories of the great Hereafter will doubtless be able on angel-wing to visit this and all the other wonders of the universes. But those who would attain to this inheritance must come to the Creator of them all; He Who though Lord of lords suffered His glory to be eclipsed, and by His sufferings and death made atonement for every child of man who will but come unto Him for life and for salvation.

COMMENDA.

THE PEOPLE AND THE DUTCH FLAG.

(Continued from our last.)

The Dutch, on reaching Commenda beach, instead of waiting or delaying, struck their tents and proceeded to embark on board the Man-of-War lying at

anchor which left the port with the dead and wounded for Elmina. The Commendas pursued the Dutch as far as the outskirts of the town but seeing no sign of them they dispatched hunters to reach the town and see if they were occupying their tents. The hunters arrived in the town but the ship was clean gone.

The clearance of the Dutch troops to Elmina with bag and baggage, occasioned stillness in the field of operation. In the meantime the Commendas continued watching the beach. Reconnoitring parties were found to reconnoitre the positions as far as the outskirts of Elmina town. No news could be heard of the movements of the Dutch Authorities except now and again a canoe was seen passing to, and from the Ashuta district. At this stage the fishing community of the Commenda forces betook themselves to the beach with their arms to start fishing. Fishing for some months without seeing any hostile force from either Elmina or Chama road, the fishermen undertook to pirating on the sea and the bushmen undertook to pirating on the land. These two gigantic undertakings in which were involved great risks to life however, secured to some of them treasures which their descendants have been enjoying to this day. During the day, preparations were made and towards dusk, they launched off in their fishing canoes and lay on their paddles watching their chance. Seeing a canoe passing, either from Elmina or Chama, they started chasing after it, and when secured, brought it ashore with all the occupants and money they may have on their person. The money was kept. Any woman found in the canoe or boat, was sold, and the men had their heads cut off in accordance with the usages of native warfare. It must be borne in mind however that at this stage of the campaign, famine was raging fiercely at Elmina, and Ahanta district was the only source from which they could obtain food. By these petty sea warfare, the daring and intrepid men of the fishing community made their fortune. While piratical warfare was raging at sea, marauding warfare was also being carried on overland. The bushmen from the villages now and again banded themselves together and proceeded as far as the outskirts of Elmina town, to capture women for sale at the Wassaw districts. These disappearances of men at sea, and women on land, were discovered when it was too late, for a great many men and women had been stolen before the discovery was made at Elmina. As the kidnapping took place near the town, at first it was impossible to conclude the Commendas were the marauders. Judging from the hostile feelings existing between them and the distance, it was a daring feat for one to achieve while hostilities still continued, but the Commendas had achieved it: and made impossibility possible.

The uncertainty of the situation worked out the evil, carried out in its train alarming results which were found out, after the campaign was over, to be too enormous. The bushmen usually departed from the villages during the small hours of the morning, and reached the outskirts about 6 o'clock a.m. and ensconced themselves in the bush around Kaiburadu where women generally used to come every morning to fetch water. They waited and watched their prey until a good number appeared, and when their pots were filled and were ready to start, they would then pounce upon the hopeless women and carry away as many as they could secure, unknown in the town, until search was made. Having at last found out that the Commendas were the kidnapers, it was arranged that armed men should accompany the women every time they went for water. When the women secured were brought to the villages they were not kept as domestics they were sent on to Wassaw districts and sold for money. In this way some of the bushmen also made their fortune. Some of them who were not worth a penny, at the beginning of the war, were worth something, at the termination of it and even to this day.

On one occasion, during the kidnapping propensities, a man called Annaisi and his son Quasie Nkrumah who were very active and foremost on the marauding party, arrived at Kaiburadu and hid themselves as usual waiting for booty. They had not to wait very long before some women came to wash cloths. This time they were accompanied by armed men but Annaisi and son did not see them. While the women were busy with their washing, the two kidnapers darted on them. One of the women daringly caught hold of Annaisi and while they were wrestling together for freedom the woman screamed and the armed men hearing her voice, hastened to the spot.

WHOM ARE WE TO FOLLOW?

It cannot be denied that the Missionary has some difficulties to contend with in the Mission Field,—even this bearer of the good tidings, and so must it be so long as the heathen for whom he leaves home and friends and does not count his very life dear unto him, is not to have the gospel pure and simple and on national lines, or as it was first delivered unto the saints, and he is

also now and again called upon to witness the fact that there lacks a harmoniousness of precept and conduct in those who claim to be the professors of the Religion which the great Teacher—the SON OF MAN, "came" to declare to the World. Before going fully into the subject, we would ask the reader to read the following thoughtful and weighty words which fell from the Rev. S. A. Coker (Superintendent of the African Church at Lagos) two years ago. Those who are at the head of Christian Missions in this Country may give these words a careful reading, for the glory of God.—

My dear Christian friends, the subject of the Special Sermons I intend to preach, as has been announced, is *The Christian Ministry*. I had been much exercised in my mind as to the importance and responsibility in the handling of such a subject from many reasons; I have always thought it unfortunate for us to have had the gospel preached to us in a way different from how it was preached in the days of the apostles. The apostles preached Christ; they were not what may be termed "resident missionaries or apostles;" the original motive of the apostles could not have been to found Churches or erect church buildings; the command of the Master was, "Go into all the world and make disciples of every creature"; there were no sects or denominations or commissions with peculiar systems of Church government, rites and ceremonies to introduce. St. Paul in preaching to the Gentiles—that is, Europeans—had no Mother Church—a Mother Church—from which he was to draw inspiration or from where the ruling or guiding hand must issue.

The Ethiopian church had the gospel preached to him, and that only, without Philip the preacher; and this he carried home to Abyssinia. St. Mark, who was the first to preach in North Africa, preached the same gospel as St. James preached in Jerusalem, and which St. Peter preached to Cornelius the Gentile. Not one of them had Church organisation or Canons Ecclesiastical, or rites and ceremonies or ordinals to frame and establish for the different peoples; no creed, for—

"With God, the one thing is man's mind and deed, Churches make the chief thing to be the creed."

The apostles preached only the pure gospel of Christ. Paul, an Eastern man with Eastern mind and ideas, did not import the East into the West; he did not carry Asia Minor to Europe; he did not enter Europe with liturgy composed by Eastern mind nor with any formulated creeds or beliefs; nor had Philip in his own turn any to put into the hands of the church. The different Churches that grew out of the efforts of the different apostles, from a careful and unprejudiced notice of them, were formed, organised, and developed by native minds and influenced by native ideas and idiosyncrasies; the foreign hand was hardly seen in them; the apostles preached and withdrew; in some cases there were only a few visits from them to strengthen the minds with experiences gained by growth, or by occasional letters to explain certain misunderstandings or to clear some doubts. Paul planted, Apollos watered, but the increase came, and could come only, from God. Paul preached as he was inspired and according to revelations made to him; Apollos supported by his powerful sermons—each having different gifts or talents, for there are diversities of gifts—but the establishment of the heart, the work of conversion, the spiritual foundation, growth and power to stand and continue—in short, the genuine spiritual life of the individual man and of the Church—was in the hand of God alone.

It is most unfortunate, I repeat, that the gospel of Christ, uncontaminated with liturgies, rites and ceremonies composed and formulated by minds dissimilar and foreign to native minds, was not the gospel preached to us. If the early missionaries had followed the footsteps of the apostles, who were superior men and "first-hand agents," and men who from Scriptural accounts were peculiarly endowed with spiritual power, and had preached only the gospel of Christ pure and simple, setting aside denominational bias and prejudices, sectarian Church government and liturgical beliefs, and like the apostles placed the Word of God, the Bible, into our hands and withdrawn back into their country with faith in what they preached and themselves believed in, fully trusting in the Holy Spirit for the increase, the building up, the guidance and life of the Churches, the first Church or Churches that would have sprung up—that is, African Churches with liturgies and hymnaries, rites and ceremonies emanating from native minds and influenced by native idiosyncrasies, adapting everything to local requirements and exigencies, with the Bible and Bible only as guide—these would have been free scope to worship God in "spirit and in truth" and consequently less hypocrisy and less, if any at all, of the desire to please men and to adore foreign ecclesiastical arrangements. We would not have been hearing such ridiculous expressions as "Anglican Church in West Africa," "Presbyterian Church in Nigeria," "Wesleyan Methodist Church in West Africa," "Lady Hastingsdon's Connection in Africa," "United Methodist Free Churches in Sierra Leone," "American Methodist Episcopal Church in Liberia," as names of Churches composed wholly and exclusively of Africans all having their mother Churches (sic) seats of Government, with legislators of foreign minds, tastes and predilections in Europe or America, chairmanships and bishoprics being denied us as too precious for Negroes. Secessions from foreign communions, which low minds regard as sinful, would have been unknown. Causes that produced dissatisfactions, misunderstandings, and disruptions, and bringing into existence the different foreign denominations in Sierra Leone, would have been wanting. Our own fifteen months' worry and anxieties and unexpected expenditure of money would have had no birth. Mohammedanism would not have been disputing in the way it does now, the ground with Christianity in this part of Africa. God is a Universal God, and He reveals Himself as He pleases to His children. Europe need not know Asia before Europe can know God; nor is there need for America or Africa to know Europe before either can know God, in that there is a God. Europe must know God as God reveals Himself to her, and Africa must know God as God reveals Himself to her. Any European or American missionary who tells the Negro, "I have come to teach you to know God," has erred; he may preach to him the gospel of Christ or preach to him the Saviour, but clearly has no need to show him God. The first missionaries found ideas about God and the native name of God in every Negro's mouth. "When Moses at the burning bush, on being

sent by God to Pharaoh, asked for God's name," says a learned and highly respected Negro, "God told him that He has no name, he was simply to tell Pharaoh 'I Am that I Am' has sent thee; God did not give Moses any name, because if He did it would have been a name in the language of Moses and the Israelites, and that name would have claimed God exclusively for themselves, and God would everlastingly have been the God of the Hebrews only." I think there is much food for serious thought in this exposition.

The Bible, the Word of God is a universal book; there is enough within it to satisfy the thirst and cravings of every nation, every man of whatever peculiar cast; there is enough in it for every place and Church to guide in making ecclesiastical arrangements, liturgical and ritual compositions & hymnaries; all such are out of Divine institution; they start, grow, and can only start and grow, from local exigencies. If they are of foreign productions as a whole they are bound to be short-lived. Every nation, every Church with the Bible in hand ought to be able to prepare such things for itself. "The Bible," says the Negro I quoted above, "is not a European book; it is not an American book; it is not an Asiatic book; it is a Divine book, and therefore a human book—a book for humanity under all its varied conditions; there is food in it; there is nourishment in it for every living man, for every living race. We are to be guided by this book and not by the consciences of other people. Consciencs often depend upon circumstances. We see in foreign papers that come to hand by every mail what atrocities the consciences of man in some parts of the world supposed to be Christian and enlightened will allow them to perpetrate upon the weak and defenceless."

The Church of England says in the Preface to her Common Prayer, "We think it convenient that every country should use such ceremonies as they should think best to the setting forth of God's honour and glory. And in these our doings we condemn no other nations, nor prescribe anything but to our own people only." Arrangements for the Ministry and Forms of Service for ordinations of ministers come under or within "these our doings." How can we understand the same Church telling us to look up to her for our own ecclesiastical arrangement, that ordination arrangements and performance must come or spring from them and must continue on their own lines, and their own lines only; or that, even if we must cut off from them and become independent and arrange our own business, ordaining our own men, and elevating presbyters to the position of episcopos or overseer, a *primus inter pares* (first amongst equals) in order to secure order and proper work, and to act as an agent to carry out the rules and regulations of our Church, we must wait till they think it fit and are ready to give us or allow us to have it. What must we wait for? Is it the supposed key of St. Peter to open heaven to us? They say that we must wait; that the day of our becoming independent, having our own bishops (?) is drawing; that they are giving us assistant bishops already, and that one of them has been allowed already to make efforts to raise £10,000 to become independent. But, my dear brethren, why must one bishop cost Southern Nigeria £10,000, and which sum that part of Africa alone cannot raise? Is this Divine? Is it Scriptural, or is it Apostolic? If a bishop of that kind is a *sine qua non* in the ecclesiastical arrangements of a Church, and he must be purchased at such an enormous price, very few countries, or even groups of countries, in the continent of Africa will be able to effect a purchase. Let us look this question bodily in the face. The Church of England says, "Now, clergy, see so-and-so, if you would secure an independent bishopric for a district in the West African Church, get your people to raise £10,000, which must be deposited in a bank, the interest of which will procure your salary of £300 to £400 yearly; if you can raise more than twice or three times this sum, then we shall form the two or three dioceses created by such an arrangement into a province with a white metropolitan, the Archbishop of Canterbury being paramount chief, and you, Rev. So-and-so, must know that the terms are that the amount so raised must procure Anglican bishops, and Anglican bishops only, for the Native West African Church; we must still hold the reins." What a clever game! What abject independence! What an anomalous position, the position so bought would be! Does this agree with that portion of the Preface to their Book of Common Prayer just quoted?

Again, see what time it is costing us to get even the first independent (?) native Anglican bishop! It is about one hundred years now since the first Church was planted in West Africa; if we must be over one hundred years old in Christianity before we can be allowed to purchase the first native Anglican bishop—not even native African bishop—and if all West Africa, and even European and other friends, must subscribe before this first £10,000 could be raised, how many years more shall we have to count or live before we can raise the purchase-money of one or two more bishops? Up to now the first £10,000 is not raised, and there is uphill work in raising it; there are very few rich men in this part of Africa, and these few are distributed under the different European sects and denominations; many of them do not believe in and would have very little to do with this kind of ecclesiastical arrangements, and a large majority desire only a pure and genuine African Church, not in bondage to Canterbury or York or the English Church hierarchy. Some of those who take to this native Anglican bishopric scheme have told me that they are giving support to it because they think that if a great struggle is made and the first £10,000 is raised, the man to be raised to the position so dearly bought will be at liberty to start a genuine African Church, do whatever his people's or country's exigencies may require of him, ordain bishops when there is need, and yet will be recognised by Europeans and the Anglican Community, though he may be doing what we of the present African Church are doing without recognition from the white man or the

Anglican Church. This is a mistaken idea. Those that have promised to make him "independent" have told us in their official periodical, the *Intelligencer*, that they will make none other but Anglican bishop, who must never steer from the Anglican communion—an independent bishop under the Archbishop of Canterbury. Being Anglican he is bound by ecclesiastical laws of the Church of England, and as such cannot alone consecrate anybody bishop. The order of the Church is that "three bishops at least should concur in the consecration."

The form of service requires the presence of the Archbishop together with another bishop at least; and every man to be so consecrated will be required to swear canonical obedience to the Archbishop and his successors (Service for the Consecration of Bishops—Anglican Prayer Book). This, indeed, is perpetual ecclesiastical slavery. As all this is not of Divine institution and is unscriptural, and is a machinery too expensive, and one we really cannot afford, and is not a *sine qua non* to the spiritual life of a Church, shall we be justified before God to continue under such a regime and keep hankering after what we cannot afford while souls are starving and many fast becoming Mohammedans on every side? Remember Simon Magus. What reason is there that can bear the test of Scripture or apostolic teachings that can be in the way of one like Bishop James Johnson, Archdeacon G. J. Macaulay Chaplains Nicol and Maxwell, or was in the way of the late Revs. Quaker, Charles Davies, Jacob Cole, Thomas Babington Macaulay, James White, Archdeacon Henry Johnson, from being native independent bishops, or even native Anglican bishops? Or the Revs. J. B. Thomas, Charles Marke, or the late Joseph May, Charles Knight, Daniel Thorpe, T. J. Marshall, Claudius May from being Methodist chairmen? Was it or is it Scriptural and apostolic disqualification, or race and colour disqualification? And who are those that disqualify? Fallible or infallible men? Is their authority for doing so from the Bible or from apostolic constitutions? As I had explained several times from this pulpit, the word *Episcopus*, which means an overseer, and for which *bishop* is substituted, was not a title for a third office in the ministry originally: bishop was an interchangeable word with presbyter; only two orders—deacon and presbyter, or bishop; after some years, from the exigency of the times, a sort of president or overseer was made, but he was *primus inter pares*; in course of time this president began to arrogate to himself and to monopolise the title bishop. This the other *Episcopus*, or bishops or presbyters, opposed for a long time, till after much struggle it grew to what is now known as "bishop"—I mean the prelatial and historic bishop which the West African Church is being tantalised with, and which must be bought at such enormous sums.

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W. E. Sam.

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The Hon. T. Hutton Mills B.L.
Temple House, Accra.

Accept my hearty congratulations. It is a welcome production as it lifts a portion of the veil that covers the past of the West African negro. In the hope that it will stimulate the men and youth of this generation to do something, however little, in the interest of the motherland, I wish this interesting book a very wide circulation.

S. H. Brew
The Secretariat,
Accra.

I pray God to bless your very worthy effort in every way.

(Rev.) A. T. George Headmaster,
Government School,
Accra.

A unique performance. It is glorious! It is sweet!

J. Solomon Mills.

It is one of those few books by native authors, that should be used as text books in all our schools.

The Editor: "Gold Coast Aborigines"

Looks forward to reading it with interest.

(Capt.) T. C. Hincks A.D.C.
for Sir J. P. Rodger Kerney.

Will be placed on our shelves as a contribution to our West African literature.

J. A. Porter,
Librarian C.M.S.

The book shall be duly noticed and cared for.

The Secretary, S.P.G.

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LETTERS TO THE EDITOR.

The Editor disclaims responsibility for opinions expressed in these columns.

We regret that many of the letters we publish have had to be cut down. Correspondents who desire to see their communications printed as sent must bear in mind the limitations of our space, and that we can seldom find room for letters exceeding 300 or 400 words in length.

To the Editor, Gold Coast Leader.

KUMASI EVENTS.

CHAPTER II.

KINDLING THE FIRE IN KUMASI.

A DEMAND FOR AN IMMEDIATE ENQUIRY BY THE GOVERNOR OF THE GOLD COAST.

Sir,—As an instance of the way risings are unnecessarily provoked in West Africa the case of the proposed dislodgment of Chief Kwamin Tuia of Kumasi which has been the topic of the past three weeks affords a glaring example. Who is this Kwamin Tuia? This man who now sits on a stool by the grace of the Government is of the low classes by birth and during the reign of King Prampoh was in the royal household his office being a bugler and had charge of the burial of beheaded criminals—he had in fact no rightful claim whatever to the stool of Obuabassa he now occupies. He was the party who volunteered to show the whereabouts of the "Golden stool" and accompanied a bootless expedition to Balli which incited the Asiantis into the last rebellion the history of which has not as yet been fully written. After the last rising the Government offered him Obuabassa's stool (the present one he holds, on Kwamin Tuia's own selection. It may here be mentioned that Obuabassa's is supposed to be the richest and most popular of the Kumasi chiefdom. The word *Obuabassa* means a "breaker of arms;" the chief's privilege was to dislocate the arms of beheaded criminals which he hang by his gate; the privilege was granted him by a King of Asianti for his valour on the field. As a usurper Kwamin Tuia has been wielding to the full the characteristics of such men, extortions being his assiduous tendency. He has been playing the informant about the other chiefs in town to the Government. About three weeks ago Kwamin Tuia was charged before the court for a criminal offence and fined. This was too much for the people who have all along patiently borne the tyranny and extortions of this infamous usurper and accordingly the paraphernalia of the stool were all removed from his custody and they formally brought him before the Chief Commissioner on charges of extortions and other things. The reasons of the poor people were one fair and plain, but the attitude of the Chief Commissioner, Mr. Fuller, is enigmatical and impossible to unravel as it is undiplomatic. He insists on the people serving this chief although they have all to a man taken an oath not to go under him. Who ever heard of this. Now according to the "NATIVE CHIEF'S ORDINANCE" whenever any chief has been enstooled or distooled according to native custom the Government have got to sanction same. I lay emphasis on this. We learn that the Chief Commissioner has written to Accra as his opinion that he does not see any grounds why the man should be distooled. What, after all the serious charges brought against him as published in these columns: Does he mean to say that since the man is a Government-made-chief he must be maintained on the stool at all costs; Is there nothing in the fact of the whole people rising to a man to reject him; It is the same illogical argument and uncompromising attitude on the part of officialdom that brought on the last trouble and the same game is being pursued.

We all hope that the case may not culminate in any dangerous aspect, but will be as well to point out that European and other investment of capital in this territory is enormous—I estimate it at not less than half a million pounds sterling—and any official tomfoolery bringing about a rising will spell something horrible as far as wealth is concerned, not to add lives. It is true that we have a strong military force here. The Asiantis are well aware of this. But do not lose sight of the fact that when any trouble is up the intention of the blacks will not be to attempt to defeat the Government—it will be to destroy and be destroyed. Speaking as a native who moves among the People I can say the Asiantis are much aggrieved (for the Pinankos, the subjects of this stool form the largest portion in Kumasi, and the touch has made the whole Asiantis akin) and judging from their protestations, well I am no alarmist but I wish to heaven the matter could be handled more sensibly. I do not say that the Asiantis should be allowed to have their own way when they are in the wrong, but they should not be crested by might when they are in the right. No one has the right to force a woman to live under an immoral and tyrannical husband, much less force people to live under a chief (a usurper too) of such disposition: I therefore humbly call upon the Governor of the Gold Coast, a more responsible man than the Chief Commissioner, to look straight into the matter and accede to the People's request. This is a question on which depends much, a great deal really.

Yours truly,—HERMES.

The Gold Coast Leader.

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Licensed Auctioneer.

17th Oct. 1905.

GENERAL NEWS.

Mr. C. J. Bannerman returned from his visit to Europe by the *Mendi* on last Friday evening.

The Bentsira and the Incooms "changed words"

over some emblems in their flags last Saturday evening. The Omanhis stepped in and quitted matters.

The Baptist Church Building is progressing steadily.

The Wesleyans had a Camp Meeting at Abura last Sunday: it was largely attended, all the neighbouring societies attended.

The Rev. Father McCaffrey of the Catholic Mission, who had been ailing for the last two weeks left for England by the s.s. "Karina" on Tuesday the 17th inst. for the benefit of his health. We sincerely hope to see him once more in good health, to complete the grand and substantial improvement which he had already started in the school.

Young Men's Christian Association has been instituted in town, working under Messrs. J. A. Hiney and D. A. E. Ocran, assisted by Revs. Frank Arthur and T. E. Ward and Mr. Inaidoo with a membership of twenty one on the roll including Rev. S. B. B. Attoh-Ahuma as an Honorary Member. Young men are cordially invited to join. — (Communicated.)

The Annual Collectors Meeting of the Wesleyan Body, came on last Tuesday evening.

Can any of our Readers here or at Accra, tell us anything of the Quist Trial? Is the trial over, or is it yet to come on? Perhaps Superintendent Quist is still at the Hospital (Accra).

The *Gold Coast Annual* distributed last Wednesday to the Subscribers contains fine portraits of the Revs. A. T. R. Bartrop the General Superintendent of the District, and A. W. Parker the oldest Native Minister of the District, with the Kumasi new Church.

We understand Tufuwa Harrison with Mr. Longdon and a few others will be going down to Anamaboe this or next week to see into the affairs of the Omanhin and Mrs. Ridley, with the Companies. Wish them success.

We hear the Bar Association has started working. We hope the report is true.

AXIM

(FROM OUR CORRESPONDENT.)

Mr. Justice Pennington left for Sekondi last Saturday by the s.s. "Aro".

The St. James Church choristers were treated to a sumptuous tea at the York Hall School Room last Wednesday the 18th inst. by the church committee, among the speakers were Rev. Eben H. Sackey, Mr. T. G. Smith, and Mr. S. R. Wood who edified the meeting with encouraging addresses.

At the regular meeting of the Axim Literary Club held on the 7th inst. there was election of officers for the ensuing half-year. Mr. S. R. Wood was re-elected President; Mr. J. Kwesi Williams, Vice President; Mr. W. R. Phillips, Secretary; Mr. F. Awoonor Williams, Assistant Secretary; Mr. J. A. Anderson, Treasurer; Mr. John Acquay, Librarian.

For the past week the District Commissioner's Court has been lively with investigations concerned with a grievous assault alleged to have been committed by two Policemen on one Amihere Anash of Anobra.

On Friday the 13th, the deputation to Cape Coast consisting of Mr. J. A. Abaidoo, Mr. Cassely Hayford B.L., Ewin Bobbinah, with the Commissioners, delivered their report to the Omanihi and Chiefs and people of Axim, and the Aborigines Right Protection Society at the market square. Mr. Hayford and Mr. Abaidoo attended in their native attire, and their report was very satisfactory to all the people.

DIXCOVE

(FROM OUR CORRESPONDENT.)

It is with profound regret that we chronicle the death of our esteemed townsman Mr. C. D. Arthur from a protracted illness which occurred on Saturday the 5th inst. To say the least, Mr. Arthur was very popular and it is only recently that he left his situation as Store-keeper for Messrs. Swaney and Adjash. His remains were interred in the Wesleyan

an Cemetery on the following Sunday amidst a large concourse of people. "Requiescat in pace."

On Thursday the 12th inst. Mr. Thompson, D.C. arrived from Princes whither he had been on the previous day on inspection.

SEKONDI

(FROM OUR CORRESPONDENT.)

October 15.

Among the passengers who travelled by the "Sekondi" last Tuesday were Barristers Ranner, Ross, Mr. Justice Pennington and Mr. Foster the Attorney General. Those with other gentlemen of the Bar except Mr. Ross left for Tarkwa by the train of the morning of the 11th.

Mr. P. A. Shaw of Millers arrived here by the s.s. "Mendi" last Friday afternoon accompanied by Mr. W. H. Gray; we understand the former now represents the Combined as Chief Agent.

JUDICIAL

With reference to the Tarkwa Divisional Court Assizes, Commissioner Philbrick has advertised that except those for the prosecutions in the cases of Rex. v. Woods, Mills, and Yankson all witnesses are not to attend Court until Monday the 16th inst.

On the Schedule of Valuation there were 118 houses and not 81 as reported last week.

The Sekondi Forwarding Co. and Customs Houses Agents which has been duly registered under the Ordinance, has its office in African House, Chapel Street. The present manager is Mr. Alex Reinhardt.

G. C. G. R.

There must be some reason why Mr. Wale (B.A.) was not honoured with the post of Acting Chief Accountant which has been conferred on Mr. J. W. Heaton of the General Managers' Office. This incomprehensible arrangement is being much commented upon in the official circles, for it is not an honest policy for the Government to promote a Correspondence Clerk to the post when there are several officials senior to him.

We understand Mr. H. P. Harry could only be appointed as Temporary Storekeeper, as it requires the sanction of the Secretary of State to appoint a permanent officer. In as much as he is well acquainted with its duties, Mr. Harry truly merits the appointment of storekeeper.

It is being rumoured that Mr. R. W. Twose will shortly resign his appointment as Assistant Traffic-Superintendent.

KUMASI.

(FROM OUR CORRESPONDENT.)

September 12.

Strange things still prevail in Kumasi. A pass was obtained to play the hand on the 3rd inst. to stop at 9-30 p.m. About 9-15 p.m. the bandmen were making their way to Assah to finish their time when Captain Pampin Greene coming out from one of the Mercantile Houses seized a side drum from them. The bystanders were all surprised to see the sight. The players finding out that they had 15 minutes more to keep on, one of them followed the Captain and snatched the drum from him, telling him that the pass granted by him was not expired. Captain Greene was very much surprised, he instructed Superintendent Johnson to issue summons on six of them.

The players all filed in the Box, defended themselves well but the Captain fined four of them £1 each.

Said the Captain in his remarks on sentencing the men—I am the District Commissioner and the Cantonment Magistrate in Kumasi, no person has any right to touch me, I am so sorry I couldn't get the particular man who snatched the drum from me, I would have imprisoned him for seven good years. However Superintendent Johnson will take you to the police station to pay your fines.

There was a remarkable scene in the street before Millers' Factory on Monday the 9th inst. when a dead body (according to the native custom) would not go to the Cemetery and all of a sudden the coffin fell down, the top got opened and the dead rolled off some 13 feet from the coffin, the followers were sadly moved, they got it nailed up again. The deceased was Essie Yiakwa from Salt Pond.

POLITICAL.

There was a great sensation in Town on Tuesday the 10th inst. when Quarai Tuia was re-constituted by the Government, he has not been able to go to the house where his subjects are since. He was therefore on this date ordered by the Acting Chief Commissioner Pampin Greene to go there and resume his rule. As soon as Quarai Tuia entered the house the subjects began to insult him, and soldiers were sent there to watch their movements. Quarai Tuia returned quietly to his brother's house. Since then the leading men have been again arrested they frankly told the Government that they could be transported or treated with anything worse than transportation if they liked, they would never serve the man Quarai Tuia. People are now

arriving from the villages. Lots of the people from Achama (Bali) the wildest among the whole Ashantis arrived in town on the 11th inst. on the same affair. They are the people who first started the fight at Bali when this very Quarai Tuia, with Capt. Armitage and soldiers went for the golden stool in the year 1900. The people are thinking to approach the Government at the Headquarters (Accra) on the subject. Things are getting to be alarming. Even the principal men who signed the Bond to protect the Usurper are amongst them.

As the Ashantis are not to be trusted I went to the Telegraph Office to wire to the Editor on some points but unfortunately the lines at all the places were down. We here are now between life and death.

There were prayers at the Wesleyan Chapel on the night of the 11th inst. on the present situation.

Coasters who are not doing any important business are all leaving by to-day's train, as well as people who suffered here in 1900. Children are being sent off with important luggages etc. Whether there will be any rising or not such steps have been taken so long as the Ashantis are not to be trusted. We understand the Mercantile Houses are preparing to approach the Government.

EDITORIAL NOTES.

Ominous news still come to us from Kumasi. Our readers will themselves see what our Correspondent writes this week. Apart from this we have received from several sources, which makes it clear to us, that things are not what they should be at Kumasi. Its all over Kwamin Tuia. His people have deposed him, because from their customary laws he has disqualified himself for their stool—and he is a Usurper. But the local Authorities must have him rule over them because he is a Chief of their own creation, and their informant, and a great favourite. Over this, as far as we know the Ashantis, if by now Experience cannot teach the local Authorities also anything, there is a possibility of a rising, which would mean loss of hundreds of lives, and the ruin of the trade for which all efforts have been put forth to ruin that of the coast to build up.

We hope such a disaster will be avoided, and from what we hear of the Chief Commissioner, we have every confidence in him that he will put more tact and common sense into play than mere force. If there must be any disturbance at all in Assah again—and we hope not, there should be a better and more sensible cause. Our rule in West Africa needs to be tempered with more common sense than might. We say again its best at times to stoop to conquer. Its all very well to stand firm on one's dignity and prestige, but it must be so, when there is a justification for it.

Several informations have reached us to the effect, that the correspondence by one who signed himself "J. L." writing from the Hinterland, was not from an Elminian nor was the correspondence from the Hinterland at all. We must correct this wrong impression, assuming that if it were corrected the sensible things the writer said there might have some consideration at the hands of those who should, but would not, because of this suspicion. We hope so. The letter appeared in our issue No. 165, and they may take it from us, that it did come from the Hinterland and from one who is "a full-blooded" Elminian, and judging from his covering letter, he was serious and earnest. Those who think it was written from this place are greatly mistaken. If any one thinks the writer is wrong or not correct in his surmises let him say, our columns are open to him.

That anything and everything is possible under the Crown Colony System under which we are smarting, cannot be gainsaid. Why may not native officials be let alone, without being humbugged and distressed and bothered by their Seniors, when there is nothing to be said against them in the discharge of their duties. More of this anon.

Thanks to Mr. Morgan whose letter we published the other day as to the class of our European friends he had in his mind when he was writing what he did, on their not caring to see this "Sheet," as far as we are concerned, might have saved himself the trouble on that score. Does he not know that on the Gold Coast, anybody is everybody? Does he "comprehend"? By the way our Sekondi Correspondent will do well to note the correction he makes. We wish Mr. Morgan good luck.

We have read with much regret what our Sekondi Correspondent writes this week of a Mr. Wale at the Railway Department where it seems, all manner of queer things occur. We say, with "regret" because this is not the first occasion we have had to call the attention of those concerned, on this unfair way of treating certain officials. Now, if in the Public Service men are not to have their

promotions according to their seniority and competency or ability but by favouritism, and at the whim and caprice of certain fortunate, lucky Senior officers, what can we expect? Why, this; large, decent salaries thrown upon undeserved officials, while hard working, capable and intelligent men will be slaving away their life, and kept down because a certain lazy senior officer over him chooses to do so to gratify his own selfish ends. There are men drawing hundreds from the Revenue who are doing next to nothing, indulging themselves in all sorts of reports and "dispatches" to make a show of work, whilst there are others who are working as hard and as conscientiously as they can, who are not noticed.

We are under the Crown Colony System and so the less said about the unfair treatment given to Mr. Wale, the better, because if this were done, as it should be, that gentleman would be the sufferer. Let us stop here for the present and watch events, in the meantime, we ask, why was he jumped over?

WANTED

Agents at the outstations to canvas for subscriptions. Commission allowed. Correspondents also wanted at places where the "Leader" is not at present represented.

TO CORRESPONDENTS.

Intelligent correspondence on matters of interest touching the welfare of the Country is invited.

Anonymous letters will not be attended to, or returned.

A non-de-plumz or initials should be given if it is desired that the real name shall not appear in the paper. Name and address must accompany all communications as a guarantee of good faith.

Communications must reach the Office not later than Wednesday.

Rejected communications cannot be returned.

Communications to which replies may be expected must be accompanied with Stamps.

The Gold Coast Leader.

CAPE COAST, OCT. 21, 1905.

SAVE THE REVENUE!

JANUS in his *Lagosian on Dits* in the *Standard* of October 11th last gives his readers certain explanatory remarks from Sir HENRY MOORE JACKSON the Governor of Trinidad, on the votes of the "Colony," which we wish to be widely known in this Protectorate. As it is well known both in this Country and at Downing Street, we are erroneously styled a "Colony," and as it is generally admitted, we, strange to say, suffer more in our Revenue than any of the Sister Colonies. Where is the West African Colony that can show so many officials as we have? In which of them are the officials so princely salaried as it is done in this "Colony?" Which of these Colonies has her officials simply groaning under allowances as our officials do, allowances which see no Retrenchment, but are augmented from year to year even in these evil days of the Protectorate (*Vide Instructions published in the Gazette*, of Sept. 23rd last) and which must be maintained at all costs, if even such maintenance must necessitate a fresh taxation on the People (presumably for sanitary works, improvements &c.), or justify the coming into being of a Criminal Code which disregards the manners and customs of the Country having been modelled purely on European or foreign principles or jurisprudence, thereby making it a fitting instrument to mulct people in heavy fines with imprisonment for alternatives, or bringing into existence shoals of Ordinance, all with some fine or other or imprisonment. Our Ordinances are mostly nothing but a means to replenish the Treasury, and when filled to be used most recklessly, and yet the People are not to speak—not even when in the face of all this, new Ordinances with the same object are coming up like mushrooms or new taxations are being sought to be imposed on them; and this is how we are doomed to go on from year to year. But we must be tantalized with some sort of improvements. Take the sanitation question for an instance; see the fuss made over it a short while ago, when some thousands of pounds were sunk on it; despatches and papers were full of them, and yet our present Governor, backed now as we see by a prelatial deliverance, to say nothing of certain would-be imperialistic or "bought up" writers, coolly turns round and writes on all that has been done in this respect, in big, bold letters, B. O. T. You take the Railway; see the amount of funds that have been sunk in this also, and all we can get is, a line of only 168 miles which any Engineering firm will own with some reluctance, and with a Management which can only be tolerated on the Gold Coast. This is how things are done on the Coast, and this is how the Revenue goes. But the moment you say it, you set on your head a hornet of writers, who in plain terms ask you to shut up, for some one must live at the expense of

somebody, and but for those who are privileged to live on the fat of the land, you would have been *non est*. If this is all that the Crown Colony System can do for Greater Britain, then its high time a Commission was appointed by His Britannic Majesty's Government to look into the Crown Colony System, particularly as it affects West Africa. But alas, this is as good as throwing water on a duck. Auditors we have and yet these things go on and the irony of it all is, we show the least improvement or progress in all the Colonies. Is there no Department at Downing Street to go into the accounts of the Colonies? But perhaps it is useless to say these things. Things are well-nigh hopeless, and we have only to bow and cringe, and "croak," and this is CIVILIZATION.

But let us hear JANUS now:—

"This vote has already been laid before the Secretary of State and has received his sanction," is an expression that has frequently been made in the Legislative Council in respect of some votes the Government was urgently desirous of passing. The announcement has always been taken by members of Council to mean that they had no alternatives but to pass the vote in question, and which is invariably done without any further questions being asked. Sir HENRY MOORE JACKSON, Governor of Trinidad, W. I., at a recent meeting of the Legislative Council of that Colony, made an explanation, in respect to this expression, that is of considerable importance to Crown governed Colonies. The Acting Colonial Secretary has stated in respect to a vote which was being taken that Mr. Lyttleton had already sanctioned it. But Sir Henry who appears to be a model Governor, and whose sense of justice and fair play would seem to transcend the bounds of the ordinary Colonial ruler, explained to the Council that no consent had been given to the vote, only permission to lay it before the Legislative Council had been obtained, and that body would decide as to the expediency of granting it or not. This authoritative statement invests the Legislative Council with some power. I wonder how many votes have been engineered through the Legislative Council of this Colony under the *shibboleth* of the Secretary of State's "sanction." GOVERNOR JACKSON has laid the Legislative Councils of Crown Colonies under a deep obligation for this candid explanation. It is earnestly to be hoped that henceforward whenever this announcement is made in connection with any dubious vote, our unofficial members will take care to find out exactly what is meant.

Our unofficial members may do the same, though they may do it to be as surly outvoted as the night follows the day, for such wonders the Crown Colony System can do. In the first place they are there as the Governor's nominees, not as the People's Representatives; and then they are always in the minority and as such if even they were disposed to speak, and talk all day, they would be where they were, they are sure to be outvoted and these are called the Representatives of the People. We have these men, said to be our Representatives, there always, and yet we have the Revenue of the Country, made ducks and drakes with as we see, and the Land covered with Ordinances which bring no good to the People and the Country, as the Sea covers the Earth. But they are among "The Honourable Members of the Council" all the same, and the Authorities think that is quite enough for them, and the World sees that the Country is represented; that's honour enough. But if to honour their "nominees" is all that is in this show, are there not many ways of doing it, than doing it at the expense—the ruin of the PROTECTORATE?

"NO TAXATION WITHOUT REPRESENTATION" and yet we are being taxed, and taxed with vengeance too, without any fair representation. We ask the ABORIGINALS SOCIETY again, to have this question on its Agenda.

SPOILS OF THE DEEP.

(BY A BANKER.)

In one of the picturesque bays of the North West Cornish coast a spectacle has recently been witnessed such as has not been seen for perhaps nearly half a century. Stationed on elevated positions round the rock-girt inlet, alert, and ever on the watch for the appearance of one of those surging masses of that most prolific of all fish, the pilchard, which from time to time visit that delightful coast, the "huers"—men who give the hue and cry, Heva, Heva, when a shoal appears—descended in the distance the approach of a large shoal. Soon it is realized that a mighty host of fish, such as they had never had the good fortune to see before, is rapidly approaching the way. The alarm being given every available boat is launched, and soon a huge shoal estimated at about thirteen million fish is captured in the numerous "seines" which have been shot.

A weird and extraordinary spectacle is now enacted. Casting an inner net within the great seine a vast mass—millions of them—is now drawn towards one side of the net, forming a lake of struggling fish perhaps fifty or sixty feet square and ten or twelve feet deep. Scarce any water is visible in this great pool, but only a countless deluge of gleaming fish, some leaping in the air, some gyrating and springing over the mass, some inert and helpless; but all aglow and glittering in the brilliant sun as though it were a vast cauldron of liquid silver. Surrounding the whole are a number of large boats or light barges, each manned by several hardy sun-burnt fishermen who bale out the fish with deep open baskets until the boats are sunk almost to the

gunwale, each boat being estimated to hold about eighty thousand fish. As filled they are towed to shore, discharged into carts, shot, with salt, into wide pits, and subsequently exported to the Mediterranean. And though the men are said to work until midnight, the stupendous task of baling out those myriads of the finny tribe occupied an entire week.

Probably at no other place in the world can a scene like this be witnessed, a scene alike extraordinary and interesting. Above, the brilliant azure of the sky; all around the wavetossed sea, flecked by numerous white sailed and other craft; overhead, or swimming on the heaving billows, enormous flocks, perhaps thousands of them, of several varieties of gulls, crying in discordant tones, and greedily watching the imprisoned dancing fish, but apparently afraid to swoop down and seize them; while in the centre is the glittering pool surrounded by shouting and gesticulating fishermen, and boat loads of excited spectators, watching the ingathering of those priceless spoils of the deep.

And as we watch those countless myriads of living creatures gathered together, the thoughts may perhaps revert to the inspired prediction of that Great Day when the entire human race will be gathered before the Divine Judge to be judged according to their works. Happy they who, having lived the life of the righteous and having laid their sins upon Him who bore the punishment for them in that Roman guard room on the Cross of Calvary, can have no charge made against them by the Accuser.

EXTRACTS FROM THE REPORT OF THE SELECT COMMITTEE ON AFRICA, (WESTERN COAST,) 1865.

William A. Ross Esq. examined.

8132. Chairman] Will you state what your acquaintance with the West Coast of Africa is; what offices have you held there?—I have been Colonial Secretary; I was appointed in 1860.

8133. Where were you appointed to?—To the Gold Coast.

8134. Is that all your acquaintance with the West Coast of Africa?—I held the Governorship for some months, in the year 1862.

8135. Who appoints the Colonial Secretary?—The Secretary of State.

8136. What are the functions of the Colonial Secretary?—He is generally to attend to complaints made by the native Chiefs, and to report them to the Governor.

8137. Is he Chief of the Executive Council, and Vice-Governor in the Governor's absence?—He is.

8140. What is your opinion of the liabilities of the English Government towards the protected tribes?—I conceive that the English Government are bound on all occasions to protect them, and the natives look for their protection. We fine the native Chiefs, and we imprison them and treat them as if they were the subjects of the Crown.

8142. Does not the protectorate amount, in fact to whatever any Governor chooses to make it?—It is generally so; one Governor comes with his idea of Government, and another with another idea. One Governor would establish municipal corporations and another Governor would put them down.

8143. The protectorate being without any documentary definition, depends on the view any British Governor chooses to take of it, or the expectations which are raised by it in the minds of the native Chiefs?—I think so in a great measure; we administer both the English law and the native law, and there is great discretionary power left both to the judicial assessor and the Governor.

8145. Does the judicial assessor, in fact, assist the native Chiefs in administering the laws in their territory?—No, I do not think so; the Chiefs, on the contrary, complain very much that we interfere too much with them and their people, and that while we are unable to govern them we prevent them from governing themselves.

8146. In their opinion the protectorate is not an advantage in its judicial aspect?—It is sometimes, I think, and sometimes it is not; for instance, I remember one native prince who complained, in a disturbance which arose between himself and another Chief who laid certain claims to his stool or throne, that we prevented him by our interference from ruling over his people properly, while we could not settle the misunderstanding properly; sometimes we do a little harm.

8148. Would you say that the Chiefs generally could administer the law better than we do?—In some instances they would; not always. But they come from immense distances to appeal to our courts. I have known men to walk backwards and forwards from Apollonia to Cape Coast, which is 400 miles, in order to bring up a case involving only two sovereigns. They would lament very much our leaving the Coast.

8149. On what ground?—In every way; they have the most profound respect for us, and anarchy and confusion would be introduced into those settlements, political and social confusion and bloodshed.

8175. What is your opinion of the prospects of trade on the Gold Coast?—I think that it can be greatly developed.

8176. It has not been developed hitherto?—No, it has not.

8177. Why not?—Because the Government has no means of rendering assistance to the natives in developing the resources of the country.

8178. What sort of means would you suggest that the Government should have?—The construction of roads.

8184. You think that our form of Government at the Gold Coast is the best in the interest of trade?—No, I will not say that.

8187. What kind of laws would assist the Governors?—We have two sets of laws, we have the native law and we have the British law, on some occasions the native law is adopted, and on other occasions the British law.

8188. Do you mean that the British Government on the Gold Coast would act better if it ignored the native law and administered the English law alone?—If it were completely a British settlement, whereas it is now only a protectorate.

8189. Will you explain a little more what you mean by turning it into British settlement?—Like Sierra Leone, or like any other colony that we have; it is now neither one thing or the other.

8190. You propose that the British should make it a Colony and ignore the native law?—I do not propose it, but a British settlement would be better than the protectorate, although the people now regard themselves as British subjects, but we are not able on all occasions to apply the British law.

8192. Then you must have two laws under any circumstances?—Not if it were a British settlement.

8211. Do the native take more part in trade than they used to do?—I have seen no difference since I have been there; they are very fond of trading.

SCRUTINEER.

The grounds upon which the Government is often prepared to pounce on a policy and the little forethought they show in such circumstances are remarkable generally, as also its sciolism of affairs local. Because the Secretary of State has laid down the principle that the cost of purely local works should be borne locally this Government does not scruple to consider whether in the face of the present state of the public finance brought about by its wanton prodigality the taxpayers would unconcernedly sit while efforts are being made to put on fresh taxation. We are sure that the Secretary of State is a sensible man who would lay down no principle nor rule to be enforced indiscriminately or injudiciously or without due regard to the state of local affairs. He would not for instance stultify himself by ruling that because the cost of purely local works should be borne locally ergo the Central Government should be suffered to play ducks and drakes with the general revenue as it has been all along in this country, nor that it should be allowed to fill its establishment with superfluous, and sadly incompetent European officials whereby much of the public funds is wasted. It is our contention and belief that much money can be saved to carry on all sorts of local works without recourse to fresh taxation if the administration of the Gold Coast Protectorate has been carried on business-like basis with some sympathy for the pockets of the natives who bear the backbone of taxation; and this is a fact we cannot too much emphasize. There are too many European officials in the administrative establishment of this country, which is quite a record in the entire West Africa (inclusive of French and German Possessions) and the upkeep of these—their salaries, "duty allowances," "travelling allowances" passages to and from Europe—is enough to build Egyptian pyramids in the land. Add to this the most reckless and I had almost said fraudulent way public works are undertaken, and the keeping up of a huge and unwarrantable military force in the Hinterland. Read the recent lively discussions about the Railway in the Gazette of July 22, showing a general chaos and disorder in that line of 168 miles that has cost a good round sum and you will understand how expensive public works are undertaken in this country, and how equally expensive they are kept up, only to result in little or of no practical use to the public. As far as the Gold Coast is concerned there is something imperatively needing a searching into, and that is how it is that this country which up to the trifling administration was so well off as to play the Shylock to other colonies is now so low, so poor, as to be a borrower herself.

The country is already weary and heavy laden with taxation, yet upon all its increase in revenue and hunting after loans, she cannot hold a candle to other places in matter of improvement in towns which is enjoyed by them. Water supply, drainage,

wharves, street lighting, railways and other facilities all are at a standstill—where has all the money gone to? and cannot someone, will not the Secretary of State, essay to solve up the problem for us?

How is it that in Sierra Leone and Lagos we often see Governors of the stamp of Macgregor and Probyn who manifest a fair knowledge of the science of public economy in their administrations and show more also some sympathetic consideration for the betterment of the natives by undertaking fair and equitable legislation and public works; whereas on the Gold Coast we have been having spendthrifts who will legislate to have the last note out of the people without due and appreciable return; who will engage pulling down native institutions and sowing discord and unrest among the people. There was Griffith with his abortive "Crown Lands Bill," Maxwell with his ill-starred Lands Bill; Hodgson with his mad quest after the "Golden Stool," Nathan with his undesirable "Native Chief's Ordinance" which passed into law through a part of ourselves; and Rodger with his extension of an absurd ordinance whose author was wise enough not to extend anywhere else in his time after a first and unsuccessful experiment in one town. When shall we have an administrator of an economical turn of mind; one with no preconceived ideas, but who governs with the voice of the majority; one who does not believe in the multiplicity of officials; one who discards colour prejudice; possibly one with independent means who will not be so much inclined in getting all out of the people without seeking to make ample return in the shape of appreciable improvements.

I have been wading during the past few weeks through books relating to British Colonies and Protectorates in order to find if there exist any British dependency which is blessed with the sort of Town Council with which we are sought to be strug, but so far I have found none and there is no likelihood of my meeting with one. The only Colony in West Africa which enjoys a municipality is Sierra Leone which is the ordinary and genuine kind. Comparing Sierra Leone with the Gold Coast we can say without any intention of offending that our position is unique, yet on the Gold Coast something must be brought on the stage which is peculiar as it is absurd and humbugging. Is it because the majority of the people cannot read and write and therefore advantage must be taken of them, and depes made of them so barefacedly? Where in the British dominions are the officials of the Central Government holding a place, not to say making themselves masters in a municipality? Agreement is agreement. And according to an understanding in black and white (Vide the Proclamation defining the nature and extent of the Queen's Jurisdiction on the Gold Coast in 1847, clauses 9 and 12) no rates should be raised without the consent of the native chiefs. Now, they are unwilling to have the "Town Councils" under the Ordinance of 1894 which is purely an imposture on their rights. They will rather have one in which themselves as the ratepayers will have entire control of its conduct, and how long have we to continue repeating this?

Yours faithfully,—ATTOO.

ANAMABOE.

(FROM OUR CORRESPONDENT.)

October 7.

Dr. Waldron and Mr. Sutton were here on inspection on Sunday the 1st inst.

There used to be a fortnightly Court Sittings here, when the D. C. came up whether there was a case or not and he generally utilized his time by inspecting the Town and visiting the schools. But since Mr. Harper's transfer these sittings have been stopped.

There is at present no permanent messenger in the office, and the clerk in charge often goes out with messages himself or uses his boy as such. The fact is, no one can be got as a messenger for the 10/- a month, why not pay 20/- or 30/- so as to get some one for the work? As it is, unless one sends to the office on mail days, his letters may be lying there.

At 4 p.m. on Thursday the 5th inst. the Omanhin caused a gong-gong to be beaten announcing to the public that Rev. S. R. B. Attoh-Ahuma would be giving a Lecture at the Ebenezer Church which he desired every one to be present to hear him at 7 p.m. The Church bell was tolled at 5-30 p.m. and the Chapel house was filled to the gallery with the windows crowded. At 7 p.m. the Omanhin Amonoo V, along with Ohiaba Kwezi Amonoo, Akiam Coleman and Okra and councillors arrived at the Church. Rev. J. B. Anaman called out the hymn "Onward christian soldiers," read a portion of scripture, and offered prayer. He introduced the Omanhin Amonoo V as Chairman. The Omanhin then in an able address introduced the Lecturer who held the audience spell bound for one hour

and a half. Collections were taken, and the Omanhin in a suitable address closed the meeting by calling for the "Doxology" and Rev. Anaman pronounced the Benediction. The Lecture was in the vernacular.

At this time we hope the Tufuhin will visit this town for it is reported that on Friday the 30th inst. the No. 3 Company will exhibit their flags, and he is the one to look after these things.

There was a large gathering at the Ebenezer Church on Sunday the 8th at 2 p.m. presided over by the Omanhin Amonoo V. The object of the gathering was to lay before the parents and guardians their respective duties towards their children at home and school. The speakers on the occasion were Okiami Payin Kwezi Amisshah, Ohiaba Kwezi Sam Amonoo, Mr. James Blankson and Timothy Eason. The addresses were very impressive and mention may be made of that of Okiami Kwezi Amisshah's. The meeting was closed at 4-30 p.m.

Rev. Assam and Mr. Ward of Cape Coast arrived here on Monday the 9th inst.

Lawyer Brown also passed down to Salt Pond on the 11th inst.

Colonial Secretary's Office,
Accra, 18th September, 1905.

The instructions regulating Town Transport which came into force on the 1st January, 1898, and were published in the *Government Gazette* for 1897, pages 530 and 531, are hereby cancelled and the following substituted in lieu thereof.

By His Excellency's Command,
C. H. HUNTER,
Acting Colonial Secretary.

The following Officers are authorized to draw Transport Allowance at the rate of £2 per month, or provided they keep and use a horse for Government purposes, allowance at the rate of £3 a month:—

The Colonial Secretary
The Attorney General
The Treasurer
The Director of Public Works
The Comptroller of Customs
The Postmaster General
The Director of Education
The Commissioner of Police
The Colonial Chaplain
The District Commissioner, Accra
The District Commissioner, Cape Coast
The Officer Commanding Detachment, West African Frontier Force, Cape Coast.
The Private Secretary
Two Supervisors of Customs (£2 per month each).

The following Officers are authorized to draw Forage Allowance at the rate of 2/6 per diem, provided they keep and use a horse for Government purposes:—

The Chief Commissioner, Ashanti.
The Chief Commissioner, Northern Territories.
The Principal Medical Officer.
The Deputy Principal Medical Officer
Medical Officers.
West African Frontier Force
1st Battalion
Lieutenant Colonel
Major
Adjutant
10 Officers
2nd Battalion
Major
Adjutant and Paymaster
11 Officers
The Adjutant of Volunteers.

The following Departments are authorized to have Departmental carts and to an allowance of £2 per month for Cart Boys:—

The Treasury Department (1)
The Public Works Department (4 Accra & 2 Cape Coast)
The Post & Telegraph Department (2)
The Education Department (2* Accra and 1 Cape Coast)
The Police Department (1 Accra & 1 Cape Coast)
The Audit Department (1).

The following Departments are authorized to have Departmental Bicycles:—
The Post & Telegraph Department (1 Accra and 1 Cape Coast)
The Police Department (1)
The Prisons Department (1)

The following Officers are authorized to draw 15/- a month each for the upkeep of their Bicycles used in the service of the Government.

The Headmaster, Education Department, Accra.
The Head Storekeeper, Public Works Department.
Foreman of Works, on a certificate signed by the Director of Public Works.
The European Gasler, Cape Coast.
The Furniture Clerk, Public Works Department.*
The Port Officer, Customs Department.

*No allowance.
*One personal to Inspector of Schools, Mr. Rowden if the Headmaster is also Assistant Colonial Chaplain.

*Temporary, whilst engaged in issuing water.
—Gazette, Sept. 23.

LETTERS TO THE EDITOR.

The Editor disclaims responsibility for opinions expressed in these columns.

We regret that many of the letters we publish have had to be cut down. Correspondents who desire to see their communications printed as sent must bear in mind the

limitations of our space, and that we can seldom find room for letters exceeding 300 or 400 words in length.

To the Editor, *Gold Coast Leader*.

Sir,—In reply to your Correspondent's enquiry whether "Wesleyan local preachers are allowed to take part at all in ball parties," I beg leave Sir, to answer, "Yes," they do, here.

I have an instance that prompts me to answer in the affirmative.

On the night of the 18th August at Mr. E. H. Ambaah's Hall, Mr. J. B. Wilmot, a Wesleyan local preacher, the one next to the minister of the circuit, the Church organist and the school master, played on an "organ" accompanied by a concertina by Mr. Smith for six of us with ladies to dance, and dancing was kept on till 11-30 p.m.

What makes matters worse is that he came directly from the night services over which he presided and played for us, and I therefore say that dancing now is encouraged by local preachers and even school masters.

I remember when Mr. Henry Amisshah was then Head-teacher here, the late Mr. Harry Phillips of H. B. W. Russell once asked him to play for an "at home," which he did. Rev. Acquah hearing of it, dealt so seriously with him that it would have resulted in his dismissal had not people begged, and Mr. Amisshah acknowledged his fault. He was then only a school teacher and not a local preacher. Perhaps it is now admitted that local preachers here should take part in dancing. Let us who are on this side have justice meted out to us, for it is God that we are serving and not man. I leave the matter now in your correspondents hands to have his say.

Thanking for the space.

I remain,—“ONE OF THE DANCERS.”

Anamaboe, Oct. 9.

Sir,—A Mr. B. P. bored no doubt by an article in the "Aborigines" of 5th Aug. last anent Winnebah deterioration has replied on the 15th of that month denying the deterioration; and selecting for his nom de plume the appropriate initials "B. P." (Balaam's Peacock of shame bereft) make bold to palm its readers the ludicrous story that wide progress has since been made in Winnebah to wit among the fishing class. Since when, how, and why his progress is limited to this particular class only, or why not extended in other directions also, such as the Town Council struggle, Trade decline &c. &c. B. P. does not say; but simply lying upon his Russian victory over "Winnebah Pro-Boers,"—his mysterious "let off" goes on to crack a contemptuous joke at the expense of the dead and some one of empty title. Now, where is the philosophy, the logic or the humour in his phrase "Did not Oom Paul Kruger cracked his hard amputated thumb, and the late King Gharthey &c. &c.?" Far more honourable it is to have an empty title than to be an Emperor *Kweasafu*.

In these bewildering moments amid the raging storm of Buzumosee, Cassa, and Fi fas whereby Town scholars are compelled into court, and palanquins, state stools &c. are sized or exposed to auction, and when from the East West North and South fresh peals of thunder threaten a serious catastrophe; and Winnebah in this plight, riddled and exhausted with taxation cannot hold a single mass meeting to deliberate or raise a single copper towards the all important Town council fight, except for the gratification of one man, it is strange that Blind Bartimeus—blind indeed to the disgrace the danger, and the sufferings of Winnebah—while he himself is well nigh washed overboard to St. Jago to make believe even now that ALL IS WELL.—But diametrically opposed to his data B. P. in paragraph 4 of his denial article prevaricates and places the cause of the deterioration on some one who by way of inducement to the proposed (not alleged) Winnebah Railway project had offered to provide the Company with 5 houses and cheap labour, and whose empty title had made him a laughing stock among many Europeans. Bank idiotism! and only lunatics of the B.P. class of Europeans will argue that our Ahimba (Princes) or any empty titled native not being like the Prince of Wales—(for he is not paid by the public as H.R.H. is) daren't even seek an honest living by organizing cheap labour for a private company in which he is interested. Why, supposing all our Ahifu were as great as King Edward and proud as Nebuchadnezzar, all the Planets scourged and dazzled like the sun; Trade Winds blew Hurricanes; all wriggling Worms metamorphosed into Boa Constrictors; all Flies became Dragons; all Birds were Eagles and Ostriches; all Fishes were Leviathans or Sharks; all Quadraped transformed into Panthers and Elephant; all Streams swelled into oceans; all Metals glittered like Gold; all Ant Hills rose into Volcanic Alps; all Rocks crystallized into Diamonds; every shrub towered like the Oak; every Hamlet grew into a city of London; all Foodstuff became anti-hungry and drinking waters were milk and honey; every man possessed the wisdom of Solomon; the strength of Samson and the longevity of Methuselah; every soldier a Wellington, every sailor a Nelson; every Catholic a Pope; and every insolvent Winnebate who took refuge to England robbed his wife and by oaths, handcuffing &c. taxed the people (empty titles included) to pay for his private debts; and if there was no superiority or grade among men and things and conditions were such as permitted birds to build their nests in old men's beards and monkeys to chew tobacco surely nature herself would lose her beauty and the Earth cease to be the happy habitation of man.

Yours truly,—A WINNEBATE.

22nd September, 1905.

Printed at the Office of the GOLD COAST LEADER
Salt Pond Road, Cape Coast, by E. J. ACQUAH.

The Gold Coast Leader.

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No. 175.

CAPE COAST, WEST AFRICA, SATURDAY, OCTOBER 28, 1905.

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THE GOLD COAST LEADER.

PUBLISHED ON SATURDAYS.

A weekly journal devoted to the interest and welfare of the Country and Race.

Offices:—Saltpond Road, Cape Coast, West Africa.

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(Payable in advance.)

	Cape Coast.	Abroad.
Annual...	10/6	14/6
Half Year...	5/6	7/6
Quarter...	3/-	4/-

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For copies of the paper please apply to

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Mr. R. F. WOOD, Ashanti Road, (W. E. Sam's.)

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From the store of Mr. Charles E. Moses at the back of St. James's Chapel.

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4/6 per Dozen Half Pint Bottles.

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Customers can have their own bottles filled with any of the above Aerated Drinks at 2/- per Dozen Pint Bottles.

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Terms strictly cash on delivery.

H. E. SAGOE,
MANAGER.

Aboom, Cape Coast.

PROSPECTUS.

THE GRAMMAR SCHOOL
CAPE COAST.

Principal, Rev. F. Egyir-Asum

Head Master, Mr. J. Leslie Mayne

Assisted by Mr. W. Jabez Halm and others.

Patrons:—The Hon. J. H. Cheatham, P. A. Renner Esq. B.L., G. H. Savage Esq. B.L., Casely Hayford Esq. B.L., A. K. Bissoo Esq.

Course of Study:—

1. Scripture studies, Bible reading, lessons in sacred subject.
2. English Language—Grammar and Composition
3. Fanti Language—History and interpretation of idioms into the English language and vice versa Latin, Greek and French.
4. Mathematics
5. Pure and mixed—Arithmetic, Algebra, Geometry, Mensuration.
6. History and Geography,

7. Writing and Book-keeping.
8. Music.
9. Shorthand and Typewriting
10. Physical Science. Elementary Lectures on the various branches of Physiology.
11. Drawing (Freehand and Model)

The different subjects are entered on successively as the ability and advancement of the student permit: sound proficiency in English and Fanti Grammars, History, Geography and Commercial Arithmetic being invariably required before a pupil devotes much of his time to Classical or Mathematical Studies.

The students are arranged in Four Schools or Departments. The Senior, Junior, Preparatory, and Infant. In the Junior Schools, Boys are carefully prepared for the Higher School by being well grounded by laying in sound foundation of Reading, Writing and Arithmetic.

Before the entrance of a pupil into the School a printed form is forwarded to the parents or guardians to be filled up and returned to the Principal.

The fees of the pupils include the general course of study and are as follow:—

At the Infant	4d. to 6d. per month
At the Preparatory	10d. " 1/8 "
At the Junior	2/6 " 3/4 "
At the Senior	5/- " 7/- "

All the above fees are payable in advance.

One month's notice is required before the removal of a pupil.

Extras. In such subjects which are optional apply to the Principal.

Arrangements are being made for a Boarding Department. Friends abroad wishing to send their children will communicate with the Secretary of the School (Mr. Halm.)

ASK THE GENUINE

DR GUILLIÉ'S

TONIC ANTIBILIOUS ELIXIR

For more than eighty years Dr GUILLIÉ'S Elixir has been successfully employed for diseases of the Liver, Stomach, Heart, Gout, Rheumatism, Malarial and Pernicious Fevers, Dysentery, the Grippe or Influenza, Skin Diseases and Intestinal Parasites.

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OUT SHORTLY.

"THE FANTI-ENGLISH METHOD"

Easy and graduated to learn Fanti in 3 months

By Rev. Father BARTHOLOME

5/-

Only a limited number of copies to be issued. If you want one send your name as soon as possible to the Catholic Printing Office, Cape Coast.

NOTICES.

FOR SALE.

PAIDOO SAMMANPOME.

A very large fertile piece of LAND situated at the above place between ALICE ADDEL and PAIDOO on the right hand side from Cape Coast.

For particulars apply to the undersigned at his Auction Mart, Papratem, Intin Street, Cape Coast.

J. D. ABRAHAM,
Licensed Auctioneer.

17th Oct. 1905.

I beg to notify the public that from and after this date I have abandoned the name of Jonah Bunyan Quacoe which I have hitherto been known and that I desire to be known by no other than my native name of Nyamike Kaku.

All papers or documents made in my former name still hold good.

NYAMIKE KAKU.

Axim, 20th October, 1905.

Public is hereby notified that from and after this date I have abandoned the name of Samuel Benson Aekaston by which I have hitherto been known; and that I desire to be known by no other than my native name of Aka Kwami.

All papers or documents made in my former name still hold good.

AKA KWAMI.

Axim, 20th October, 1905.

LEGAL NOTICE.

RE KODWO TARCOLE, Deceased. Pursuant to the Statute 22nd and 23rd Victoria Chapter 35 intituled "An Act to further amend the law of property and to relieve trustees." Notice is Hereby Given that all creditors and other persons having any debts, claims, or demands upon or against the ESTATE of KODWO TARCOLE late of Salt Pond, Merchant, Deceased (who died on the 17th day of March 1905 and Letters of Administration of whose personal estate were on the 19th day of October 1905 duly granted to Kwesi Edu, the natural and lawful brother, and one of the next of kin of the said KODWO TARCOLE, Deceased, by the Divisional Court of Cape Coast in the Gold Coast Colony) are hereby required to send particulars in writing of their claims and demands to the undersigned, the Solicitor for the said Kwesi Edu, on or before the 31st day of December 1905; And Notice is Hereby also Given that after that day the said Kwesi Edu will proceed to distribute the assets of the said KODWO TARCOLE, Deceased, among the parties entitled thereto having regard only to the claims of which the said Kwesi Edu has then had notice, and he will not be liable for the assets or any part thereof so distributed to any person or persons of whose claims or demands the said Kwesi Edu has not had notice at the time of distribution.

Dated this 21st day of October 1905.

E. J. P. BROWN, Neons Chambers,
Commercial Road, Cape Coast,
Solicitor for the said Kwesi Edu.

NOTICE.

The "Foundation-Stone" of the A. M. E. Zion Institute Edifice is to be laid to-day at 4 p.m. at the Kotokrabah Road. All are cordially invited.

GENERAL NEWS.

We understand a Mr. Gray came out the other day with Mr. Shaw to relieve Mr. Muir as the Chief Agent for Messrs. Swanzy.

Madam Ambah Kosima of Incoom died after a few days' illness last Monday. Being a member of the Good Templars Society (American) she was buried by that Body the next day; the attendance was very large. The sister Madam Yankoma and Mr. Moore with the other members of the family have our sympathies.

YOUNGMAN! Read this and think over it:—"The worst feature of the times" says a correspondent in the *Morning Leader*, "is that honest manual labour is looked upon with aversion. All must be clerks or follow some other so-called genteel occupation"—and so "the times are hard," some of us keep singing.

"The Concert Season" will soon be on us for we here seem to think of no entertainments, or even social gatherings—private or public, till we have the Christmas Season dawn on us. The dullness, the monotonousness of our present day Society is becoming proverbial. Shades of the "ladies and gentlemen" that are gone!

The Zion Church Sunday School went to picnic at the Sweet River last Monday.

Rumour is afloat in Town that the Government are removing the pans in the latrines as well as the street lamps. Is this correct?

The local Committees for the Agricultural Show next month, and the Annual School Exhibition have both met this week.

At Kotokraba last Wednesday a man going into a well to clean it for more water died in it, two others going in one after the other to fetch him up, fainted, and were saved in being pulled up in time. A cat was lowered down into the well by way of experiment, and it died. An article from any of the local medical or resident engineers on this will be interesting and even instructive.

CONGO PHOTOGRAPHS

"WHO SAID CALUMNY?"

The Editor of the "West African Mail" has received so many demands from all parts of the world for the September Congo supplement containing a series of Photographs illustrating the atrocities perpetrated upon the natives of the Congo, that the issue has become exhausted. These photographs, in which several others similar in character have been added, have now been issued in pamphlet form, entitled "Who said Calumny?", together with explanatory notes, at the price of 3d per copy.

post free. The proceeds of the sale will be handed over to the Hon. Treasurer of the Congo Reform Association.

Copies can be obtained from Messrs. John Richardson & Sons, Pall Mall, Liverpool.

ADJUAH.

(FROM A CORRESPONDENT.)

Rev. Father Ignatius Meder arrived here on the 26th ultimo on tour of inspection; he went to Yartiv with the Catholic boys and the members to picnic; he was assisted by Mr. J. E. Ansah of Elmina the late School master here, who arrived on a visit, towards the evening. They returned to town with a grand procession and paraded through the streets with Bands instrument adorning their hats and hats with palm leaves.

On the first Sunday of October a high Mass in honour of the celebration of the annual feast of the Children of the Confraternity of the Most Holy Rosary was celebrated; several communicants who were to receive their first communion were marched by the Father from Mr. F. P. Quashie's house accompanied by the whole community to the Church with songs specially prepared for the occasion. In the afternoon the members of the Confraternity of the Holy Rosary turned out and exhibited a most picturesque scene which has never been seen at Adjuah before; two little boys with two medium magnificent banners and two big boys with a large banner embroidered with gold all round with two large gold tassels were in the centre and two large crosses embroidered with gold on the pole with the image of the Blessed Virgin Mary giving a Rosary to St. Dominic. The members of the Society appeared in white uniform, women with white cover shoulder and assorted wreaths round their heads, the men in white coat and black trousers and the Society with blue Sashes. They paraded through the town with songs; the evening passed off successfully. The managers were F. P. Quashie President, Joseph Williams Acting Vice-President, A. A. Vandike Secretary, F. G. Williams Assistant Secretary, A. E. Koomson Treasurer, and J. A. Awool.

On the 3rd inst. the Rev. Father blessed the ground where the Roman Catholic new Church of the Sacred Heart of Jesus is to be erected and after this ceremony, the foundations were laid in the presence of the King of Adjuah, and his chiefs; an address was delivered by the Father exhorting the members to do their best to bring the building to a speedy completion.

Mr. Thompson J. C. arrived here and decided several cases.

This year palm oil and kernels have been plentiful.

KUMASI.

(FROM OUR CORRESPONDENT.)

October 12.

One Mr. Bryant the son of the late chief Quashie Anlich of Sekondi was arrested last week for laughing in the presence of or at the Magistrate Captain T Pamplin Greene. He was fined 20/- for the first offence. The educated here are to mind their p's and q's. [What is this? Ed.]

We report with deep regret the death of Rev. Parrigo of the Basel Mission on Sunday the 15th instant. His remains were interred in the Basel Mission Cemetery. Like a true Missionary kind and courteous to all the attendance at his funeral was very large. We tender our sincere sympathies to Mrs. Parrigo.

Mr. Murray the Engineer for Messrs Millers Ltd. is here for J. J. Fischer to build their Factory on contract.

The Chief Commissioner Mr. Fuller is expected here next week from his inspection. He was to have spent more than a month but he is returning early on account of the chiefs imprisoned over Quarai Tui's case, who still refuse to pay any fine. We hope the Chief Commissioner will be able to settle this matter amicably for the peace and quietness of the country and the safety of the coasters here.

CHAMA.

(FROM OUR CORRESPONDENT.)

We report with regret the death of Mrs. Rebecca Teyiab which took place on Wednesday the 27th ult. Rev. Brodie Graham officiated at the burial—The family has our sympathy.

Mr. Hugh Bidwell the new D. C. visited the school, and was very pleased with the singing of the scholars. He promised the children some school songs.

Ismael Lodge No. 12 of the Good Templars, had a Church parade on Sunday the 8th inst. which came off very successfully.

The Road to Sekondi is infested with highwaymen, and neither life nor property is safe. Travelers from here and Sekondi can hardly pass without being attacked. We call the attention of the

Government to this.

Father Meder arrived here on the 16th inst. We regret also to report the death of Robert Essel which took place on Tuesday the 17th inst. after a short but severe illness. The deceased who was only 16 years of age was a relative of Mr. A. W. Hayper, and a member of the Singing Band; he was buried at the Wesleyan Cemetery, the funeral being attended by members of the Singing Band, in pink; other sympathising friends also attended. Rev. J. Brodie Graham very impressively officiated after which the members of the Singing Band assembled at the grave and rendered their last respect to the deceased brother. We sincerely sympathize with the bereaved family.

The death also of Madam Arabah Arkuah, the aunt of Mr. J. M. Bilson and the mother of Lawrence Brothers at Bibiani was reported here by telegram last Thursday morning. We sympathize with the bereaved family.

On Thursday the 19th inst. Mr. J. A. Yarquah the Roman Catholic Catechist here was married to Miss Grace Sagoe of Cape Coast. The Rev. Father Meder tied the knot. We wish the newly married-couple all connubial happiness.

Two European Surveyors arrived from Sekondi last week. It is being rumoured that they will be making a road to Prasue at no distant date.

ANAMABOE.

(FROM OUR CORRESPONDENT.)

October 21.

Rev. Jubb the new Wesleyan School manager arrived here on 20th inst. visited the school and examined the scholars. At the special prayer meeting services held during the week, he visited the Tuesday night services, and addressed the members. He left for Salt Pond on the 21st instant and returned to town on the 23rd inst. for Cape Coast.

Tufuhin Harrison has been in town by boat from Cape Coast this week.

Friday morning 22nd being the day fixed for the exhibition of the No. 3 company's flags, the other members of the company who are at the adjoining villages began to pour in on the night of the 21st inst. Punctually at 3 a.m. the company along with Nos. 4 and 5 companies repaired to the beach leading to the Salt Pond road. At 6 a.m. they began firing up to 8 a.m. when they started parading the town.

The procession was very long, and the town was full of people that day, many came from Cape Coast and Salt Pond and other places to see the sight. Firing was kept up till 6 p.m. and again on Saturday the next day until 6 p.m. commencing at 6 a.m. We heartily congratulate the Nos. 3, 4, 5, and 6 companies for the way they conducted the affair.

The Provincial Commissioner Mr. Peregrine passed on to Cape Coast on Saturday the 24th inst. I hope he noticed the condition of things at the Port; a fort with no Union Jack, no constable; perhaps he was at the Post Office, and must have noticed there was no messenger. Surely the condition of things there will not escape his notice, since he was on inspection.

Safuhin John Acquah is in town, and is erecting his late father's house. I congratulate him and hope those who have ruins of their own here will also try to rebuild them, rather than to stay with others when matters bring them down, for it does not look well.

EDITORIAL NOTES.

Mr. Ross's evidence before the House of Commons Committee in 1865, like the previous ones we have already published has some interest of its own. We hope our Readers find these Extracts interesting for they open our eyes to a good many things in connection with our Country which we of the present day at least, should know. These things are not nullified by any "Act of Parliament," they still exist, only as we see, there must be storms, and lightnings and earthquakes to drown their voice. But if they exist, and we as a People do nothing with them, what good do they do to us?

The British Nation has not lost its conscience as to fairplay and justice, though it may seem so, from what we see. What we need is, some exertion on the part of the People, with disinterested and loyal leaders. "Heaven helps those who help themselves," unfortunately for us, we seem at this time, to sorely lack the men—the right sort. Do not give us Public Men, but public spirited men. We often say this and stop there, and we stop there once more.

The peculiarity of the Ordinances of this Country, its harshness and arbitrariness, cannot strike us alone. Here is a Miner, who comes into the Country, and must naturally interest himself in those

Ordinances which affect mining, and this is what Mr. HART finds:—"Certainly, the administration of the mining laws should not be left in the hands of a few, for the most part, inexperienced judges, whose views of the Concessions Ordinances and the regulations necessary for controlling mining are as arbitrary and contradictory as they are often absurd." It would seem as if Mr. Hart were going in for the judges, if he does, he errs there, he cannot blame the men for any Judge in England even, having to do with our Ordinances must think twice.

If we want to find out how much our Government have the interest of the People at heart, or to what extent they exist for them, as Governments are supposed to be existing for the People, or care for the progress of the Country and the prosperity of its People, we have it in the Concessions Ordinances. No sooner was some impetus given to the Mining Industry, which brought about what is now known as the Concession Boom, than ordinance after ordinance sprang into existence, and they came in such a rapid succession as to bewilder even those who had to administer them, the object being to keep the native off, as much as possible, and this went on at such rate that the candle after all burned at both ends, and we have all suffered alike.

Then it was given out that there was no gold in the country; but there is gold in the country, even Governor NATHAN himself had to admit this before he left us, and it is also borne out by the fact that thousands of pounds are shipped to England every steamer. If the British public are made to believe that there is no gold here, from what reports they read it is, as it has been said from time to time, through bad management and the extravagant and reckless way things are done at the Mines. The companies may suffer and break up and all the rest of it, but most of their servants certainly do not go away as they came. At this time there is an investigation going on at Obuassi over some robbery of amalgam and of course it is all on the black, but we know, and have often point it out too that before he can get the chance to steal anything (if so disposed) some body had more than helped himself and they should all be punished alike. That's what we say.

Writing on the Town Councils Ordinance last week, *Atloo* said, in the closing remarks of his last paragraph:—"Now, they (the People) are unwilling to have the 'Town Councils' under the Ordinance of 1894 which is purely an imposture on their rights. They will rather have one in which themselves as the ratepayers will have entire control of its conduct, and how long have we to continue repeating this?" How long yes; (Italy's ours) and a Government which gives it out as its object, the training of a native race for self-government other than what is known to it, should have no difficulty in giving a helping hand to effect it, if it is really and truly its object, otherwise, it would be best to leave them alone to develop as a people on their own lines. The "doctrine" that the African cannot be left free, is, what is ruining our Continent.

WANTED.

Agents at the outstations to canvas for subscriptions. Commission allowed. Correspondents also wanted at places where the "Leader" is not at present represented.

TO CORRESPONDENTS.

Intelligent correspondence on matters of interest touching the welfare of the Country is invited.

Anonymous letters will not be attended to, or returned. A *nom-de-plume* or initials should be given if it is desired that the real name shall not appear in the paper. Name and address must accompany all communications as a guarantee of good faith.

Communications must reach the Office not later than Wednesday.

Rejected communications cannot be returned. Communications to which replies may be expected must be accompanied with Stamps.

The Gold Coast Leader.

CAPE COAST, OCT. 28, 1905.

OUR ORDINANCES—WHAT SHALL WE DO WITH THEM?

Not very long ago we called attention to the fact, that this Protectorate is being dosed to death with Ordinances, and it was of course taken, as such hints are usually taken at the proper quarters. The amount of Ordinances that have been passed within the last few years, is simply amazing, and they keep coming. It would seem as if our Government

mainly exists for Ordinance-making and that because this Country is a Protectorate and not a Colony every effort must be put forth to tie us down as much as possible, and the result is, that to-day although we pride ourselves as being a Protectorate, and therefore entitled to certain rights and privileges, we are, as a matter of fact, worse than a Colony in the management of our internal affairs as that term is generally understood, at least in the English language. Forty years ago a Colonial Secretary of this "Colony" admitted that this Country was not a Colony but a Protectorate, as our Readers must have read for themselves, the evidence which Mr. Ross gave before the Select Committee on West Africa, published in our last issue, and from that time to this, shoals of Ordinances have been passed, intending evidently to make us a Colony thereby; all this, in the face of official correspondence that have been passed between Secretaries of State and Officers administering this Government, letting alone treaties existing between the English Sovereign and our Amanhin and Ahinfa. No Ordinances cannot make us a Colony, if even it were possible for the foreigner to live here as he does in the other Colonies. Commerce brought him to us and it is only this that will keep him in West Africa. This is the *fons et origo* of his presence here, and while he seeks to kill it, he should remember that he is committing a *felonia de se*.

Nearly every year leaves us carrying in its train some Ordinances and to-day you will find nearly every mortal thing affecting the People, or their manners and customs brought to bay by some Ordinance or other: little by little the rights and privileges of our Native Rulers, whom our Sovereign would like to see his Representatives co-operating with, for the peace and advancement of their subjects, have been taken away from them and to-day they practically exist as figure-heads, to be simply tossed about by any one, from anywhere, who finds himself well equipped with "weapons of precision" from his Ordinal armory; and as for the People it is only a cruel tantalization to talk to them of the liberty reputed to be the enjoyment and privilege of the British subject. To the Britisher "at home," these remarks may be mere tantrums "calculated to do more harm than good," he would ask for particulars and so on, and so forth, and in the absence (?) of these we are to be left to be ground down by endless Ordinances and oppressive measures, though here and there some of them may be found throwing themselves heartily into a demand for reforms for the subjects (native) of other Governments. These men may not be blamed for the attitude they may assume, since they are open to conviction, judging from articles which some of them at times write, but we often find ourselves at a *nonplus* as to how they may be convinced since it has been dinned into their ears that the native writer is given to exaggeration and imagination and the foreigner is invariably correct and safe to follow, and as for official despatches they are unassailable. But after all said and done, is it not positively heart-breaking to see that the last few years, far from bringing any reforms, far from holding out the bare hope of reform in the future, are only accentuating the hopelessness of the condition of the Country and its People?

The ruin of the Country in a measure is this everlasting Ordinance-making a good many of which is far beyond the ken of the native. The chief law officers of the Crown seem to aim at excelling each other in law making when in office; if they cannot make new ones; they must amend, improve, or make stiffer still, some of those already existing. Something must be done whilst in office, with the result, that many a Barrister has found the local laws far more intricate and complicated than those he tackled with at the Inns, many a magistrate has been forced to throw an Ordinance aside as being balderdash, and made his own, sometimes to the detriment of the unlucky one before him; even Judges have been known to stare and stare again at an Ordinance, and what is still more strange the law-maker himself at times stands puzzled. Many a magistrate has been left to interpret the law as it would best suit his own purposes, and what can one expect from People placed under such circumstances? Will they ever make any progress?

To substantiate what we say here, we give the Reader again, what the author of *Affairs of West Africa* says, on the subject:—

"Large doses"—veritable purgatives—of European conceived legislation are being thrust down the throats of the bewildered Natives. The number of Ordinances passed in the British West African Colonies during the last few years... is simply amazing. Most of them are far in advance of the times and cannot but remain a dead letter because, thank goodness, the existing machinery is not yet sufficiently extensive to carry them out. To make as few Ordinances as possible, and to ensure that such as are made shall be permanently useful, does not appear to enter into the official conception, and in the face of the growing objections to this rapidity and fertility of the official brain in forming premature legislation, not only on the part of the natives who are getting more and more soured, and—as the French put it—*desespérés*, but by all people in affairs on the Coast who would desire that officialdom should move more slowly, carrying at each step real and understanding consent; the work of drafting portentous decrees, the exact meaning of which the very lawyers at home cannot comprehend, or reconcile with avowed intentions, goes merrily on.

"Goes merrily on" indeed, as we on the spot can testify, much to our confusion, ruin and oppression, feeling that its time a halt was cried to it. It is not by Ordinances or Might that the native can be ruled, but by "scientific, painstaking study and the most tactful, and sympathetic treatment." The object of our Rulers should be to intermeddle as little as possible with native institutions, abide with scrupulous exactitude to both the spirit and the letter of treaties with Chiefs, develop the native peoples along the lines of their own civilization, use conciliation in preference to dictation, and hold administrative extravagance in check, keeping the soldier and policeman in the back ground, only to be used as a last extremity, if, and when necessary. What we really want is, to be governed as little as possible by outsiders, to be able to live on our own land without being too much worried and meddled with by regulations and laws, TO IMPOSE OUR OWN TAXES, and above all to enjoy our own earnings for we never can see that what is wrong for an individual to do is right for a nation or a Government. No high-handed policy of very doubtful justice, should be pursued among us, the result of which can only be the confiscation of our independence and the abolition of our institutions, customs, laws and rights which we have created for ourselves. What the foreigner in our midst does not understand in our rules of life he must not abolish, and lay upon us rules of life we do not understand.

We have only to thank our "Legislative" Council, and the Upas tree of the CROWN COLONY SYSTEM under which we have been brought to live for what we are experiencing to-day. We must find the way out.

THE CROWN AGENTS.

Another and an equally important question connected with the management of our West African Possessions, is the question of the Crown Agents. If any one attempted to define the duties of that body, he would be hard put to it to do so. They are here, and everywhere, and their interference puts a premium upon extravagance and waste. The Crown Agents are an anomaly which ought to disappear. At present they constitute a sort of half-way house between the Colonial Office and the West African Governors, and are a positive obstacle to sound finance and good business methods. Enough examples of the extraordinary ways of the Crown Agents could be given to fill a volume. The West African Colonies are hampered right and left by the powers conferred upon this body. The Colonies are not allowed to purchase what they require in the shape of stores, equipment, materials and so forth on the open market. Everything has to go through the Crown Agents with the natural result that the Colonies have to pay 40 per cent, and 50 per cent, more than they would have to if allowed to invite tenders on their account. Look at the way in which these railways have been and are being built.

The construction is apparently, the monopoly of one particular firm (under the direction of the Crown Agents); a firm which, as far as can be gathered, had had but little experience in railway construction before, metaphorically speaking, falling upon its feet in West Africa.

The same firm holds the position of "consulting engineers" to the Colonial Office. Surely it is anomalous, from the purely business point of view, that a firm retained as "consulting engineers" to a Government Department in charge of West Africa should also be the actual constructors of the West African railways! The two parts strike one as incompatible. Consulting engineers, one would imagine, would be advisers and arbiters. All contracts should be publicly and openly tendered for.

A very widespread impression prevails that the time and cost expended in the construction of these railways have been very great. The Gold Coast Railway was begun February 1898; it is officially estimated to reach Kumasi early in 1904. Assuming that it does, it will have taken six years to build, which works out at about twenty-eight miles per annum—the distance from Sekondi to Kumasi being 169½ miles.—*Affairs of West Africa*.

[The work of course has been finished covering the Protectorate, enormous sums and all to produce the sort of Railway we have. Thanks to the Engineering Firm, and thanks also to the Crown Agents. And after this, the Management of it too must go in for its hundreds! This is the GOLD COAST indeed! Ed.]

MIDST THE REVELS OF THE WIND.

(BY A BANKER.)

To roam amidst those bold and lofty mountains of rocks, which for ages past have withstood unharmed the continuous onslaughts of the great ocean, and in which, by some mighty convulsion of nature, yawning rifts, dark, deep fissures and narrow gorges have been cleft, is to some a pleasure indeed. For here, where,

The scattering waters rage,

And the winds their revels keep,

where, with wild fury the storm-driven billows are hurled against those rocky buttressed ramparts, and where the raging tempest blasts, imprisoned in those narrow gullies, whirl and gyrate like a desert sand storm, or rush furiously upwards through the cleft to the summit of the cliff with a force so great that a heavy stick, or even a stone, thrown over into the chasm is hurled back high in air—here may the majesty and the sublimity of nature be seen in all its overwhelming grandeur and stately and impressive solemnity.

Scattered along the iron, rock-bound coast are numerous isolated rocks, some, massive and lofty, rising high above the turmoil of the elements, some, rounded boulders concealed at high tide, clothed in long streamers of seaweed of a golden hue tinged with delicate green, resembling at a distance a mermaid's flowing tresses, the similarity to that imaginary creature being enhanced when, partly covered by the rising waters the golden locks wave to and fro in the varying gale. Towering upwards towards the azure of the skies are the frowning, beetling cliffs, some, grim and rugged, rising sheer from out the surging waters; some torn and jagged as though an army of Titans had split and rent the rocks asunder, leaving the massive fragments, piled almost as high as the adjoining cliff, in wild chaotic disorder, some of the immense blocks apparently poised so insecurely that a touch might precipitate them heading into the seething ocean far beneath.

And, stretching out into the broad Atlantic, is the irregular tongue of rock—well named The Land's End—which constitutes the western extremity of England, nought but the great ocean—save that romantic cluster of rocky islets, the Scilly Islands—intervening between her and the great American continent.

And as the visitor stands upon that jutting ridge of rocks, and looks out upon the vast and wide expanse of the heaving ocean, it is difficult to recall the fact that this earth of ours is such a minute speck in the mighty, myriad-starred universes of God. But though so small it is the most honoured. For here the Creator of them all designed for a time to dwell; and here He made that Great Attraction which is the passport to the realms of glory for all who will accept His loving offer to be their Saviour from the wrath to come.

EXTRACTS FROM THE REPORT OF THE SELECT COMMITTEE ON AFRICA. (WESTERN COAST), 1905.

William A. Ross Esq. continues.

8222. But the change of Government, leads to constant changes of policy, does it not?—It has done so.

8223. That is the evil of the system, is it not?—The great evil, every Government governs according to his own notions; whereas, in our own Colonies there is a distinct policy. Sir Benjamin Pine established municipal corporations, and when Mr. Randall came he destroyed them.

8224. You think that evil has arisen from the repeated changes in the mode of Government?—Unquestionably it shakes the faith of the native Chiefs in the competence and justice of the local Government; they are not certain that what has been done by one Governor may not be altered by the next Governor.

8225. Do you think that under a Government general this evil might be to a certain extent lessened?—It must be so, we have no place like the Gold Coast.

8226. Have you any further suggestions to make to the committee?—No, I think not, I may

aid that every effort should be made to get the Dutch away; if they were removed, that Coast could be very much improved; it is a rich Coast, it teems with gold.

8229. In what way do they impede us?—We cannot levy the Customs dues; they will not levy uniform duties with us; we could easily raise a large revenue from rum, gunpowder, and other articles.

8231. But do you think that the native Chiefs consider we have kept faith with them according to their own interpretation of the protectorate?—Now and then we have complaints, as in other countries, that they have not been fairly treated; but, generally speaking, they are very much attached to the Government and flag of England.

8232. What do you think was the cause of the failure of the poll tax?—We broke through all the agreements which we made with the Chiefs with regard to the poll tax, and I think that the establishment of municipal corporation by Sir Benjamin Pine gave it the death blow, because the municipal Corporation collected taxes in the different districts, or would do so.

8242. Do you think that our laws and our form of justice to the natives might be adopted?—I think that our laws are too complicated. I think a simple form of law would be much better.

8243. Do you mean a special code made for the use of the natives?—Yes, made for their use and simplified.

8250. Do you think there is much prospect of the produce of the Coast being increased by agriculture?—It might be very much increased.

8251. But would that also involve an undertaking on the part of the Government?—I think so; we must teach them; they are very ready to learn; they are very tractable.

8252. You do not think the operations of the missionaries tend to elicit that industry without the assistance of the Government?—No; I think not.

8258. I suppose you cannot conceive a protectorate without a certain amount of protection?—Certainly not.

8259. The thing would be an absurdity?—Yes it would be an absurdity.

8260. It is a question of degree?—Yes.

8261. And we may have gone too far in inducing the natives to rely on us, and not on themselves, and have produced certain bad effects?—Certainly.

8270. Then do you give it as your opinion that it would be possible to maintain the protectorate in future without the risk of a large expenditure and sacrifice of life?—I think so.

8293. I understood you to imply just now that the anomalous and undefined state of things which is inseparable from such a protectorate as we exercise on the Gold Coast, leaves much more to the discretion of the head of the executive on the spot than is the case in an ordinary British Colony?—Yes.

8294. That is what you meant?—Yes.

8295. Therefore, in the frequent change of Governors, the accidental capacity of any individual Governor is of more importance, and has much more effect on the prosperity of the place, than is the case in an ordinary Colony?—Certainly.

8296. Then the main advantage which you expect from the suggested system of the Governor General would be the presence and influence of a man of superior capacity?—Yes, certainly, and in consequence, perhaps, a distincter policy.

8297. And the post being of more importance and more lucrative, you think he would not be likely to seek for change and promotion so frequently as our Governors on the Gold Coast naturally do?—I do not think they would; the climate on the Gold Coast allows the Governor to remain there a longer time. I was there for upwards of two years, and during the time I was there I outlived or outstayed 30 Europeans.

8298. But do you think that by more liberal system of leave the health and life of the Europeans on the Coast might be preserved?—I think medical officers do not suffer; they stay for one year, and then come home; they do not suffer, they are rather anxious to return.

8303. Mr. Cave] When you spoke of enervating the natives, you did not mean that individually they were enervated by our introducing civilization?—No, I mean in a moral sense.

8304. Would you say that they are morally enervated by civilization?—I mean to say that we have prevented them from forming themselves into confederacies; they have never troubled themselves to combine against their enemies.

8305. But individually, with greater intelligence, they would become more formidable enemies?—Yes, certainly.

8306. All you mean is, that as they have had a head to resort to in our protectorate, they have not set up among themselves a leader who would combine them as a nation?—No; that is exactly what we have done; in fact, they look to us as their paramount Chief.

Colonel Couras re-examined.

8307. [Lord Alfred Churchill] From your

knowledge of Cape Coast Town and neighbourhood; I believe you are capable of giving a few suggestions with regard to the better management of the immediate settlement of Cape Coast, and with regard to the management of the town, draining, local improvements, and so on?—With regard to draining there is not much required, the town being on a kind of hill; the Chief thing required in the town of Cape Coast is cleanliness.

8308. Is not the burial-ground in the centre of the town?—The burial-ground in the centre of the town has been recently abandoned in consequence of its crowded state, and a new one had been opened shortly before I left, a little to the windward of the town.

8309. Not to the leeward?—No, to the windward.

8310. Does that affect the atmosphere?—I think not; there are a very few bodies buried there; they are nearly all military; 30 or 40, perhaps. I think it will not affect the town in any way; the natives there bury their dead in their houses, under the lower floor.

8311. Does not that produce fevers?—Undoubtedly it must be most prejudicial.

COMMENDA.

THE PEOPLE AND THE DUTCH FLAG.

(Continued from No. 173.)

Annaisi saw them coming and with a heavy blow, fell the woman to the ground and fled to escape capture. Rushing away from the place, the armed men saw and followed him in the direction he took. Quasie Nkroomah, who had left his father behind and escaped, was wondering what his fate would be; he therefore wandered about in the bush in search of him. At last he saw his father being pursued by the men. His father had a horn and the son was the blower of it whenever they went together. Seeing his father running for his life, Nkroomah, who had the horn by him at the time, blew it, calling his father's name with it. The father knew at once where the son was, and took that direction. The men pursuing heard the blowing of the horn and thinking there was a force awaiting them quickly withdrew, Annaisi and son returned to their village quite fatigued for the day's kidnapping, which had nearly cost them their life. Having delayed over the time due for their return, their people were alarmed. They were enthusiastically received when they returned at last and reported the circumstances. But this by no means stopped them from their marauding course until the struggle was over.

The advantages gained over the Dutch in these petty wars at sea and on land, as well as the booty secured, to some extent, compensated the Commendas for the demolition of their town. Notwithstanding the occasional reports reaching the Dutch at Elmina, of seizures at sea and on land, by the dauntless and implacable Commendas, they made no demonstration to resume hostilities to check them from making further inroads. Subsequently these depredations began to assume alarming proportions that the Dutch Authorities could no longer remain impassive to the sufferings and losses of their subjects. A scheme was therefore formed to entrap and surprise the Commenda who, left to themselves for sometime unmolested by the Dutch, after the reoccupation of the ruins of the town by the fishermen with their wives, the effects produced on their minds by recent skirmishes had gradually worked themselves out of their mind, to the extent that they forgot to preserve intact the necessary precautions which the exigencies of the situation called for. But the evil design was frustrated, and the whole fishing community of the Commenda force, saved from a wholesale capture by a turtle or sea tortoise. One evening, towards the Christmas season, an old man from the fishermen's camp went out in quest of a turtle. Fortunately he rolled one over and returned to go for it the next morning. In the early morning, as the fishermen were going off, the old man and some men also went to bring the turtle to the camp. Luckily the fishermen had not to go very far before they began fishing. The turtle was lying over on the beach between Elmina and Commenda. As they were going, they saw a troop of soldiers grouped together in the direction of the turtle scrambling for its meat. Perceiving this, they quietly retreated and hurried back to give the alarm. The attention of the soldiers was so deeply drawn on the turtle meat, that they did not perceive these men. On their return, in a breathless condition, they saw the fishermen outside the bar coming to land. They beckoned to them and they hastened landing. On being told what they had discovered on the road, they hurried away the women to the villages at once. Spies were despatched to watch the movements of the soldiers who were still busy with the turtle meat—special runners were also sent to Kusi-Krome to report the occurrence and the handful of fishermen, consisting only of the Wombils, equipped themselves ready for the coming attack. To prevent the attack taking place in the ruins of the town, the

handful of men issued out to meet them on the road. They took the bush side and left the beach road open to avoid detection by the enemy, put themselves in readiness to open fire on them as soon as they finished with the turtle and appeared within striking distance. But the report brought by the spies was not at all reassuring. The number of the enemy approaching, trebled that of theirs, it was therefore deemed advisable not to attempt an impossibility. (To be continued.)

WHAT HAVE YOU DONE TO-DAY?

We shall do so much in the years to come,
But what have we done to-day?

We shall give our gold in a princely sum,
But what did we give to-day?

We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the after-a-while?
But what have we been to-day?

We shall bring to each lonely life a smile,
But what have we brought to-day?

We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungry souls of earth,
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?

We shall build large mansions towering so high,
But what have we built to-day?

"Tis sweet in idle dreams to bask,
But, here and now, do we do our task?

Yes, this is the thing our soul must ask,
What have we done to-day?"

ANON.

WINNEBA.

(FROM OUR CORRESPONDENT.)

We report with regret the news of the death of one Mr. Tagor which took place at Esuekyir after a few days' illness.

The Firm of H. W. B. Russell & Co. have established here.

The Rev. James Reynolds of Appam visited here last week.

Trade is very dull.

LETTERS TO THE EDITOR.

The Editor disclaims responsibility for opinions expressed in these columns.

We regret that many of the letters we publish have had to be cut down. Correspondents who desire to see their communications printed as sent must bear in mind the limitations of our space, and that we can seldom find room for letters exceeding 300 or 400 words in length.

To the Editor, Gold Coast Leader.

Dear Mr. Editor,—As a native of the soil and a keen reader of your valuable and esteemed paper the Gold Coast Leader the great and powerful organ of our rights, I do not hesitate to bring this to your personal notice, and those at home and abroad that it will always be to our interest to write to this paper of things existing and that have occurred or about to occur rather than to write from personal, unfounded prejudicial hallucinations which go often to say much against our Colour.

Your Broomassie Correspondent has erroneously swerved from the line of principles, I am referring to his article in the "Gold Coast Leader" No. 170. of September 23.

Mr Geo. F. Ellia was acting as Assistant Superintendent of the Broomassie Mines Ltd. when Mr. Buckett went home on leave and is still acting as such in the Mines. He has never been appointed to take charge of Boteboy as the writer says. Boteboy is not the place where Broomassie mining tools are being conveyed, but Fura Junction and from thence by their Constructors direct to the Mines. May I ask that writer if he know of Mr. W. F. Richmond the Transport Manager, who is now in the rivers with boys to clear up the Broomassie Mining tools? He may write about events in the mines or at the mines which we do not know anything of but in the meantime we would advise him not to venture in future to make statements "ben frotato."

In rendering service to our country we must every time and in every place think twice before we start, we must always acknowledge the existence of the Governor of this Universe, who inspects the most secret motions of our hearts and who rewards men according to their works.

Thanking you Mr. Editor for space allowed.

Yours faithfully,—KWERU HENDRIX.

Ankobra River, Oct. 1.

Sir,—Your Kumasi Correspondent reports on the 30th of September the establishment of a European Chamber of Commerce, mentioning all the firms with the exception of the Basel Mission Factory. I cannot say whether it was by forgetfulness or ill-will that this principal firm, whose new buildings, the largest in the town which would soon be completed, was not also mentioned.

Yours truly,—ADOLPHUS ARTHUR.

Kumasi, October 6.

MY SECOND REPLY TO NEMO.

BY THE BASEL MISSION CATECHIST.

"Since your most serene majesty and the princes require a simple answer, I will give it thus; unless I shall be convinced by proofs from Scripture, or evident reason, I cannot choose but adhere to the word of God, which has possession of my conscience."
—Luther at Worms.

In your issue of October 7th I find Nemo again descending on me like Jupiter from the heights of Olympus; but he failed to cause me any consternation or dismay. The Lady's Jove instead of putting me to flight comes down *ab orio superisto sue* for mercy.

The phrensy of my risible powers was much excited by Nemo's last effusions. He seems to have lost sight of the subject we are dealing with. I say there is no Scriptural authority for a wife to divorce her husband. The simple way for Nemo to convince me is to go straight to the Scriptures to point any verse or verses, which can be interpreted as a license for the wife to divorce her husband. I say there is no such license and Nemo says there is, the *onus probandi* is therefore on him, since any point in issue is to be proved by the party who asserts the affirmative. For my part instead of finding in the Bible any license for a woman to divorce her husband I read:—

"The woman which hath an husband is bound by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

"And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Mark you, my quotations are from the New Testament not from the Old because I know that that which the Jews, following their famous Hillel, regarded as a Divine permission of which to be proud, was, on the country, a tolerated evil of which to be ashamed; was, in fact, a standing witness against their hard and imperfect state.

I do not therefore say that the husband can put away his wife for any cause however trifling, but I am backed by the apostles and the Lord Jesus himself that she could be put away for the sake of adultery.

For my contentions I have so easily quoted Bible passages for them that Nemo is now afraid of any further quotations.

Nemo who took me to task for quoting from Rev. Richard Watson's Biblical and Theological Dictionary has now abandoned the Bible authority, and showed his learning by quoting from M.A.'s, D.D.'s, and L.L.D.'s.

The opinions of men of letters when rightly quoted are of great value but when a man took upon himself to defend the wrong side of a subject no amount of such quotations can help him. They may in some cases tend to crush truth to the earth but like Phoenix it will rise again.

How can the opinions of the men quoted, (their learning notwithstanding) be above the opinion of Christ and his apostles in matters theological?

I have already quoted Watson to support my side.

Why did Nemo try to make him contradict himself by quoting him irregularly? I have before me "The Life of Christ" by Farrar dealing largely on divorce but I have not seen in it anything like an admission that a wife can put away her husband.

Nemo in his own writings indirectly admits that there is no license in the Bible for a woman to divorce her husband; for instead of showing that there is any such license he goes on to show why there is no such license and what did he say? He said the ancient Hebrews paid a stipulated price for their wives and therefore consider them as their property (which is very natural) that the wives were not able to dissolve the Matrimonial alliance.

Nemo must have written those lines without any thought about the marriage custom which obtains to-day among us as a people.

Do we get our wives for nothing? Do the Hebrews pay more for their wives than we are bound by custom to pay for them? Is it not one of the chief cries of the local papers that we pay too much for our wives and thereby keep many a young man from marrying lawfully? Is it easy for a woman upon whom the husband had spent £50 or £60 to repudiate him on account of adultery? Here we see again that the relative standing of the wife and husband are not on a par for while the man has to spend much to bring the woman home the woman according to custom has little or nothing to spend; think of that. I stand next charge with vilifying Moses in the eyes of men. Before I make my defence I will refer to the attitude of Moses toward woman in one particular instance. In his expedition against the Midianites an immense number of prisoners were taken, and he directed that every male among the little

ones, and that every woman who had known man by lying with him should be killed, while those female children which had not known man should be kept alive, and divided among the people, the army, the priests, etc; and it seems that there were thirty-two thousand women who had not known men. From a humanitarian stand-point all this looks like shocking cruelty and injustice.

Refuse for Moses any inspiration and I say it deserves to be vilified. But we all know that Moses was an inspired man and his actions cannot therefore be called to question.

He was in the hand of God whose power it is to bring much good out of evil. I repeat that Moses was made to look on woman as an instrument of procreation.

Read Dr. Parker and you will find "The Divine law sometimes takes a singular head, so to say, in order to gather up certain peculiar human circumstances and otherwise unmanageable eccentricities.

According to Nemo no man has any respect for woman unless he falsely admits that she is man's equal and can also divorce her husband. Such statements are to be read and laughed at.

Instead of the threatened daggers which I could easily meet with pointed philippics I respectfully ask Nemo for plain Bible authority for his assertions.

In conclusion I say that declarations which are in accordance with the teachings of Christ and his apostles cannot be correctly termed perversions of the Scriptures.

WHOM ARE WE TO FOLLOW?

(Continued from No. 173.)

This rapid spread brings vividly before me what one of the most influential English clergymen in England wrote me some time ago. He says, "I am very much interested in your efforts; if a freer Christian Church than the Church of England—with a wider theology, freed from Western and European systems of ritual and doctrine (absolutely unsuited as they are to native thought and feeling and tending to destroy instead of animating the ties and interests and development of the African race)—if such a Church could be set up and spread far and wide it would be of incalculable service not only to the African people, but also to the cause of Christianity among them. In the end it might replace Mahometanism, which our English Christian form is totally incapable of doing. Keep everything native, not English; to live under English rule is good—to organise religion for the African under English forms is as bad as the other is good."

A Negro of very high education—a clergyman—wrote me the following about the same time from Liberia: "You are not alone in the conviction that the system of European Christianity is not the Christianity of Jesus Christ. That Christianity knows nothing about the Golden rule, nor does it respect any peoples whose natural idiosyncrasies differ from that of its votaries. They seem to forget that all men are capable of accepting Christ as their Christ direct, and become real Bible Christians if Christ be lifted up to them, and not the creeds, dogmas and unnatural customs of unsympathetic aliens. Christianity is better adapted to the Negro and all other peoples than any other religions, but it must be New Testament Christianity—pure and simple."

In dealing with the question of the Christian Ministry I think the utterances of a few of the leading divines and ecclesiastical authorities of the Anglican and American Churches will be very helpful in preventing the silly dogmas that young and inexperienced English missionaries whose theological training and knowledge of true Christianity do not seem to recommend much and what weak native clergymen with slavish minds echo, from taking hold of people's minds.

The late Dr. Dwight, President of Yale College, Connecticut, says in the sixth volume of his work on Theology: "It has been supposed that God of design left the subject of ecclesiastical government partially exhibited in the Scriptures. Whatever else was necessary to complete the system He is farther supposed to have left to be supplied by the prudence of Christians, as the various circumstances of the Church, in various ages and countries, might require. If this supposition be admitted, then whatever is contained in this imperfect institution of ecclesiastical government in the Scriptures is authoritative and obligatory; and whatever is supplied by human wisdom to complete the system is merely advisory and prudential. Whatever additions are made to it, and however wisely and necessarily they are made by men, they cannot pretend to the least authority or obligation. It is in vain to say that in this case the Church would be left at loose ends and unprotected against disorder and schism. . . . The Church is left as Infinite Wisdom chose to leave it. Should we grant, contrary to truth and decency, that the situation in which it is left is not the best, still the evil is without remedy; for we cannot add to the words of God."

Dr. Pressense, the celebrated author of the "Life and Practice in the Early Church," says: "The various ecclesiastical offices are created not by direct Divine institution, after the manner of the Mosiac priesthood, but according to the needs of the Church with its own ratification and free choice. Thus the first discomfiture of the seven Hellenist Christians is not forced by any solemn institution, but arises out of a special necessity and is designed to avert the irritation caused by a certain inequality in the distribution of the gifts of the Church amongst disciples of different nationalities. The new office is decided upon by the Church, and she herself chooses those who are to be invested with it. The same may be said of elder or bishop, for the two designations are entirely synonymous. This office also

is based on popular election just as the diaconate properly so called."

The late Dean Stanley, in his "Christian Institution," says: "It is certain that the offices of the Apostolical or of any subsequent Church were not part of the original institution of the Founder of our religion; that of bishop, presbyter, and deacon, of metropolitan, patriarch, and pope, there is not the shadow of a trace in the four Gospels. It is certain that they arose gradually out of the pre-existing institutions either of the Jewish synagogue or of the Roman Empire, or of the Greek municipalities or under the pressure of local emergencies. It is certain that throughout the first century, and for the first years of the second—that is through the late chapters of the acts, the Apostolical Epistles, and the writings of Clement and Hermas—bishop and presbyter were convertible terms, and that the body of men so called were the rulers, so far as any permanent rulers existed, of the Early Church."

No existing Church can find any pattern or platform of its government in those early times. . . . The bishop in the second century, when first he became elevated above his fellow-presbyters, appears for a time to have concentrated in himself all functions which he had hitherto exercised. If they had hitherto been co-equal bishops he gradually became almost sole presbyter. He alone could baptize, consecrate, confirm, ordain, marry, preach, absolve. But this exclusive monopoly has never been fully conceded. In almost every one of these cases the presbyters either have not altogether lost or have recovered some of their ancient powers. In all Churches the exclusive absorption of the privileges of the presbyters into the hands of the bishop has been either resisted or modified by occasional retention of the old usages. Everywhere presbyters have successfully reasserted the power of consecrating, baptizing, marrying and absolving. Everywhere, except in the English Church they have in special cases claimed the right of confirming. Everywhere they have, with the bishop, retained a share in the right of ordaining presbyters. At Alexandria they long retained the right of ordaining bishops."

Dr. Barry, in his "Teacher's Prayer Book," says: "This illustrates the historical fact, that the episcopate was developed under apostolic authority out of the order of presbyters, to whom originally the title of 'bishop' belonged."

Bishop Ryle says: "Now there are many in this day who would have us tell all Presbyterians and Independents that the only true Church is always an Episcopal Church—that to this belong the promises of Christ and to no other kind of Church at all—that to separate from an Episcopal Church is to leave the Catholic Church, to be guilty of an act of schism, and fearfully to peril the soul. This is the argument made use of by many. Let us beware of taking such ground. It cannot be maintained. It cannot be shown to be tenable by plain, unmistakable texts of Scripture. The Church of England calmly asserts that its own ministers are Scripturally ordained. But this is a very different thing from saying that those who are not ordained in like manner are not ordained at all. It calmly asserts that a man must be lawfully called and sent in order to be a minister. But it nowhere says that none but bishops have power to call."

Bishop Lightfoot, in his "Dissertation on the Christian Ministry," says: "It is clear that at the close of the Apostolic Age the two lower orders of the three-fold ministry were firmly and widely established; but traces of the third and highest order, the episcopate properly so called, are few and indistinct."

"The history of the name itself suggests a different account of the origin of the episcopate. If bishop was at first used as a synonym for presbyter, and afterwards came to designate the higher officer and whom the presbyters served, the episcopate properly so called would seem to have been developed from the subordinate office. In other words, the episcopate was forced not out of the apostolic order by localisation, but out of the presbyterial by elevation; and the title which originally was common to all, came at length to be appropriated to the chief among them."

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