

says, "I am keeping the school together as well as I can, until you send further help: surely others will be found to occupy the places of those who are gone. There is indeed a large harvest of souls waiting to be gathered in here; but every thing outwardly seems opposed to its accomplishment: nevertheless, I will not despair, I will yet hope to see better days in Cape-Coast." After requesting a quantity of elementary and other books for the schools, which were much wanted, and speaking of several openings which presented themselves where they might establish others, but that he could "not stir for want of books," he once more renews his application for help, as follows: "I have also again to urge the immediate re-inforcement of the mission: what is one single individual among so many? I hope, notwithstanding the sad news which these sheets will communicate, that others will be found to fill up the ranks, and, in the spirit of one now slumbering alongside Harriet Newell, in the Isle of France,—Sargent,—'come to this hell, if it be even to die here.'" In due course others *were* found, who freely and nobly offered themselves to be "baptized for the dead" in this part of the world.

But we must leave Mr. Wrigley for the present, and proceed to Sierra-Leone, there also to record three deaths, which took place during the three succeeding months. These were Messrs. Maer, Crosby, and Patterson, who all died of the yellow fever which was just then raging in the colony, and which soon extended along a considerable line of the coast, carrying off a great number of Europeans at most of the settlements. But as we shall have occasion to speak of this again ere long, we proceed to our melancholy task of giving biographical sketches of those missionaries who had already fallen.

EDWARD MAER, who arrived at Sierra-Leone in the latter part of 1832, and who had therefore been in Africa upwards of four years, was a zealous, devoted, and successful missionary. He was appointed to this station at his own special request. The origin and manner of his offer is interesting. A respected brother minister, now in England, but who has spent several years in the mission work, has kindly furnished me with the following particulars on this subject. He says, "I wish I could depict to you the spirit evinced, as well as give you correctly the language employed, by Edward Maer, when he offered himself for Western Africa. It was in October, 1831, that we stood side by side for examination before the Missionary Committee. We

had been associated together for a few days previously. I admired the man. In my view, he was just what a missionary ought to be. When asked, in the course of examination, whether he had a preference for any particular part of the world, he replied, with deep feeling, and in a spirit of moral heroism, that Western Africa was laid upon his heart. He had been reading some recent communications from the Church missionaries in that part: they were mourning the loss of brethren whom that deadly clime had swept away, and whose places had not only remained vacant, but were likely to remain so, no candidates offering for that hazardous post. The surviving brethren strongly appealed as to whether Western Africa were not included in the Saviour's commission, and whether none were willing to hazard their lives there in obedience to that commission. Maer felt the full force of that appeal, and not only willingly offered, but urged that he might be appointed to that sphere of labour. He was appointed accordingly." From extracts of letters from Mr. Maer, already before the reader in this volume, it will be seen that his missionary zeal did not flag when he reached the warm shores of Western Africa, but that he laboured on, year after year, and was rendered eminently useful in the extension and consolidation of that important mission. Having made arrangements to visit his native country, with the full intention of returning to Africa at an early opportunity, he embarked for that purpose on Good-Friday, March 24th. The estimation in which he was held was indicated by the fact, that a great number of the natives accompanied him to the ship, and took leave of him with many tears. On the day after his embarkation he complained of being indisposed, yet spoke of preaching to the crew on the following day. But his labours were at an end: the disease proceeded with such rapidity, that he exchanged mortality for life early on the Monday morning, March 27th, 1837, in the thirty-fourth year of his age, and the fifth of his ministry. He was buried at sea.

BENJAMIN CROSBY was a man of more than ordinary piety and devotedness to God. He was born at Beckingham, in the Newark circuit, in the year 1807; and lived for some time during his youth in the employ of the late Daniel Webb, Esq., of the same place. When about twenty-two years of age, he was awakened to a sense of his lost condition as a sinner, under the ministry of the late Rev. John Smith, at Bassingham, and, soon after, at a prayer-meeting, found peace with God. He afterwards removed to Auborne, in the Lincoln circuit, where

he began to preach ; and having acted for some time as a local preacher, with great zeal and success, constrained by the love of Christ and a yearning pity for souls, he offered himself for the work of the ministry in Heathen lands. " At the quarterly-meeting which recommended him, he was spoken of as a most diligent and conscientious farm-servant, as a man mighty in prayer, and as full of zeal for the glory of God and the salvation of souls." About this time he was received as an inmate in the family of Mr. Thomas Bainbridge, of Lincoln, who has kindly furnished the writer with the following interesting particulars. Mr. Bainbridge says, " While under my roof, he anxiously improved himself in writing, arithmetic, and English. He had received little early instruction, and was very desirous to supply this deficiency, especially in regard to his knowledge of the vernacular language. His experience of the things of God was deep and clear. His practice was to rise for prayer about midnight : at these times he often had seasons of special manifestation, and overwhelms of Divine power. He walked closely with God, enjoying rich and holy communion. His inward devotion sustained his energy in public. Whether praying or preaching, he poured forth the fulness of a soul inflamed with Divine love. His preaching was generally attended with manifest good. Like his friend, John Hunt, he had drunk deeply into the spirit of the late John Smith. His appeals to the consciences of sinners were like thunder, while with tenderness and pathos he directed the penitent to the cross, holding forth the freeness and sufficiency of Christ to save all that believe. In my then large establishment, I felt it a privilege to have a man of so much piety, prayer, and consistency under my roof. The tone of his piety was felt by all, yet he was beloved by all."

Having remained with Mr. Bainbridge about three months, who had previously " known him as a most devoted and upright Christian, and a zealous and useful local preacher," he was called out as a supply in the Horncastle circuit, where he remained until he was sent for by the Missionary Committee, and then proceeded to Sierra-Leone. We have, in the preceding chapter, more than once referred to the labours of Mr. Crosby in that colony : further communications from him while there may be found in the eighth volume of the " Missionary Notices," pages 168, 257, 462. All the energies of his body and mind were thrown into the great work of saving souls from sin and death. His spirit was stirred within him when he saw the people in various parts of the colony wholly given up to idolatry. The

fervour of his zeal was manifest in the excessive labours which he undertook, by frequent travelling and preaching, and visiting from house to house. In one of the last communications which he addressed to the committee, a short time previous to his death, he gave some extracts from his journal, that they might "learn how he spent his time, and also see the necessity of sending men to this colony that both can and will labour for the salvation of immortal souls; men who will 'scorn their feeble flesh to spare,' and not even count their lives dear unto them for the name of Jesus." In this spirit Mr. Crosby lived and laboured; nor could any persuasion induce him to relax his successful efforts for the salvation of those around him, whilst any physical strength remained. On Wednesday, April 19th, he attended to his ordinary duties, and preached in the evening with his usual energy; but before morning he was seized with the prevailing epidemic, which baffled the skill of the physician, and which rendered him almost incapable of conversation. To the question, however, "Have you a bright prospect beyond the grave?" he distinctly, and with emphasis, replied, "I have." He died in peace on the 24th of April, 1837, in the twenty-ninth year of his age, and the third of his missionary labours, deeply lamented by his brethren, and many scores to whom his ministry had proved "the savour of life unto life."

JAMES PATTERSON, the third missionary who fell a victim to the yellow fever on this station, during this unusually unhealthy season, was brought to a saving knowledge of the truth at Lynn, in Norfolk, in the eighteenth year of his age; and from that period felt an ardent desire to make known the blessings of salvation to the benighted Heathen. After labouring as a local preacher in the Lynn and Great Queen-street circuits for several years, he was appointed by the Missionary Committee in 1836 to Sierra-Leone. He, together with Mrs. Patterson, sailed for that place on the 6th of September, on board the "William and Alfred," and, after a pleasant voyage of five weeks and two days, arrived at their destination in good health. But they were not permitted long to labour in this interesting part of the mission field. Mrs. Patterson escaped the malignant disease which broke out soon after their arrival; but not so her dear husband. Mr. Patterson, on the 14th day of May following, was seized with it, and at the end of a week he sank under its incurable violence. During his short illness, his mind was kept in perfect peace. When he had lost the power of speech,

he was asked to raise his hand if he experienced a foretaste of future glory; immediately he lifted up his hands, and, without a struggle or a groan, fell asleep in Jesus, on the 21st of May, 1837, in the twenty-fifth year of his age, and after a residence in the colony of little more than seven months. Soon after this, Mrs. Patterson returned to England.

An account of these afflictive and sad scenes of mortality arrived in England in rapid succession; and they were announced in the "Missionary Notices" for August, under the head of "Death of Missionaries in Western Africa." After speaking of each missionary separately, in suitable terms, and with the deepest sorrow regretting their loss, the article closes as follows:—

These afflictive events are painfully trying to the faith and hope of the church; but they are not to be regarded as forbidding further attempts for the conversion of the inhabitants of that fatal clime. Many hundreds of immortal souls have been brought to a knowledge of salvation, and to the enjoyment of eternal life, by means of the missions in which these and other precious lives have been sacrificed; a result which Christian faith discovers to be worth all the risk and loss; and even had the success been less evident, while the apostolic spirit remains in the church, men will be raised up who will "count not their lives dear to themselves," "that they may preach among the Gentiles the unsearchable riches of Christ." But whilst we give expression to these sentiments, which are drawn from us by the afflictive events now recorded, we most earnestly call on all the friends of missions—on the whole church—to unite with us in earnest prayer to Him, in whose hands are life and death, to throw the shield of his protection around our missionaries, and to spare and long continue their useful lives. Nor will they forget to implore consolation and support for the surviving missionaries in Western Africa, and for the immediate connexions of our lamented friends in this country, from among whom they went out; and to pray that the bereaved churches at Sierra-Leone, and at Cape-Coast, may be kept and edified, and ultimately provided with pastors equal in zeal and love to those whose loss we now deplore.

When this excellent and very appropriate paragraph was penned, neither the committee nor the general secretaries had heard of the last death we have narrated, nor of one or two others that took place shortly afterwards, and which it will be our painful duty to place upon record. But it will be a relief to the reader, and undoubtedly one to the writer, too, if he will accompany me to Macarthy's Island, during a short interval, from these mournful stories.

It may be recollected, that we closed the last chapter at Macarthy's Island, on the first day of the new year, where the writer then was. The "rumours of war" then mentioned soon broke out into a series of plundering expeditions, the chief

object being to obtain slaves. A brief account of those disturbances, which took place at this time and subsequently, in the immediate neighbourhood of Macarthy's Island, we have given in the sixth chapter of this work, while describing the crying evils of the Slave-Trade. The writer was an eye-witness to some of the desolations perpetrated by these marauding bandits. In the first of those communications, dated March 13th, 1837, the reader will find, that in his visit to Jamalli, on the north side of the river, he beheld the ruins of two towns that had been destroyed, whilst from a third the inhabitants had all fled, and not a soul was to be seen. This was on the 25th of January; and the following fact connected with that visit will illustrate the goodness and providence of God, and also exhibit in a striking light the constant alarm and dread in which the inhabitants on this continent are kept, by the frequency of these plundering expeditions:—

Here I cannot but record the goodness of God in preserving me and my assistant, John Cupidon, from sudden death. On the way to these places, we met several Foulahs, who were gathering in the produce of the last rains, and carrying it to Macarthy's Island for safety; but on seeing or hearing our horses, they immediately ran into the bush, and hid themselves, supposing we were the war people coming upon them again. Finding this to be the case several times, Cupidon and the last Foulah man whom we met, and who, on seeing us, knew us, were both of opinion that it was dangerous to proceed, as there were only a few people collecting in the harvest, and if they saw us or our horses, would probably shoot us before they could know, or we could tell them, who we were. Cupidon had stated this to me before, so that I now judged it prudent to ask the Foulah to accompany us, that when his town's-people saw him with us, they might have no cause to fear. The man very readily returned with us; and we proceeded very cautiously till we reached the town, when, after looking about a little, we sat down under a *bentang*, when, lo! just behind us were three or four Foulahs, in the corn and cotton field, who seeing our horses, and supposing we were come for more plunder, one of them was *just in the act of aiming at either me or Cupidon with his gun*; though I suppose it was at me, as I was nearest to him, and with my back that way. Just at this crisis, he heard the man who had kindly accompanied us *speaking*, and, knowing his voice,* withdrew his aim, and called out, *Jumali be je?* "Who is there?" The man immediately replied, *Tobaba fodey be jong*: "The white minister is here." I turned round and saw these Foulahs coming from behind a large taba-tree, not many yards from us; and one of them was then in the act of priming his gun! This was a narrow escape; and with gratitude to the Father of all my mercies, I felt the full force of that precious text, applicable to all God's children, but which was addressed originally to missionaries, "But even the very hairs of your head are all numbered." (Luke xii. 7.)

The effects of the late rains had, however, now subsided, and this was what is called the best part of the dry season; and the

* I had hold of my pony's bridle, and this man was giving it a part of a water-melon, and, as he was stooping, the horse prevented him from being seen.

author, being once more in the possession of health, endeavoured to show his gratitude to God for that precious boon, by devoting the best energies of his body and soul to his glorious cause. The peculiarity of the Foulah mission, having more of temporal and secular matters connected with it than our missions in general, demanded, in fact, more strength than he could exert. For, in addition to the ministerial office which he sustained at Macarthy's Island, with frequent preaching, pastoral duties, marrying, baptizing, visiting the sick and dying, and burying the dead, (there being no other missionary or chaplain on the island,) he had to direct and superintend a number of mechanics, being architect and builder too; besides which, he had, on the six hundred acres of land, fifty, sixty, and sometimes seventy, day-labourers, and at one time a hundred and three, preparing it for cultivation, with about as many head of cattle: he was also frequently called to settle disputes between the natives, and had to act as an arbitrator, or a kind of magistrate; and no small time was occupied in dispensing medicine to persons who applied for it, either for themselves or for their friends. He had, likewise, frequent and long conversations with many of the Foulahs who paid a temporary visit to the island, upon the subject of their locating themselves on the mission-ground; and he made several visits to the main-land, both on the north and south sides of the river, having interviews with the native kings, and other leading men, and especially with the "wandering Foulahs," with the same object in view. He also took two or three journeys into the interior. Early in this year he proceeded to Madina, the capital of Woolli; and the following year he went as far as Boollibany, the royal residence of the almamy of Bondou. In this way his time was occupied for several years, with not unfrequent interruptions from sickness, and occasional and necessary visits which he paid to St. Mary's, on the death of his brethren, or on other matters of important business.

From this brief abstract it will be seen, that, in addition to the combination of offices which he sustained, he was a kind of ambassador-general to most of the petty chiefs and kings for some hundreds of miles, east, west, north, and south of Macarthy's Island. But wherever he went, he did not forget the first and great object of his mission,—“man ruined by the fall, and his redemption by Christ;” and endeavoured, as much as in him lay, to “preach the gospel to every creature.”

His unpublished journal, letters, and other documents, would furnish some interesting particulars, on most of the subjects

alluded to; but he finds this volume has already reached a size beyond which he did not anticipate it would extend; and he must therefore for the future greatly abridge, or entirely pass over, many parts of his own personal narrative, and confine himself to a few prominent features of the mission. Some account, however, of his journey to Bondou will probably be given in its proper place.

Early in the month of June, 1837, he accompanied John Cupidon to St. Mary's, to attend the sessions, in order to obtain at least *restitution* for mission-property, so wantonly destroyed upwards of twelve months ago; but the defendant being absent from the colony, nothing was done for us at that time. One of the soldiers from Macarthy's Island was at this period found guilty of murder, and was condemned to be hanged. This being the first case of the kind since the formation of the settlement, it occasioned considerable excitement in the colony, especially among the natives. Some of our pious members visited the condemned criminal in the jail, as did Mr. Wilkinson and myself. For some time he appeared quite unconcerned at his awful situation, but at length saw and felt it most deeply, and earnestly requested us to repeat our visits. On Sunday morning, the 18th, before going to Barra, I saw him, and in the afternoon preached in the jail-yard, to all the prisoners, and a large congregation of natives, the sheriff and several other Europeans being present. My text was Romans vi. 23: "The wages of sin is death." After describing the nature of sin, with some of its effects, I more particularly referred to the unhappy man who was about to suffer temporal death for the heinous sin of murder; which sentence, awful as it was, was just and consistent, both with the laws of God and man: but this was not all; death eternal, or everlasting misery, will be the portion of every unpardoned sinner. The unhappy culprit was beyond the reach of human forgiveness; the sentence passed upon his body could not be reversed: he must die, and that in a few hours. After dwelling upon the awfulness of his situation, I referred to the latter part of the text: "The gift of God is eternal life through Jesus Christ our Lord." The poor condemned man's situation, and the position which he occupied during the sermon, were peculiar; for he was inside the jail, looking at, and listening to, the preacher from a window of iron bars, which was about twelve feet from the ground, and, being very near, he forcibly reminded me of the dying thief upon the cross. Towards the close, turning to this "other malefactor," I offered him, in the name of Jesus, the "gift of God,"—a free and

full pardon here, with "eternal life" hereafter. It was an affecting time. During the service that awfully solemn hymn was sung:—

"Terrible thought! shall I alone,
Who may be saved, shall I,
Of all, alas! whom I have known,
Through sin for ever die?"

I felt considerable liberty in warning the multitude, and in exhorting the poor sinner to look to Calvary, and, during the last prayer, he shouted out, "Glory to God! Glory to God!"

In the evening, after preaching at the chapel, I went again to the jail, and also the next morning at break of day; when I found the prisoner had been on his knees most of the night, but was from the preceding afternoon quite resigned to die. A few minutes before eight o'clock Mr. Wilkinson and myself accompanied him to the scaffold, and there again prayed with and for him. The military, militia, and many of the inhabitants had assembled in front of the jail. It was an awful scene: in a few minutes the drop fell, and a deathless spirit was launched into eternity. We had hope, however, in his death; and on returning to the mission-house, that passage was the subject of meditation, "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." (Heb. vii. 25.)

A few days after this, the author returned to his station, and the following letters, besides some account of the mission, will give the reader an idea of the epidemic before alluded to, which had just then reached as far north as the Gambia. They appeared in the "Missionary Notices" towards the close of the year, with a short preface, as usual:—

MISSIONS IN WESTERN AFRICA.

THE following letters from Western Africa will call forth the sympathy and prayers of our readers, on behalf of those who have been called to labour in the work and cause of Christ amidst surrounding pestilence and death. We regret to add that there is too much reason to believe that the excellent writer of the second of these letters, the Rev. H. Wilkinson, has fallen a victim to the prevailing epidemic. The details of this sad bereavement have not yet reached us, but may possibly arrive in time for our Postscript.

MACARTHY'S ISLAND.—*Extract of a Letter from the Rev. William Fox,
dated August 10th and 15th, 1837.*

I WROTE to you last from St. Mary's, on the 24th of June, and, amongst other subjects, gave you some account of the serious sickness with which we were threat-

ened. Dr. Tebbs died a few days after the above-mentioned date, and I believe two or three more European sailors from the "Curlew" have died since; but I am happy to say that the malignant epidemic has considerably, if not altogether, subsided, at least, for the present. I say for the present, because it is generally supposed that it will, in a short time, and in a still worse type, be conveyed to the Gambia by or through the atmosphere. This is inferred from the fact that an epidemic somewhat similar has broken out on the coast about once in six or seven years for many years past; and on those occasions, both at Sierra-Leone, the Gambia, Goree, and other places, the mortality amongst Europeans has been very great. From Sierra-Leone we have had no direct communication for some time. A vessel left there about the 30th of June, bound for England, which was wrecked somewhere about Cape Roxo; and I understand some of the sailors have reached St. Mary's, who state that the mortality there is still very great, so much so, that in Free-Town there is scarcely a white person to be seen. This statement may be somewhat exaggerated; but that it has been, and still is, very serious there, there can be but little doubt. However, it may take a different course to that of north, or, by the breath of Omnipotence, may be blown into nonentity; but at present this is only known to Him to whom all contingencies are perfectly familiar, and who, we know, "is too wise to err, and too good to be unkind."

Our doctor here has gone out in the "Curlew" man-of-war, (which lost its doctor, two or three other officers, and many of its crew,) till they meet with the admiral, or by some means obtain a surgeon; so that we are at present, and shall probably be so for some months yet, without medical aid on this island. A medical gentleman from a man-of-war, which happened to be at St. Mary's, from the West Indies, is acting as colonial doctor there, and will probably be appointed.

I have recently been ill for a few days with rather a smart bilious fever; but am now, thank the Lord, in the possession of good health.

I have nothing particular to report in reference to the cause of God here. I would that I could see better days. I have some good seasons in "preaching Christ to the people;" our Sunday-morning congregations are generally very good; and on other occasions I am sometimes led to sing,—

"The little cloud increases still,
The heavens are big with rain."

But we have scarcely as yet obtained the "rill," much less the "stream," or the "torrent." May the blessed God undertake his own cause, and, in this distant part of the moral wilderness, send us prosperity!

The enlargement and improvement of the mission-house and premises are at length finished; and heartily glad I am, I can assure you. Besides these, and the house and chapel at Fattota, I have built for John Cupidon a respectable native house, contiguous to the mission-house, which, with the expenses of the mission-ground, and near one hundred head of cattle, will account for the heavy amount for which I have drawn on the treasurers of late. I have now employed, on the six hundred acres, about seventy people, on the best parts of which they are growing rice, corn, and ground-nuts, also a small portion of Indian corn, millet, indigo, and cotton. All promise very well, excepting the rice, which I fear is the fault of the seed, as the rains are now regularly set in. I have, however, obtained some fresh, and I hope to obtain a moderate quantity of this useful article of diet. On the larger portion of the mission-ground there is a sort of creek or lake, which, during the rains, and for some time afterwards, is quite unfordable. I am therefore building a substantial wooden bridge across this, in a parallel with a direct or straight

road, which I have already made thus far. This bridge, being about two hundred feet long, will cost a few dollars, or rather a few pounds; but it is essential and absolutely necessary; and I have no doubt, when finished, will last many years. A sketch of the mission-house and premises, with the particulars of what has been done, I will forward you at the close of the year, if spared. I may, however, by this opportunity just observe, that the house is now substantial, comfortable, capacious, and considerably adds to the respectability of the place; and that, since the rains commenced, I have been rearing young fruit-trees, and transplanting others of different kinds from the island and main-land, which will give to the premises a rural aspect, and, in the course of a few years, make the house and yard much cooler.

A chapel will, doubtless, be wanted ere long; indeed, it would be much more comfortable if we had one now. On our present premises there is just room enough; but as the lot adjoining the south-east end of our premises is offered for sale, I would strongly recommend its being purchased, as probably another opportunity of this kind may not occur for many years, if ever, as the front lots, in particular, are becoming valuable, and several of the merchants are building substantial stone houses. Two hundred dollars are asked for this lot, with a large native house, or rather store, of cane and grass, which is worth seventy or eighty dollars. If you approve of this lot being purchased, I possibly may exchange it for the one on the opposite end of the mission premises, which is a corner lot, and which would answer still better for a chapel; but the possibility is, that the lot in question may be sold before I can hear from you, and in that case what am I to do? If I find it is likely to get into other hands, I shall probably venture to purchase it; and if you do not approve of it, I must try to sell it again. I have really expended so much money on this station, that I have not unfrequently been very uneasy, lest you should disapprove of any thing I may have done for the benefit and future welfare of this mission. The repairs and buildings are now all finished; but, as mentioned before, I am still proceeding with the mission-ground, which, of course, is not a little expensive. In all that I have done, I have been as economical as possible.

P.S. August 15th.—So uncertain is health in this clime, that though on the 10th inst. I was well, yet a few hours after I had written the above, I was attacked with fever, which continued, more or less, for three days. Yesterday I was better, and to-day I am, thank God, better still; and I hope, in another day or two, again to be in the possession of the invaluable blessing of good health.

On the 11th inst., I received letters from St. Mary's, and am sorry to say, that either the epidemical disease, or black vomit, had not so totally subsided as I had been led to expect, or that it has broken out afresh. Several of the natives have died of it, and two or three more European residents, one of whom is Mrs. Grant, who came out with me upwards of twenty months ago; so that our esteemed friend, Mr. C. Grant, is left a widower with a motherless babe at St. Mary's, and several other children in England. I need scarce say, that your missionaries in Western Africa need a special interest in your prayers. If we fall, it will be in the field, with the harness on, facing the enemy; for we shall never run away from our post till Providence opens the door.

Extract of a Letter from the Rev. Henry Wilkinson, dated St. Mary's, Gambia, August 18th, 1837.

NOTWITHSTANDING that I wrote you a few lines on the 7th inst., I embrace another (unexpected) opportunity of addressing you again.

I am truly sorry to state, that the epidemic is still making serious ravages on

this island. Sickness and death are marching around us in their ghastly forms. Such is the nature of the disease, that it baffles the power of medicine and medical skill. Nearly the whole of the persons that have been arrested by it have fallen victims. Such a season as this has not been experienced for many years in this part of Africa.

In reference to my dear wife and myself, I am truly thankful to God, that we have hitherto been preserved from the pestilence, and that we are at present in tolerable health, and able to attend to most of our important duties: indeed, Mrs. Wilkinson is, upon the whole, much better than I ever expected to see her again in Africa. With care, and our heavenly Father's blessing, I hope we shall be preserved to labour a little longer amongst these sable tribes.

As it regards the work of God with us, our congregations continue very good, and the society and schools are in a good state. I do not mean to say that we have no discouragements; for it often becomes our painful duty to enforce discipline and expel disorderly persons from the society. However, blessed be God! the society in general are alive to God, and are ornaments to our holy religion. We have several promising young men, four of whom I have lately put upon the Plan as exhorters.

I must mention another subject, and that is, that the chapels at Soldiers'-Town and Melville-Town are in a state of great dilapidation, from the strong tornadoes, and very heavy and incessant rain, which we have had for several weeks past. Indeed, this has hitherto been a destructive season in every sense of the word. It will be absolutely necessary, as soon as the rains are past, and the materials can be got, to repair these buildings. I suppose they may be put in order for about thirty pounds; however, I will assure the committee, that economy shall be attended to, and that nothing will be done but what is really necessary.*

"The excellent writer of the second of these letters" did fall "a victim to the prevailing epidemic," and that in a few days after he wrote the letter we have just given. But the painful news did not reach Macarthy's Island for some two or three weeks after. In the mean time, the author was fully occupied with the affairs of his own important station. The rainy season had commenced; and the oversight of the farms, cattle, &c., with preaching, prayer-meetings, and pastoral duties, gave him plenty of exercise, both mental and physical. The rains were rather heavy just at this time, which threatened the rice-ground with a failure. Moreover, the monkeys and hippopotami had repeatedly (the latter during the night) obtruded themselves upon the mission-property, and did considerable damage. The immense forest on the main land had now increased its foliage, and the wild beasts had approached near to the water's edge.†

* "Missionary Notices," vol. viii. pp. 574—576.

† A short time previous to this, as the author was returning from Fattatenda on the upper river, on board a small vessel, he saw two elephants apparently just coming to drink, at a little fording-place; and as the cutter was not more than thirty or forty feet from the water's edge, there being no breeze, and the ebb tide nearly run out, we were going very slowly, so that I had a good view of these

The lion's roar was frequently heard, and the leopards and wolves were exceedingly numerous; so that it was dangerous to move on the continent. A singular accident, attended with the loss of two lives, occurred about this time. On the other side of the river, nearly opposite to the mission-house, at a fording-place, where there is a man stationed to look after the canoes that are frequently crossing this part of the river, there was a monkey on one of the trees, contiguous to the hut in which the man resides; and as it was making a peculiar kind of noise, a boy ran to see what was the matter. When he arrived at the foot of the tree there was a large leopard, fixing his eyes upon the monkey, which had caused the noise; but instead of waiting for the descent of the monkey, the leopard instantly seized the boy. A Mandingo man, hearing the screams of the child, ran to his assistance, and with a cutlass rescued the lad; but the fierce animal then sprang at the man, and tore off a part of the top of his head: he, however, succeeded in driving away the leopard; but both the man and the boy were dreadfully wounded. They were taken to the hospital, and died in a few days afterwards.

Almost every arrival from St. Mary's, about this time, brought the intelligence of some death or deaths among the Europeans; and on the 12th of September we heard of the death of Mr. Wilkinson. On the 22d of the same month, the writer embarked on board the "Bathurst," a small schooner, bound for St. Mary's. He was very unwell at the time, and had been for some time previously; and more than one kind friend advised him not to go down until the rains had completely closed; for though Macarthy's Island was an inferior settlement and mission-station, in many respects, to St. Mary's, the Europeans there being often deprived of those domestic comforts, and even necessaries, which could generally be more readily obtained at the latter place; and though the heat was more intense by several degrees, and at this time there was no medical aid on the island; yet there was this important fact connected with Macarthy's Island,—the dreadful epidemic which was committing such awful ravages along the Coast and also at St. Mary's, had never been known to reach so far inland as Macarthy's Island; and the probability was, that on this occasion it would not; whereas, by going to St. Mary's, I was

noble animals. One of them appeared from seven to eight feet in height, of a light grey colour; the other was much smaller. But the sailors shouting, "Hurra, hurra!" caused them immediately to retire into the bush, when one or two more were seen by some of the crew, who had run up the rigging of the vessel.

entering into the midst of it. The writer was not insensible to this fact, and to the kind wishes of his friends; and though he was aware that Mrs. Wilkinson, who was dangerously ill, was not without a friend, he felt it a duty which he owed to his departed colleague, as well as to the mission, to hasten thither, and render all the assistance in his power to the missionary's widow, and to the bereaved flock, who had been deprived of their pastor.

On the passage down we heard, by letter, of the death of Governor Rendall, on the 20th, after a few hours' illness; and of several others. On another occasion we met a small boat; and, in answer to my inquiries to the captain, who spoke broken English, the mournful reply was, "No more two or three white men live at St. Mary's this time." We reached that station in safety on the evening of the 26th; and I found Mrs. Wilkinson at Mr. Grant's, in a very weak and debilitated state; but with the prospect of recovery, which was ultimately realized.

HENRY WILKINSON was an amiable, kind, faithful, and affectionate friend; a sincere, pious, and upright Christian; and a prudent, thoughtful, diligent, zealous, and devoted missionary. He had laboured on this station for two years and six months, with great pleasure and profit to himself, and with much benefit to others; and it was in his heart to have continued much longer.

But his course of usefulness was interrupted, and finally terminated, by an attack of the fatal epidemic which had carried off so many Europeans at St. Mary's, as well as several of the brethren and others at Sierra-Leone. The letter we have given in a preceding page, dated "August 18th," was probably the last which he ever wrote. On the following Sunday, August 20th, he attended to his duties as usual, and was then in the enjoyment of good health; and in a letter addressed to the author, communicating some account of his sickness and death, after speaking of his general good health up to the very day he was seized with the fatal disease, the gentleman who wrote says: "And I further think he never laboured with greater satisfaction or better success. I was myself in the chapel last Sunday, and heard him preach from that important passage in the Psalms: 'So teach us to number our days, that we may apply our hearts unto wisdom;' and I think I never heard him preach with such enlarged views, or enforce the doctrine of the text with greater liberty or happier effect." On Monday morning he was still as well as usual, and during the day

visited the sick, and interred one or two corpses; but in the evening he was attacked with fever, which soon proved to be of the worst type. The day following he was still worse. The acting colonial doctor was, unfortunately, himself ill at the time, and subsequently died of the same disease; but two men-of-war coming in on that and the preceding day, both the surgeons from those vessels very kindly and promptly attended him; but, alas! it was to no purpose; for the "disease," to use his own terms a few days previously, "was such, that it baffled the power of medicine and medical skill." Neither that, nor the kind, unwearied, and affectionate attentions of his wife, and other friends, nor the prayers of the people, were of any avail: he continued to grow worse until late on Thursday evening, August 24th, 1837, when, without a struggle or a groan, he breathed his last. He died in the twenty-eighth year of his age, and in the third of his missionary labours; and was buried the following morning in the new chapel, near the pulpit from which, on the previous sabbath, he had given out the hymn on the 650th page of the Wesleyan Hymn-Book, entitled "Triumph over Death," and commencing with,—

"And must this body die?
This well-wrought frame decay?
And must these active limbs of mine
Lie mouldering in the clay?"

So it was; though he little knew how soon it would be so: but he was found "ready" to "enter into the joy of his Lord." The writer had the melancholy pleasure of improving his lamented friend's death, from the same pulpit, on Sunday, October 1st, from the consoling words of the Saviour, addressed to the sisters of Lazarus, "Thy brother shall rise again;" (John xi. 23;) and on that occasion he gave out the same hymn, illustrating as it does the sublime doctrine of the resurrection. One verse may be introduced here:—

"God, my Redeemer, lives,
And ever from the skies
Looks down, and watches all my dust,
Till He shall bid it rise."

Glorious truth! It was good to be there.

The worst part of this unprecedentedly sickly season, it was hoped, was now over, as only one or two deaths of the malignant yellow fever had occurred up to this period, since the author arrived at St. Mary's. But there was much general

sickness, especially among the Europeans, all of whom had suffered more or less; and many had almost miraculously escaped death, as in the case of Mrs. Wilkinson. The writer also, in the middle of October, was once more brought to the margin of the grave; but again God interposed, and "the fever owned his touch, and fled." During his illness he was anxious to write a few lines to his dear friends in England, to be forwarded in case of his death; but he could not hold a pen. He was, however, very happy, even when burning with fever, parched with thirst, and tortured with pain; and could sing,—

"Yet, when melted in the flame
Of love, this shall be all my plea,—
I the chief of sinners am,
But Jesus died for me."

In the two letters already before the reader, dated August 10th and 18th, the one from myself, and the other from the late Mr. Wilkinson, some idea may be formed of the mortality which took place during the periodical rains of this year. But though the worst part was now past, several more deaths of the same dreadful type occurred after this, though they were principally among the shipping; and the colony continued in a very unhealthy state for some months after the rains ceased. Seldom, indeed, has the unsparing and impartial stroke of death been more strikingly manifest, than it was during this season at St. Mary's on the Gambia. The cases were not only sudden, but rapid and general: neither age, sex, station, profession, nor character, was exempt. One of the earliest victims was a fine tall officer at Fort Bullen, on the opposite side of the river; and the first intimation of his illness was made known by hoisting a blanket on the flag-staff. Medical attendance was immediately sent over; but in a few hours the English ensign, at half-mast, told us it was too late, and that his wife was a widow. This occurred in the middle of June: neither the sentinel guarding the barrack-gate, nor the troops inside, with loaded cannon, could keep off this "last enemy;" and having once entered the fortress, he left not until it was announced, "The commandant is dead!"

On the same day the surgeon of the "Curlew" man-of-war fell a victim to the disease; and, in a few days after, the purser and master, with fourteen of the crew, besides several others that were ill. This "common foe" had now entered the town of Bathurst; and the merchant in his counting-house, the magistrate on the bench, the tradesman in his shop, the secretary and civil officer at his desk, and the military on parade,

became diseased, sickened, and died, as did also the colonial doctor, whilst in the act of prescribing for others. Nor was this all; for the highest functionary in the colony, the resident at Government-house, and the faithful, zealous, pious missionary, whilst going about doing good, fell by the ruthless grasp of this "king of terrors."

Many of these cases had occurred when the writer was at St. Mary's, in June; and several of the sufferers he had visited in their illness. Dr. Tebbs, who expired on the 29th of that month, he had repeatedly seen, and witnessed his last moments. On that occasion there were seven Europeans in the room; and, in a week or two after, the writer and another were the only two that were spared out of the seven. Immediately after attending the funeral of the colonial surgeon, I had to embark for Macarthy's Island; and on my return, in September, the town presented the appearance of some solemn day of fasting and humiliation before God: business was, indeed, in a great measure suspended; and if the black captain's statement to me, on his passage down, was not literally true, it was so in part; for there was scarcely a white man to be seen. The author was reminded of that dreadful scourge, the cholera, which had committed such ravages in some of the populous English towns a few years previously. But even that was not a parallel, in point of comparative numbers, to the yellow fever at the Gambia during this dying season. Not less than *one-half* of the Europeans then residing at St. Mary's, were in a few short weeks numbered with the dead; exclusive of the naval officers and crews of Her Majesty's ships, and of other Europeans and Americans, of merchant-vessels, besides a number of Mulattoes, and a great number of the natives. The fact, that during this season four medical men died at St. Mary's, and another on his passage from Sierra-Leone to this place, shortly after, whilst a sixth, who was intended for the Gambia, died before his embarkation at Sierra-Leone; will exhibit, in a striking light, what has before been stated, that "sickness and death were marching around us in their ghastly forms," and that "such was the nature of the disease, that it baffled the power of medicine and medical skill." It was indeed a season never to be forgotten by those who witnessed it, or lived to survive its effects.

But it is now time that we proceed to the Gold-Coast. The reader will doubtless recollect the peculiar circumstances in which we left Mr. Wrigley there in the early part of the year,—mourning the loss of his beloved wife, and his other two com-

panions and friends. But though "cast down, he was not destroyed." "Faint, yet pursuing," was his motto; and as his physical strength returned, he applied himself to his high and important duties with unwearied diligence and zeal. The building of the chapel went on rapidly, and he visited several places, which soon after became the heads of circuits, or separate stations. Thus did he labour on week after week, and month after month, until the last month but one in the year, when he was seized with illness as he was returning by water from Annamaboe, and in a few days "ceased at once to work and live."

GEORGE O. WRIGLEY was appointed to Cape-Coast by the Conference in 1836, and immediately sailed with Mrs. Wrigley for that interesting station. He arrived there on the 15th of September, and met with a kind reception from all parties. In speaking of this in a letter to the committee, some weeks after, he says: "It is impossible for me to describe my feelings on first viewing, about four o'clock P.M. on the day above stated, the place of my future labours. I thought of my predecessor, of his labours, and of his premature end; nor could I for some time restrain those painful emotions which these thoughts excited. They were not, however, of long continuance; nor have I since laboured under similar feelings for a single moment." He at once entered upon his work in a true missionary spirit, preaching, visiting, and journeying from place to place, embracing every opportunity of usefulness, and crying, "Behold, behold the Lamb!" So early as the month of January in the following year, there was the prospect of a wide and effectual door being opened for the preaching of the gospel in Coomassie; one of the members of the society who had been residing there having reported to Mr. Wrigley, that, in the house where he dwelt, he had several times had the sons of the king of Ashantee with him at prayers; and that, on Christmas-day, the king requested their attendance at the palace, when he, in conjunction with one or two others, had singing and prayer, in the presence of the monarch.

Towards the close of this month, Mr. Wrigley had a serious attack of illness, which was followed by the terrible afflictions and bereavements already before the reader. Such painful events would have been severely felt in any country; but in a distant and barbarous land, far away from friends and relations, they are doubly painful; and by our now deceased friend they were felt most acutely. But in the letter from which we made several painfully-interesting extracts, on a previous page,

after appealing in strong terms for more help, his concluding words are, "I hope, in reference to myself, in the midst of my discouragements, (and I have them from a variety of quarters,) that I can say, 'Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus,' and from my work in this section of the mission-field, until my appointed time." In this spirit did Mr. Wrigley live and labour, "following up those victories to the cross of our Emmanuel" which he, together with others, had already "achieved to His glory," until his appointed time came; and then he was found ready for still more delightful employment. In the early part of November, he was seized with the illness which proved fatal to him, but was graciously supported during his affliction; and he received the kindest attentions from the affectionate people to whom he had ministered with so much success. In death, as in life, he reposed with unwavering confidence in the atonement of Christ, and rejoiced in hope of the glory of God. He died at Cape-Coast Town on the 16th of November, 1837; and his funeral was one of the most affecting scenes which had for a long time been witnessed. Mr. Wrigley was a devoted and excellent missionary; and the fruit of his evangelical labours in Western Africa remain to this day.

We have now completed a brief record of eight deaths which, according to the announcement at the commencement of the chapter, took place in the course of nine months. Four of these having occurred at Cape-Coast, that rising and promising society was thus deprived of all its European agents. It will also be seen, by a reference to the printed Minutes, that Mr. William Sanders at Sierra-Leone, and the writer at the Gambia, were now the only two Wesleyan missionaries on this extensive line of coast. Mr. Sanders, indeed, had been toiling alone for about six months; but it was not like the fishermen at "the lake of Gennesaret," who, on one occasion at least, are said to "have toiled all the night, and taken nothing." No: "the Galilean Pilot" was with him; and though some of the "nets" had been broken by the cold hand of death, seldom has that saying been more remarkably verified, "God buries his workmen, but carries on his work:" for there was during this year an addition to the society at Sierra-Leone of some hundreds of precious souls, including those on trial; and the income

of the society in weekly and quarterly subscriptions amounted to £240.

On the 19th of November, Mr. Sanders was cheered and encouraged by the arrival of Mr. and Mrs. Dove, and Mr. Henry Badger. The former, it will be remembered, had laboured at Macarthy's Island for about three years; but Mr. Badger was a new missionary. On the 26th of the same month, the writer had the unspeakable pleasure of giving a cordial welcome to Mr. and Mrs. Swallow, and Mr. T. Wall, at the Gambia: the latter was appointed to St. Mary's, and the former to Macarthy's Island. After a few days' residence at Bathurst, Mr. and Mrs. Swallow and myself, with a number of mechanics, embarked for the upper station, which place we reached on the 16th of December. On the 3d of January, 1838, the drooping spirits of the bereaved societies at Cape-Coast were once more revived by the arrival of Mr. and Mrs. Freeman, on which occasion the members came from various parts to welcome their new friends.

The following statistics will show an encouraging increase on all the stations, more particularly at Sierra-Leone and Cape-Coast:—

Sierra-Leone, members in society, 1,337; children in the schools, 1,134. *St. Mary's*, members in society, 386; children in the schools, 182. *Macarthy's Island*, members in society, 173; children in the schools, 74. *Cape-Coast*, members in society, 428; children in the schools, 105. Total, members in society, 2,324; children in the schools, 1,495.

This table exhibits a net increase of members on the preceding year of five hundred and fifteen, besides several hundreds who had been received on trial as candidates for church membership; and there was, likewise, nearly a corresponding increase in the schools.

On the 2d of March Mr. Sanders, being greatly debilitated, left Sierra-Leone for England, followed by the prayers and affections of the people. He arrived at Gravesend on the 21st of May, 1838, and has since that period been engaged in the ministry at home. The following were now the appointments for this part of the mission-field; they are taken from the Annual Report of that year:—*

Sierra-Leone, Mr. Dove and Mr. Badger.

St. Mary's, Gambia, Mr. Wall; Mr. Amadi Gum, assistant missionary.

* They were at that time correct, except that W. Juff, one of the assistants, was at St. Mary's, and not at Macarthy's Island.

Macarthy's Island, Foulah Mission, Mr. Fox, Mr. Swallow ; Mr. John Cupidon, Mr. Pierre Sallah, and Mr. William Juff, assistant missionaries.

Cape-Coast, Mr. Freeman.

We shall close this chapter with the appropriate paragraph written by the general secretaries, as furnishing a kind of recapitulation of the deaths recorded in the preceding pages, with some other judicious remarks on the state and prospects of the work in this interesting part of the great missionary field.

It is with emotions of no ordinary kind that the committee turn to this part of the mission field. The past has been a year of unprecedented trial, and painful visitation. During the prevalence of the fatal epidemic which has been permitted to ravage the coast of Western Africa, Messrs. Crosby and Patterson died at Sierra-Leone ; Mr. Maer died in the ship in which he had embarked, on his return to his native land ; and at St. Mary's, Mr. Wilkinson was removed to a better world, after a short affliction. Cape-Coast has been the scene of a similar mortality, and tidings have successively been received of the death of Mr. and Mrs. Harrop, and Mrs. Wrigley, and latterly of Mr. Wrigley. The removal of so many valuable agents, which, to short-sighted mortals, may appear untimely, calls for the full exercise of faith and resignation, on the part of the friends of the Society. But while they feel the painful bereavements which have been experienced, the alleviating features of the affecting case must not be overlooked. That the beloved brethren and their wives were all permitted delightfully to experience, in the hour of death, the consolations and enjoyments of that religion, to the spread of which, among the children of Africa, they had devoted themselves, demands the most heartfelt gratitude ; and that the various stations should, at the same time, be blessed with great spiritual prosperity, ought to be regarded as an indication that, although Almighty God has been pleased to remove many of the workmen, it is his will that the work itself in Western Africa shall be prosecuted, and as a pledge that it shall gloriously succeed, if the Society continue faithfully to provide the appointed instrumentality. Additional encouragement is derived from the twofold consideration, that the Society has not yet lacked a supply of missionaries for this part of the world, who freely and nobly offer themselves to be "baptized for the dead ;" and that a native agency is rising up, which, ere long, may take a very important part in the work of diffusing Christianity through that benighted country.

CHAPTER XXI.

THE GOLD-COAST, GAMBIA, AND SIERRA-LEONE, WITH A JOURNEY TO BONDou.

(1838.)

GREAT spiritual Prosperity of the Missions—Native Agency—Triumphant Deaths of the Missionaries and their Wives—A Supply of Labourers still found—The Gold-Coast—Mr. and Mrs. Freeman—Death of the latter—Sierra-Leone and the Gambia—Another Robin Hood and Saul of Tarsus near Macarthy's Island—The Author pays him a Visit—The fifth and last Report of the Southampton Committee—The Author sets out on a Journey to Bondou—Arrival at Fattatenda in the upper River—Some Account of the Port, Trade, and Neighbourhood—Incidents on the Way to Madina, the Capital of Woolli—Some Account of Madina and Barrakunda—Circumcision—Bambako, the Residence of Mantamba, the King's General—Albino Negroes—Incidents on the Way, and Description of Kanipe, Dirma, Walufarra, and Tambakunda—The Author sleeps in the Wilderness—Wild Beasts—Arrival at Kotchair, the last Town of Woolli—Enters Nouday, the frontier Town of Bondou—Well received—Julangal, a Town of Serrawoolies—Arrival at Jume, a modern Athens—Incidents at Jume, and on the Way to Weegi, Gallordie, and Goodeerie—First Rain—Proceed to Fittinyibbi, Dandudy, and Fettibooki—Country more open, populous, and better cultivated—Arrival at the Capital—The Almamy encamped at a short Distance from the royal Residence—The Author pays him a Visit—Is introduced into the Camp—Interview and Conversation with this Chief on the Subject of Christian Missions—Gives to the Almamy and his Warriors a brief Summary of the Doctrines and Precepts of the Gospel—Is listened to with Attention—This Summary well received—The Author then addresses the Almamy on the Impropriety of going to War—This was a critical Moment—In the Midst of a Band of half Savages, all armed with Weapons of Destruction—But "Lo, I am with you" was present—Second Interview with the Almamy—Again warned him of his Danger—The Author's Return to the Capital—The Almamy and Soldiers immediately followed—Interview with the Almamy at Boollibany—His friendly Conduct to the Author, who bids him Farewell—Boundaries of Bondou defined—Some Account of Boollibany—The Manners and Customs of the People—Their Houses—Furniture—Dress—Food—Religion—Government—Almamy Saada—Their Laws—Polygamy—Commerce and Trade—Agriculture—Mode of Cultivation—Scripture Illustrations—The rainy Season—Tornadoes—Fertility of the Soil—"The Pastures are clothed with Flocks, the Valleys are covered over with Corn"—Mungo Park—Their Wars—Superstitions—Salutations—The Author's Return to Fattatenda—Incidents on the Way—Arrival at the Banks of the Gambia—African Travelling—Safe Arrival at Macarthy's Island—Meets his Class.

THE extract from the General Report with which we closed the last chapter, in addition to the chastened feelings and appropriate remarks on "the removal of so many valuable agents," contains also several important and encouraging facts;

and though these have been brought out and illustrated in the preceding pages, we may be allowed a passing remark or two in this place. In the quotation reference is made to the "great spiritual prosperity" of the missions. It is consoling to know, that "the glorious gospel of the blessed God," like its immutable Author, is "the same yesterday, and to-day, and for ever;" the same in all ages and places: and perhaps in no part of the world has its divine efficacy been more gloriously displayed than on the continent of Africa. It has there proved itself to be "the power of God unto salvation" to hundreds and thousands of the sable sons of Ham. The climate on the western coast of that vast continent, we know, both from experience and observation, is exceedingly prejudicial to European constitutions; and many of our beloved missionaries and their wives have fallen under its withering influence, in rapid succession. But there is nothing in the climate,—nothing in that death-dealing atmosphere, even during the worst of those epidemical outbreaks,—nothing in the deeply degraded and dove-tailed superstitions of its inhabitants,—nothing in the combined powers of earth and hell, that can blight, or weaken, or withstand the effects of the gospel. That is suited to all climates, and to all conditions of people: it cannot, it is true, change "the Ethiopian skin," but "the purple current" flowing from the cross can wash the black man's black heart "white as snow;" and that it should have so gloriously triumphed, during that awful year of mortality, when Almighty God was pleased to remove so many of his workmen, was indeed matter for devout thankfulness. The climate had cut down the messengers one after another, but the message was received by many hearts; for during the whole of that year "the Lord added to the church daily such as should be saved."

A second encouraging feature, which affords additional evidence that the effects of the gospel are every where the same, was found in the fact, that a native agency was rising up, and usefully employed. At this period of the history of these missions, the Gambia had the largest amount of co-operation in the way of native assistant missionaries; but even at Cape-Coast, though that mission was in its infancy, the fruit of those who had fallen in the field was seen in several excellent youths, who began to take an active part in the mission; and at Sierra-Leone there were, at the period now under review, forty-six class-leaders, and about thirty local preachers; and several of the latter were soon after wholly employed as native teachers.

Nor must we omit another fact, to which the committee very properly referred,—"that the beloved brethren and their wives

were all permitted delightfully to experience, in the hour of death, the consolations and enjoyments of that religion to the spread of which among the children of Africa they had devoted themselves." How abundantly do the preceding pages testify to this! They died far away from their native land and friends; but they died in the faith; and that not only peacefully and safely, but in most instances triumphantly. He who had said, "Lo, I am with you alway, even unto the end," did not forsake them when their heart and flesh failed them. No:

"Their God sustain'd them in their final hour,
Their final hour brought glory to their God!"

For, when the tongue was no longer faithful to its office, there was the speaking eye conveying the sentiment, "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." And even when the eye was gently closing in death, the uplifted hands spoke, with more than vocal energy, of "victory, victory, through the blood of the Lamb!" How encouraging this to all the friends of missions! And what a healing balm, especially to the bleeding hearts of those parents and relations at home, who had given their children, brothers, and sisters to this glorious cause!

Another encouraging fact (the last we shall now mention, and which has already been referred to more than once) was, "that the society had not yet lacked a supply of missionaries for this part of the world, who freely and nobly offered themselves to be 'baptized for the dead.'" We have seen in the preceding chapter, that most of the vacancies occasioned by the great mortality of that period were filled up; and that other missionaries were sent out during the year, whose arrival we shall record in due course.

Mr. Freeman had not heard of the death of Mr. Wrigley until he arrived at Cape-Coast; and when he entered the hallowed "chamber where the good man met his fate," and where four of the servants of the Lord had so recently breathed their last, his mind for some time was depressed; but he endeavoured to cast his burden upon the Lord, and at once entered upon his work with a cheerfulness of spirit that was truly admirable. The committee entreated for him and his wife, and for the other mission families, the earnest and continued prayers of their friends to "Him who was able to save them from death." But how short-sighted is man, and how unsearchable are the ways of God! Mr. and Mrs. Freeman had scarcely entered upon their labours, when the latter was removed to an early rest; and thus

again was the passage verified, "The one shall be taken, and the other left."

MRS. FREEMAN embarked for Cape-Coast with her husband on board the "Osborne," on the 4th of November, 1837; but having a long and tedious passage, which arose principally from their being "becalmed under the oppressive heat of a tropical sun for the space of thirty days," they did not reach their destination till the 3d of January, 1838. But they landed in good health; and Mrs. Freeman immediately set about the female department of the mission work, in the same spirit as her husband. But while thus engaged in doing good, and arranging plans for future usefulness, and almost at the very time that Mr. Freeman was regarding it as a special providence that his partner had accompanied him, he was called to part with "the companion of his toils;" "the desire of his eyes being taken away from him with a stroke." Mrs. Freeman was seized with a violent inflammatory complaint which terminated her life in a few hours; resigning her happy spirit into the hands of Him who gave it on the 20th of February, 1838, after a residence at Cape-Coast of forty-eight days, which was precisely the number of days Mr. Wrigley had been dead when Mr. and Mrs. Freeman arrived. The death of this valuable woman was a great loss to the native females, as well as to her husband; and her funeral furnished evidence of the respect which she had secured for herself from all classes of society.

At the time of this bereavement Mr. Freeman was ill with the seasoning fever; but he gradually recovered his health; and as his physical strength increased, the inner man being renewed, he devoted himself afresh to God and his cause. Applications being made to him for teachers and missionaries from twenty to eighty miles round, he was distressed that he could not meet all the demands. In his first letter to the committee he had stated that he should not consider his work done, until he had unfurled the banner of the cross in Coomassie, the capital of Ashantee; and early in the following year he had the honour, privilege, and happiness of doing this. But we must for the present leave this enterprising missionary, and proceed to the other stations.

At Sierra-Leone the new brethren were delighted with the healthy and prosperous state of the mission, and, during the first quarter, they witnessed an increase of upwards of fifty, besides a considerable number who were admitted on trial. The

colony, however, was still sickly, and the mortality among the shipping was great. In the vessel which conveyed the missionaries to Sierra-Leone, there were, including the crew, about forty persons; but in less than five weeks eight of them were dead. This was the case, also, at the Gambia; but the brethren at all the stations for some time continued tolerably well. At the commencement of the year, the author had occasion to pay a visit to St. Mary's, when he embarked for the second time in a small open boat. On the passage down we had sometimes to anchor, and on one occasion, especially, the hippopotami came playing around us in great numbers, and so near as to endanger our lives. But a merciful Providence watched over us, and we reached our destination in safety. This uncomfortable mode of travelling, however, brought on a very severe bilious fever, which confined me to bed for some days. Having recovered, and accomplished the object of my journey, I returned, leaving Mr. Wall in excellent health, and happy in his work.

On arriving at Macarthy's Island, February 22d, I found Mr. and Mrs. Swallow had had a slight attack of fever, but were now much better. The country round was again in a state of commotion, arising from some Bambarra warriors, on the north side of the river, and a Foulah chieftain of Foota Jallon, on the south side, who was a kind of Robin Hood, as a civilian, living by plunder, and a "Saul of Tarsus" in religion, being a most bigoted follower of the false prophet of Mecca. Several towns and villages were again pillaged and destroyed, and many of the inhabitants taken into Slavery. Those of the Foulahs at Broko and Jamalli who could escape, hastened to Macarthy's Island for protection. The author, hearing that the Foota Jallon chief was remaining a day or two at Broko, paid him a visit; and he was afterwards permitted to come to Macarthy's Island, bringing with him only half a dozen of his people. This was on the sabbath day, and he actually came to chapel in the forenoon of that day. But for further particulars respecting this chieftain, as well as the disturbed state of the country, I must refer the reader to the Annual Report for 1838, and to the sixth chapter of this work.

The term of five years, during which the Southampton Committee had engaged to make provision for the Foulah mission, having expired, they published their last Report, of which the following is a copy, with the exception of some few extracts from the author's communications, which have already appeared in different parts of this work.

THE FIFTH AND LAST ANNUAL REPORT OF THE SOUTHAMPTON COMMITTEE OF THE INSTITUTION FOR BENEFITING THE FOULAH TRIBES, AND, THROUGH THEM, WESTERN AFRICA; WITH A BRIEF ACCOUNT OF THE PROCEEDINGS OF THE COMMITTEE FOR PROMOTING THE CIVILIZATION OF THE CHRISTIAN FOULAHS, AND OTHER ABORIGINES.

THE committee, more than ever impressed with the wrongs and miseries of Africa, and with her just claims on the British nation, now take their leave of those friends who have supported them; and this they do with feelings of regret and thankfulness;—of regret, that the time of superintending this good work is closed, according to their primary announcement;—of thankfulness, that they have been instrumental in bringing the cause of the Foulahs before the public; in building a mission-house, school-room, and chapel on Macarthy's Island; in gathering a church of more than two hundred members, among whom Divine worship is constantly maintained; and in proclaiming to thousands, in that land of horrible darkness, by a native as well as a European agency, the glad tidings of a Saviour. They also deem it to be a ground of especial gratitude, that the four Gospels have been translated into the Mandingo language, and that one of them has been printed at the expense of the British and Foreign Bible Society. This boon to Africa they consider as an ample compensation for all the exertions employed in this important undertaking.

The committee rejoice that two more missionaries have been sent to join Mr. Fox at Macarthy's Island, and that Christian instruction will be carried on with unabated zeal and fidelity by the Wesleyan Missionary Society; and also that a native of Africa, who has been taught the art of printing in London, is about to sail for the Gambia, with a printing-press and materials, to aid in the propagation of Divine truth.*

The following communications from Mr. Fox, at Macarthy's Island, will, we doubt not, interest our readers:—

"I visited Jamalli," says Mr. Fox, "a few weeks ago, and also Laming, another small Mandingo town; at the former forty, and at the latter twelve, huts were destroyed by fire: the Foulah town, about half a mile eastward, was not injured, though without inhabitants."

The author then referred to the providential escape mentioned in the preceding chapter; after which he says:—

"I embraced this opportunity to persuade these people of the propriety and benefit of forming a town on the six hundred acres on Macarthy's Island; and I marked out proper streets, and measured a number of lots. I am happy to say, that three days ago two families came and fixed upon their lots; and as I have also there a hut myself, I hope this example will be speedily followed.

"I have for some time had thirty liberated Africans employed on the mission-ground, clearing it of brush-wood, ant-hills, and clumps of trees. Should a few of the Foulahs or Teucolors settle on it, I shall allow them to cultivate as much as they can. I have purchased nearly one hundred head of cattle, and intend to purchase more. Thus, I hope, a considerable number of Foulahs may, ere long, be induced

* The two missionaries here mentioned included W. Juff, one of the assistants; but he continued at St. Mary's; and the "native of Africa," unfortunately, died in London,—but it is pleasing to add, that he died happy in God. His name was John Dick.

to take up their abode under the protection of the British flag; as there are many on the upper river who are constantly suffering from the ravages of war, plunder, and oppressive customs, who would probably be thankful for a place of refuge."

Here quotations are made from the writer's communications respecting the disturbed state of the country in the upper river: his having rescued a poor Foulah woman from slavery; also a visit which he paid to Madina, the capital of Woolli; with some account of the Foulahs; and an audience with the king, when he witnessed the awful superstition of a little boy being dedicated to the devil. The particulars we have given in the sixth and thirteenth chapters. The committee then proceed:—

It was mentioned in our last Report, that a committee, composed of gentlemen of high respectability and well-known philanthropy, had been formed in London for promoting the civilization of the Christian Foulahs, and the converted aborigines of Western Africa. They have had several meetings to deliberate on the best plans of operation, and for the selection of proper agents. They have also purchased a large number of implements. It is their intention, without delay, to bring the six hundred acres, so liberally assigned them, into cultivation; and to purchase other land as it may be deemed advisable. For this purpose they have engaged Mr. W. Fisher, whom they regard as a suitable person to superintend the concern; since, besides his knowledge of agriculture, he is said to possess considerable skill in mechanism. The committee have likewise reason to expect that Charles Grant, Esq., and a few gentlemen in Western Africa, will hold a correspondence with their secretary on all affairs of importance. And it is with much satisfaction they announce, that the plan of the Society has received the approbation of Lord Glenelg, Her Majesty's secretary for the colonial department.

Thus we see that God has graciously given to this Christian enterprise an encouraging measure of success. In due time we shall reap more abundantly, "if we faint not." "Duty is ours, irrespective of results." "We pray, 'Thy kingdom come,' and this is our duty; but we must use the means also, that the kingdom of grace may be advanced; that God in Christ may be more known, believed in, loved, obeyed, owned, and honoured, by ourselves and all others." "There is as well a prayer in actions as in desires, or any other way." "Let each, then, detached from the mass around him, as he will be distinct from it in death, and at judgment, and to all eternity, consider solemnly within himself,— 'The work of sowing is mine.' 'Whatsoever a man soweth, that shall he also reap;' for He, whose promise cannot fail, has declared, 'My word shall not return unto me void;' neither can His promise be embraced in vain."*

President.—Lieutenant-General Orde.

Treasurers.—R. Howard, Esq.; Robert Lindoe, M.D.

Secretary.—J. S. Elliott, Esq.

Committee.—Henry Pownall, Esq.; Thomas Gurney, Esq.; Thomas Farmer, Esq.; John S. Elliott, Esq.; R. Howard, Esq.; Rev. Robert Heath, M.A.; Rev. Jabez Bunting, D.D.; Rev. John Beecham; Rev. Robert Alder; Rev. Elijah Hoole.

Southampton, January 20th, 1838.

* Sermon by the Rev. T. DALE, prefixed to the Church Missionary Report for 1837.

At the close of a long list of annual subscriptions and donations, the following summary of its finances was added:—

Statement of the Income and Expenditure of Five Years, from Jan. 1st, 1833, to Dec. 31st, 1837.

RECEIPTS.			PAYMENTS.				
	£	s.	d.		£	s.	d.
1833, Subscriptions, donations, and collections ...	710	0	0	For mission, school, and teaching, &c., £350 <i>per annum</i> for five years, as per agreement	1750	0	0
1834, Ditto, ditto ...	687	18	3	For building mission-premises, school-room, &c. ...	350	0	0
1835, Ditto, ditto ...	710	3	0	For purchase of land, made over to the New Committee in London	225	0	0
1836, Ditto, ditto ...	937	1	10	For Bibles and portions of the holy scriptures, Arabic, French, and English.	30	0	0
1837, Ditto, ditto ...	840	19	2	Loss by exchange, Jersey and Guernsey	3	1	3
				Boat to convey cattle across the Gambia	25	0	0
				Towards expenses of translating the holy scriptures into one or more native languages, as per agreement	1000	0	0
				Balance paid to New Committee in London	503	1	0
	<u>£3,886</u>	<u>2</u>	<u>3</u>		<u>£3,886</u>	<u>2</u>	<u>3</u>

Note.—The whole sum given, without deduction for expenses, and applied to the object, according to the committee's engagement.

The "new committee" referred to, consisted principally of those who had composed the previous one, and their object was to promote civilization among the native tribes, by following the footsteps of the missionary, being fully persuaded, that the gospel is the great and primary instrument in raising fallen and degraded man in every part of the world.

The writer had been expecting Mr. Fisher, mentioned in the preceding Report, for some months past; but, on April 2d, he received letters from the general secretaries, saying, that he was detained by a temporary indisposition, so that the superintendence of the civilization department still devolved upon the missionary. But having now an excellent colleague, his labours

were not so abundant as they had been heretofore; and, having paid one hundred and three labourers their three months' wages,* for working on the mission-ground, and re-engaged the greater part of them, with overseers, and made some other arrangements, he prepared for his journey to BONDOU. He was anxious to start earlier in the season, but was waiting the arrival of Mr. Fisher to take charge of the agricultural part of the mission. On Wednesday, April 4th, 1838, he therefore embarked on board the cutter "Fox," bound for Fattatenda, Mr. Swallow having accompanied him to Fattota. The writer had with him, on this journey, our valuable assistant, John Cupidon, and another member of the society, who was by birth a Teucolor, though he had never been in the country; he could, however, speak the Foulah language, and, having some knowledge of Divine things, was also of service. Having an unusually quick passage, we arrived at Fattatenda on the evening of the 7th, nothing very remarkable having occurred on the way.

FATTATENDA is one of the oldest and most distant ports on the Gambia, and has been frequently mentioned, incidentally, at least, in the former part of this work, as well as more recently. The advantages of this noble river for carrying on trade with the natives in the interior of Africa, was well known to our countrymen upwards of two centuries ago; since which period Fattatenda has been one of the most important trading-factories in the upper river. Several of the European merchants residing at St. Mary's have stores at this place, built in the native style, with a considerable assortment of British merchandise, which is intrusted to native traders. These are situated on the south bank of the river. The inhabitants here are but few, and the principal part of the trade comes from the opposite side; caravans frequently coming from some hundreds of miles inland, bringing hides, ivory, and gold-dust, and sometimes slaves; the latter are generally conveyed to Bissao, and some of the other rivers near the coast, south of the Gambia. Some of the merchants, through their agents, transact business on board their vessels, which are lying at anchor here for several weeks together, to prevent, in part, the trouble and annoyance which is experienced on shore from those who come to trade, who not only strike a very hard bargain for the European articles, but also incessantly beg and expect presents, over and above the regular "customs" or presents which are given to those who purchase a certain amount of merchandise; and there

* At the rate of about 7*d.* per day.

being no kind of protection, the disputes frequently run high, and often come to blows.* But this is sometimes the case, even on board: it was so last year, when the writer was at this place. Rum appears to be the curse of these people, and is the cause of many of these quarrels. If the *sonninkeas* (drinking and war people) know that rum is on board, they are immediately there; nor will they leave, either with good or bad words, until they have obtained some of this liquid fire: the consequence is, that many of the traders positively refuse to bring this article to Fattatenda, except in small quantities, as presents to the king of Woolli and Cabu; for if they leave St. Mary's with it on board, they will do their best to dispose of it before they reach this place. And if not another drop was ever permitted to be imported to the Gambia, it would be no small blessing to this part of the continent. Independent of this, there certainly needs some sort of protection for the European merchants and native traders. Government has been petitioned upon the subject, but hitherto to no purpose. The merchants at Bathurst are so divided in opinion as to what ought to be the kind or amount of protection afforded, and to what part of the upper river that protection should extend, and, besides this, there is so little unanimity amongst them on other subjects, that one or two efforts which they have made among themselves to produce a better state of things, have entirely failed.

The river here is about one hundred yards across, and at this season from two to three fathoms deep; but the banks are high, and the water-marks of the last rains are from forty to fifty feet above its present level. The surrounding country is rather mountainous, and in some places rocky. It is so on the north side of the river, close to the water's edge, where the rock is upwards of one hundred feet in height, and where a small fort might be erected at a trifling expense. From the top of this hill an open and picturesque country, of a semicircular form, from east to south and south-west, is presented to view; and, far as the eye can reach, the beautiful Gambia is seen in its upward

* On one occasion a native trader named Jacko, connected with one of the merchants at St. Mary's, who has a store at this place, was so pestered with these troublesome fellows, to whom he had made several presents, but who still demanded more, that, being unable to bear it any longer, he at length ran out to the yard, and fetched a piece of fire-wood, brought it into the store-room, and declared he would set fire to the powder-magazine, and blow himself and them all to atoms, if they did not instantly leave the premises. This bold threat, which I believe would have been put into execution, had the desired effect, and he thus rid himself of their troublesome importunity.

course. The influence of the tide is felt beyond this place, as will be seen at a subsequent period.

Fattatenda is supposed to be as far from Macarthy's Island as that is from St. Mary's, which, according to some, would make it six hundred miles from the Atlantic. But the distance is by no means so great. The latitude, notwithstanding the serpentine course of the river, is about the same at Fattatenda as at its mouth; but the longitude, I believe, has never been taken. Macarthy's Island is said to be one hundred and seventy-five miles east from St. Mary's, so that probably the direct distance from the sea-coast to Fattatenda is about three hundred miles; but, taking the river in its winding course, it cannot be much less than four hundred and fifty miles from the Atlantic, though some writers think it is not so far.

In proceeding to give some account of this journey, the writer will now have to use the personal pronoun, when giving extracts from his journal; and his remarks will be confined, in general, to what was written at the time.

Fattatenda, Sunday, April 8th.—We arrived here last evening; and being anxious to do something to-day for my Divine Master, and knowing that all days are alike to these ignorant and degraded people, I embraced an early opportunity of holding divine service, before the busy hours of trading commenced. I took my stand under some large trees on the south bank of the river, and preached to about twenty Mandingoes, from John iii. 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." I was much thanked for it afterwards. Mr. Cupidon prayed at the close of the sermon; and who knows but that some good may result from this first attempt to benefit the sable sons of Ham in the Upper Gambia?

9th.—A great deal of trade has been going on to-day, and, as usual, a little confusion and palavering, in which I thought it prudent to take no part. I had a conversation with an old *sonninke*, as to his soul and a future world; and among a number of shrewd but irrelevant replies, he said he knew more about this world than the next, but that, if I would give him a dollar's worth of tobacco,* he would leave off drinking, and

* This is the American leaf tobacco, sent out in hogsheads, and is retailed by weight; but small quantities are sold by the number of heads or leaves. It is one of the staple articles of trade, and is purchased by the natives to be used as snuff, into which they manufacture it themselves. Very few use it in any other way.

turn to God. I have to-day engaged a man as a carrier; and the harbour-master goes with us to Madina, where I hope to obtain a guide to Bondou from the king.

10th.—This morning I rose long before day-break, and, as soon as it was light, left Fattatenda. Although I had endeavoured to take as few things as possible, yet, when we had packed all up, making three large bundles, I had to hire another carrier: the Foulah interpreter carried one bundle, and the hired servants the other two; Cupidon and myself having a few small parcels on horseback. The wharfinger arrived early, but would not conduct us to the king of Woollu, unless I gave him another *bunya* ("present"). Having at length complied with his request, we set off; and about an hour's ride—principally over low clayish ground, the foot-path being very irregular, and much rent and torn up from the excessive heat—brought us to Bantonding; having left Bajakunda, through which I passed last year, a little to the right. Here we halted: it being the residence of Walley the wharfinger, and the next town being at a considerable distance, I was told we must remain here till towards evening, the people pointing to the place where the sun would be when we should start. I felt a little disappointed at so sudden a resting-place, but knew it would be in vain to argue the matter with them, as they themselves seldom or never travel any distance in the heat of the day.

Having paid my respects to the alkaid, he presented me with a couple of *kolas*, and soon after sent us a small goat for breakfast. Walley also presented me with a fowl, which he brought me to kill, as the Mohammedans never eat anything killed by the Pagans; but this office I conferred upon some one else. About eleven o'clock breakfast was ready, which consisted of several bowls of pounded corn made into a sort of *kouskous*, but not near so well seasoned as that which is made by the Jollofs. However, I made a tolerably good meal; after which a portion of scripture was read, and prayer offered up to God for the inhabitants of the town and the surrounding country, and for the Divine protection and blessing on the journey.

Bantonding is a small town of Mandingoes, who are principally Pagans; and a few hundred yards to the left there is a Foulah town of the same size; probably both would contain about eight hundred souls; deeply sunk in ignorance, depravity, and superstition. In one of my walks through the town, three good-looking girls came and presented themselves before me, each holding in her hand a small piece of straw, which they desired me to take from the one whom I thought to be the most

handsome. Not knowing at first what they meant, I took two of the straws, at which they had a hearty laugh. Soon after this, I met with a venerable-looking Mohammedan, who said he was very glad to see me, having heard of me a long time. He asked me many times if I was well; and, when about to leave, the old man prayed that God and the prophets might preserve me: during the prayer, and at the end of every sentence, the people present said, "*Amin! amin!*" at the same time striking their hands against their foreheads. When the prayer was over, the old marraboo spit on his hand, and drew it across his face; and thus ended this ceremony.

About two P.M. there was a chase after an elephant by the Foulahs of the town close by, which they succeeded in capturing; but I knew nothing of the affair till I saw a number of the town's-people bringing-in large pieces of the flesh of this noble animal, which they say is very good.

The sun having considerably declined, I was anxious to proceed, and sent the alkaid a small present, wishing to know if he was ready, as he had informed me it was his duty to conduct me to the king. But an old *sonninke* from Madina being in the town, in a state of intoxication, who was very desirous of accompanying us, the alkaid wished me to wait till he was gone; but the fellow would not go till I went; and for some time I scarcely knew what to do, but at length agreed to wait for the alkaid. As the evening was by this time far advanced, it was proposed that we should start when the moon arose; but I preferred remaining till early in the morning, to which the alkaid readily agreed. To a late hour the inhabitants were engaged with their customary dancing, drum-beating, &c.

My bed consisted of a thin country mat placed upon the warm ground, my Mandingo frock or shirt was my pillow, and a *pagne* and blanket my bedding; but I was quite warm enough the greater part of the night without either of them.

11th.—At half-past four A.M. we re-commenced our journey, the old *sonninke* having started during the night. At eight o'clock we arrived at Subakunda, a Julor town, which stands upon an eminence. The huts are built with mud, covered with thatch; and two small portions of the town are walled round. The water is fetched from a valley nearly half a mile distant, where there is a well about forty feet deep, the lower part of which appears to have been cut through a rock. Many of the Foulahs were here, giving water to their cattle, and others engaged in washing their clothes. The inhabitants of this place are Mandingoes, though called Julors, from their being nearly

all traders in gold, which they obtain from Bambouk, Bambarra, and other places in the interior, and which they exchange at Fattatenda for European articles. They appear to be an intelligent, warlike race; but are nevertheless very superstitious, being half dressed with *greegrees*. They were, however, very civil to me, as were all the people we have hitherto seen; being informed that I was a minister of the gospel, and had nothing to do either with trade or with war. Here we had to halt again till evening. The few things which we are carrying, consisting of clean linen, tobacco, and a few bafts as presents, with some beads to purchase provisions, and a considerable number of Arabic scriptures to give away, are still too heavy for our three people; and I have sent back to Fattatenda every thing which I could possibly spare. This arrangement will enable the carriers to walk with more speed, and at the same time prevent the appearance of our having merchandise, as the natives naturally suppose every thing we have are articles of commerce.

A few minutes past five P.M. we left Subakunda, accompanied a short distance by Tatta Fodey, a native merchant or *slatee*, and one of the head-men of the town; and, a little before eight o'clock, arrived at Madina, the capital of Woolli, the whole of the way being through an immense forest, and the foot-path being exceedingly narrow and crooked. I was again taken to the yard of Sandi, who is a kind of secretary of state: he was, as before, the worse for liquor, as were several others who came to see us. Sandi told me that, as soon as he heard that I was coming, he immediately killed a goat,—that was my present: he was then anxious to know what I had brought for the king and himself. Being made acquainted with the articles which I intended for His Majesty, he said he thought the king would not accept of them, especially as I had brought no rum; and he was also of opinion that he would not allow me to proceed to Bondou, as there was some palaver between him and the almamy, but which would be settled in a few days, and then the king would inform me whether I could go or not. Although I knew something of the palaver here spoken of, yet I did not believe *all* that Sandi said: I knew that he was all this time seeking for a present for himself, in which he was greatly assisted by those around him: indeed, he told me that he would not conduct me to the king till he had received *what he considered was his right*. I offered him the value of two dollars, which he refused; I then proposed leaving the matter till the morning, as it was now getting late; with which

he readily complied, and immediately took the king's present, which consisted of two pieces of blue baft and a little tobacco. John Cupidon accompanied him, and brought back the king's compliments; and, soon after, His Majesty sent me some *kous-kous* and fowl for supper. Between eleven and twelve we retired to rest, my bed being of the same construction as that of last evening. My people were quite discouraged; saying, if the king would not allow us to pass through his country till the palaver was settled, we had better return; to which I would not listen for a moment. Indeed, I was persuaded the king would allow me to move on without further interruption; his fear, I conceived, would be that if he prevented me from having an interview with the powerful chief of Bondou, it might be attended with disagreeable consequences to himself. However, on retiring to rest, I did not fail most sincerely, by prayer and supplication, to make my requests known unto God.

12th.—We rose early; and thinking that Sandi would like tobacco better than the beads which we presented to him last evening, we gave him two dollars' worth; but he received it with great indifference: nor would he introduce us to the king, until I had given him a piece of baft. This appeared to satisfy him, and we at once proceeded to the royal residence. We found the old king lounging upon his bed inside his hut; and I was, as on the former occasion, seated beside him: the rest of the company squatted upon the floor. Being told that I was going to Bondou, and that I called to pay my respects to him on the way, he answered, "Very good: you can go, and I hope God will preserve you." He then asked, what was the object of my visit to Bondou; and being informed that it was upon the same business about which I came to see him last year, he again answered, "Very good." I then asked if he was still desirous to have a missionary in his kingdom; when he replied in the affirmative, and said that he would give him ground, either by the water-side, or farther inland, whichever we might prefer. On taking my leave, the king said I might proceed on my journey as soon as I pleased.

This interview with His sable Majesty, after the report and annoyance of last evening, was quite refreshing, and I was desirous of leaving directly; but we could not get away till evening, and were nearly the whole day beset with a number of rapacious beggars. About five p.m. we proceeded to Barrakunda, a large marraboo town, about a mile east from the capital, and took up our abode with the alkaid. By this time I was

very hungry, having eaten but little the last two days ; and just as I was looking out for a fowl, our landlord presented me with one ; but before it was cooked, I was glad to eat a handful or two of ground-nuts. My bed to-night was upon the *bentang*, having over it a conical roof, as I thought it would be a little more free from lizards and other reptiles, which abound in this place.

Madina, the capital of the kingdom of Woolli, lies due north from Fattatenda, about twenty-five miles distant. It is a respectable walled town, and contains about twelve hundred inhabitants, the greater part of whom are *soninkeas*. The wall is about eight feet high, and has three entrances or gates, between each of which the ground outside is excavated several feet deep : the wells are all inside. The name of the present king is Mansa Koi : his residence and dress ordinarily differ but little from the rest of the natives. He is rather stout, and is about sixty years of age, having reigned thirteen years. His predecessor, whose name was Faring, reigned upwards of twenty years ; and the one preceding him was "the good old king" mentioned by Mungo Park, when here towards the end of 1795. But in Park's second journey, in 1805, his friend, the former king of Woolli, had died ; and having then a large escort, the new king demanded presents in proportion. Two or three of the old men with whom I conversed have a distinct recollection of that celebrated traveller.

In 1818, Major Gray took Madina in his route, in proceeding to the interior ; and he was greatly annoyed at the insults, and even assaults, committed upon some of his men. "Such a barefaced and determined set of thieves they never met." Matters at one time ran so high, that the commander "ordered the men to load and fall in ;" and on another occasion "the bugles sounded to arms ;" but a collision was happily prevented ; and having added considerably to the presents, and at length obtained guides, they left "that nest of thieves."

I am not aware that any European has visited this place since Major Gray, which is now twenty years ago. The appearance and site of the town have not, during that time, undergone any material alteration, nor, indeed, for nearly the last half century ; for Mungo Park, in his first visit to Madina, describes it substantially as the major has done, and as it is also described by the writer of this work. The "eight hundred to a thousand houses" mentioned by Park, is probably an error of the press or of the pen.

13th.—We are waiting here (Barrakunda) for Babukar, a

man of some note, who resides with the celebrated Moham-medan priest at Jume, the second or third town in Bondou. Happening to be here, and being strongly recommended to me as a guide, I have agreed to wait till he returns from Fattatenda, which is expected to be this evening.

We are here rather indifferently supplied with provisions: the people seem very poor, which is generally the case with those towns contiguous to the capital. There are a few sheep and goats running about; but the price they ask for them is very high, and withal we have not the articles they want in exchange for them. The inhabitants eat pounded corn, made into a kind of pudding, and very seldom taste animal food. Our landlord lives upon this, and presents us with the same; but myself and two others of our company cannot touch it: were it not for a little tea and sugar which I have with me, I should be uncomfortable: this, with half a partridge, has been the whole of my subsistence to-day. Well, I ought not to complain; and especially on such a day as this: it is Good-Friday; and I have not forgotten, that on this day "for me the Saviour died." We have endeavoured to improve it ourselves as well as we could, by reading, singing, and prayer; and this evening I addressed a few of the marraboos upon the all-important subject of Christ crucified. One of them sprang from his seat, and went a few yards from me, saying to one of his fellows, "Mind, he is going to warn us now." God grant they may take warning before it be too late!

14th.—During the night some strangers, or travellers, called, and asked for lodgings. The alkaid was some time before he would admit them, saying that his yard was full of strangers. At day-break we found that the principal man was a messenger from the king of Salum, (between Goree and St. Mary's,) to the almany of Bondou, and that he was returning from the latter place, with a couple of men from the almany. About nine A.M. Babukar arrived from Fattatenda; so that I was in hopes of leaving in the evening; but was disappointed, as he said he could not accompany me till his business with the king was settled, which he would get done as soon as possible.

This town is much larger than it was when I was here last year, besides having a good clay wall built all round it, with six or seven entrances. The wells are outside, where there are also a few more scattered huts. The ground, for some distance round Madina and this place, is cultivated during the rains with corn and rice, cotton and ground-nuts: the cotton they convert into country *pagnes*, which they use, or exchange for

European goods: they also dispose of the ground-nuts, and some of the corn, in like manner, to the traders at Fattatenda. The inhabitants of this marraboo town are much more industrious and frugal than the Pagans of Madina, who live principally by begging and plunder.

The rite of circumcision has recently been performed upon a number of youths from this and the neighbouring town. They are located under the shade of a large tree, about half a mile from this place, with their mats to sleep upon; and their present residence is enclosed by a temporary fence of wattled straw or grass. They have two or three attendants, in the capacity of surgeon and cooks; and a considerable portion of their time is occupied in singing, clapping hands, and dancing. I am told, there are sixty-nine in this group, some few having left: these are remaining, until all have recovered. Dr. Winterbottom, in his account of Sierra-Leone, has some interesting remarks on this ancient ceremony: he states, that circumcision is in use among the females in some parts of the Coast, though not in the neighbourhood of that colony; and Mungo Park mentions the fact, that "both sexes, whether Bushreens or Kaffirs, on attaining the age of puberty, are circumcised." In this instance, however, they were all boys.

We have again to-day been but scantily supplied with food; but our landlord having presented us with a sheep this evening, we are quite in good spirits.

Sunday, 15th.—This is Easter-day; and I have been much interested and blessed in reading the account of the Saviour's resurrection, as given by the four evangelists. After breakfast I read and explained, in a large hut full of people, the first chapter of Genesis. In praying afterwards, I had considerable liberty; the people were very attentive, thanked me sincerely, hoped God would bless and preserve me on my journey, give me long life, &c.

Finding that our expected guide will probably have to wait several days longer, we have agreed to go on to the next town this evening, as he will most likely overtake us before we come to Jume. On leaving, I presented the alkaid with my blanket, as it was an article he very much wanted, and I stood in no great need of it. Three hours' ride brought us to Bambako, having travelled south-east by east. We passed one Foulah town about mid-way: the path was varied, principally over a hard yellow clay soil, mixed with small quartz pebbles, and much broken into deep ruts by the rains. In one place it was so steep and rocky, that I had to dismount.

Bambako is somewhat celebrated as the residence of Mantamba, the king's general, or head-warrior. He was not at home when we arrived, but was expected during the evening. Major Gray reckons this place to be thirteen miles from Madina. I thought it was not quite so far: probably mine was a somewhat nearer route than that which he took.

16th.—We rose early, and left a small present with our landlord for Mantamba;* but when we called to see him, he was in a state of intoxication, not having been in bed all night. He nevertheless received us cordially, but said I could not go yet, as he had not given me any thing; and that, if I wished to remain a month, I was welcome; and much more to the same effect. I was therefore obliged to wait the day, or a part of it at least, till this man recovers from his revelry: so I returned to my lodgings. In about an hour after this he came, to give me "compliment," as he called it, bringing with him a *griot*, with a large fiddle, and a number of attendants. He immediately commenced dancing, and put his body and features into all sorts of attitudes. Soon after this, he came a second time, and wished me to see a bullock, which he had ordered to be killed as a present for me.

Bambako was described by Major Gray as "a very miserable village, not containing more than twenty huts of the poorest description." It has, however, since that period, much improved, being now a walled town, with some good native houses and stores, and contains from eight hundred to one thousand souls, nearly all Pagans. I find that Tatta Fodey is here waiting for Mantamba to go to Madina about the palaver with Bondou, which is in substance this: Some time ago, a caravan was robbed between Bondou and Fattatenda; and the almamy having heard that some of the Woolli people were connected with the robbery, he demands the value of the stolen goods from the king of Woolli.

In this town I saw two of those rarities of the human species, called by the Mandingoes "Funne," and by the Spanish "Albinos," or white Negroes. I had seen one of these singular beings at Subakunda, in my journey to Madina last year. At St. Mary's, too, a member of our society and her husband are both very dark; yet she has had two or three children who were

* The same person mentioned by Park, in his second journey, among others to whom he gave presents, as follows:—"To Mantamba, the king's own son, amber, 5; coral, 5; 10 bars." He was then a young man, and probably resided at Madina.

perfectly *white*: one of those I also saw; but neither of them lived long. In the two instances at Bambako, they are both females; the one about twenty-five years of age, and the other fifteen: they are sisters, and their parents have other children quite black. They appeared sickly; but I was told that they are healthy and strong, and as capable of work as any of the others, which I very much question. The elder I saw at the well, drawing water, and she was remarkably robust; but they both suffer greatly from the bite of sand-flies, mosquitoes, &c. Mr. Mollien, when at Foota Jallon, speaks of "a young Albino" whom he saw, and was informed that the Blacks marry these women, and that they bear children, and that, when united to men of their own colour, the offspring of this union are as white as themselves. Here I was informed to the contrary. They associate, it is true, with the others in their juvenile sports; but they are generally diseased, and of an unsightly appearance; and the men look upon them, as one expressed himself to me, as "a wonderful thing," or something out of the common course of nature; adding, very significantly, in reference to the two in this town, "They will never obtain husbands as long as they live."

A little before six P.M. Mantamba having awoke from a few hours' sleep, I immediately sent John Cupidon, our landlord, and Bukana, with a little tobacco as a present, and an order on Fattatenda for one piece of blue baft, stating that I wished to proceed on my journey. They found him at the store-door, seeking after more rum. He thanked me for the present; and said I might go, and he hoped God would go with me, and preserve me, but that he should come and see me before I started. On hearing the latter part of the message, and fearing that if he came he would press me to wait till morning, I instantly saddled my pony, and off we started; and two hours' ride brought us to Kanipe, having passed two small Foulah towns on the way.

17th.—Kanipe* is a walled town, diagonally formed with an outward fence of stakes and prickly bushes. There is also in the interior a sort of citadel or fort, within which the alkaid and a few others reside. There is one well inside the town, and another without. I was desirous of leaving the place this morning; but our landlord and a few others entreated us so

* Mentioned by Park and Gray, both of whom found great difficulty in obtaining water, not from its scarcity, but from the people alleging that it was their property, and they must be paid for it!

earnestly to tarry a short time, that I have promised to wait till evening.

We this forenoon obtained a good breakfast of rice and fowl, and afterwards read a portion of holy writ, and offered up prayer to the God of all our mercies. Some of the children at this place had never seen a white man before, and the mothers amused themselves and frightened their offspring by bringing them to see me, when the infants especially began to scream out most lustily. The inhabitants here are mostly *sonninkeas*; and we have been complimented during the day with a couple of *griots*. There is another town about a mile and a half distant, in the neighbourhood of which there are a number of lads from this place, who have recently submitted to the rite of circumcision.

Between five and six P.M. we proceeded on our journey. After travelling about two miles we passed a village called Sutuba, and four miles further we came to Dirma, where we halted for the night. Dirma is a small dirty town, with a loose stockade fence, and the people are a mixture of Jollofs and Teucolors: how they came here they cannot tell. Here we were told that three days ago a man with his family (consisting of his wife, one son, and two daughters) left this place for the next town on his way to Bondou, where he was going with some cattle, and was attacked by some Foota Torro Foulahs; and though he was wounded from a shot, yet he and his son succeeded in driving them off. About midnight we had a good supper of *kouskous*, and, as usual, then spread a mat upon nature's carpet, commended ourselves to God, and went to sleep.

18th.—We started at day-break for Walufarra: this place being at a considerable distance, we carried water with us. Nearly four hours' ride through an immense wood, east south-east and east, brought us to our destination. Walufarra is a small miserable-looking village, seated upon a patch of rising ground. Here we could obtain nothing for either man or beast. The cattle had been removed to better pasturage, so that we could obtain no milk; and they had neither fowls nor rice. There were a few goats; but they wanted coral or amber for them, neither of which had we in our possession. The bees had got into the water at the well, and were swimming about in such numbers that the poor horses could not obtain a drink; and the small quantity of that precious liquid which was in the town was so unpleasant, that I could not drink it. Thinking that a little tea and sugar would make it more palatable, I had

a small quantity boiled; but even then I was foiled and disappointed; for the bees, smelling the sugar, beset me in such multitudes, from all quarters, that I was obliged to give it up. We therefore immediately re-saddled, and pushed on to the next town, Tambakunda, having kept my mouth moist by occasionally plucking a cool green leaf from some part of the thicket through which we passed. Two hours and a half, east north-east, brought us to this place, somewhat fatigued, hungry, and thirsty. Here we were well received, and were told that we should have every thing we needed; but it was nine o'clock in the evening before supper was ready. However, I was thankful for it then, having taken nothing all day save one kola-nut. The distance from Dirma to this place I consider to be about twenty-two miles; but Cupidon thought it a great deal more.

19th.—We are waiting here (Tambakunda) for the arrival of a man whom I sent from Dirma to Fattatenda, for a few more goods, as I fear I shall have little or nothing worth presenting to the almamy, by the time we reach Boollibany.

Tambakunda is a respectable walled town, with four entrances. There are a number of loop-holes in different parts of the wall, and at the door-ways there is a sort of scaffolding or platform, with additional loop-holes at the top, where a flanking fire could be maintained. The people here, as in almost every place we have passed, are constantly talking about the intense heat of the sun in Bondou; saying, *Nying tilo aning Bondou tilo ma kiling*, "The sun here and that of Bondou are not one." Many of the inhabitants, particularly the women and children, who have never seen an European before, gaze upon me in astonishment, with their hands uplifted to their mouths; and on my taking a walk, or moving towards them, they scamper off in all directions, as if I was something more or less than human.

The man from Fattatenda having returned, we presented our landlord and the alkaid with a little tobacco; and at twenty minutes before five P.M. we again moved on, in company with a small *cafila*, consisting of three men and two asses, who are going to some part of Bondou. The asses started very badly at first, but afterwards went on at a tolerable rate. We have found the Mandingo language, for some days past, somewhat different from what it is in the neighbourhood of Macarthy's Island, and lower down the Gambia, some of the words having quite a different meaning; and Cupidon himself, who is a Jollof, is frequently at a loss. The multiplicity of languages is

a great obstacle in learning any one of them while travelling in this way. We are now nine in company ; and in the course of a few minutes no less than five languages are spoken.

The next town being at a considerable distance, we again carried water ; and having travelled four hours, which was considered little more than half way, we halted, and rested in the depth of the forest, close to the road-side. Having each taken a hearty draught of water from the *soofroo* (leathern bag), and commended ourselves to God, we lay down. A *pagne* upon the warm ground was my bed, and a bag containing some tobacco was my pillow. We had no fire kindled ; but I slept tolerably well, and without much apprehension, either from wicked men or wild animals, though both are frequently prowling about in this wilderness. Some of our party spent a sleepless night ; but whether from fear, or from other causes, I cannot say. A leopard was heard during our repose, in addition to elephants and lions, and a variety of other animals, both wild and tame, with which this locality abounds. I was told of one, though but rarely seen, which, as far as I could gather from the description, appears to be the beautiful zebra.

20th.—A little after three o'clock this morning the moon arose, and we again pursued our onward course, aided by nature's lantern, a very useful and necessary guide. Being rather sleepy, I commenced singing,—

“ In darkest shades if Thou appear,
My dawning is begun :
Thou art my soul's bright morning-star,
And Thou my rising sun.”

This disturbed a tribe of large monkeys, many of which came very near to us, and chattered most earnestly. Three hours' ride brought us to Kotchair, (probably the Koojar of Park,) where we halted under a tree near the town ; and the head-man, whom they here call “ king,” presented us with a goat, which was very acceptable. Kotchair is fortified in the common African manner, by a surrounding high wall built of clay, with several doorways or entrances, which are generally closed at night. It is the last town in the kingdom of Woollu ; and the head-man bears the name of chief or king probably from its being a considerable distance from the seat of government.

In the evening we came to Nouday, the frontier town of Bondou, and were well received by our landlord. This place is long and narrow, with large yards attached to each residence ; but, unlike most other places through which we have passed, it

has no kind of fence round it. The inhabitants are Teucolors, and were busily employed in bringing in large herds of cattle. Here I obtained as much milk as I could drink, and a good supper of fowl and *kouskous*.

21st.—About four miles this morning east by north brought us to Julangal, a large Serrawoolli town, about half a mile long. There are a few of the pastoral or wandering Foulahs close by, with their temporary bee-hive-looking habitations. The people here make the earthen jars, and here also, I was told, there is an Albino female; but I did not see her.

As our people were becoming rather fatigued, we tarried here till evening; when two hours' ride due east brought us to Jume, another Serrawoolli town, somewhat noted as being the residence of a learned marraboo priest named Kabba, who has scholars from different parts of the country. He was busy with his pupils, but immediately came to give us a hearty welcome, and soon after he sent me three fowls. Here our guide gave a history of our proceedings, from Kanipe, where he met with us, to this place. After he had done, the priest commenced a prayer for us, the people, with their hands upon their foreheads, as on the former occasions, saying at the end of every sentence, "*Amin, amin!*"

Sunday, 22d.—I rose this morning from my earthy bed a little indisposed, having taken a slight cold the previous night while sleeping at Nouday. After breakfast, a portion of scripture was read, and prayer offered up to Almighty God, on behalf of ourselves and of the demoralized inhabitants of this place, many of whom were present in our large hut. The priest was busy all the day, so that I had not an opportunity of speaking to him till the evening; when I presented him with a handsomely-bound Arabic Testament, and held a lengthy conversation with him, on the subject of experimental religion, in the presence of a large congregation; but he is, like the Jewish rabbi, an utter stranger to the new birth, and, like that master in Israel, said, in effect, "How can these things be?"

23d.—We rose early, and went to the priest, to procure a guide, which he had promised us to Boollibany, the capital of Bondou; but he was not ready, so that we waited till the afternoon. Soon after the interview I accompanied this Mohammedan scribe to see his brother, who was sick; at whose request I prayed, and was truly blessed while commending him and all the inhabitants of the town to the care of their heavenly Father. I afterwards sent him some medicine.

Jume is nearly as large as Julangal; but the people are not

so clean, nor do they appear so intelligent; yet they were equally curious to see me, and I could scarcely move without being surrounded by numbers of them. They are principally followers of the false prophet, and have a large mosque, which I saw; but I was not permitted to enter it. This place is one of the strongholds of the Mohammedan creed; and I was forcibly reminded of St. Paul's discourse at "Mars' hill," when he stood and said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you." (Acts xvii. 22, 23.) This also I have endeavoured to do here.

A little before five P.M., the guide being ready, I immediately mounted, and we were in the act of starting; but the priest thought proper first to give us his blessing, which he did by taking hold of my hands while on horseback, and saying something which I did not understand; but the people around us were all attention, and they stood looking with both their hands opened as if they expected something to fall from the clouds at the close of the ceremony; and, as before, they all said, "*Amin, amin!*" We now proceeded, upwards of one hundred of the inhabitants, men, women, and children, following us, sometimes completely surrounding my horse, wishing me to shake hands with them. I did so until I was tired; and was ultimately obliged to gallop off. We travelled about twelve miles east, and came to two straggling villages, at one of which we halted; and, for the first time since my leaving Fattatenda, I slept inside a hut, as the last day or two the north-east breeze has been rather cold during the night.

24th.—Nine miles' journeying this morning brought us to Weegi, having passed one or two villages on the way. Here we learnt, with some degree of certainty, that the almamy is preparing for war,—with whom we do not know; but twenty men left this place yesterday to assist on the occasion. In the evening our course was east-north-east and east-south-east for about ten miles. Our landlord here received us rather coolly. At length we obtained a little milk for some beads; but the people brought such miserable drops each time, that the whole of it was scarcely enough for a cat.

25th.—Being much better to-day, our travelling was pleasant. We crossed several beds of dark-coloured stone, through a diversified country of hill and dale, vast numbers of partridges and guinea-fowls being seen near to the foot-path, which was some-

times covered with loose brushwood ; and on our right and left were trees of various kinds, those of the acacia species, the tamarind, and monkey-bread being numerous : the fruit of the latter is used by the natives as an astringent, and of the former for the opposite purpose. Twelve miles east-south-east and east brought us to a small scattered town named Gallordie, having passed two or three others on the way, in the vicinity of which the people were preparing their farms, as the rainy season is approaching. At this place we took up our abode for a short time under the shade of a large tree, where a Foulah was busily employed in making small boards for the school-boys to write upon ; and some of the women were making country soap, which is manufactured with a mixture of ground-nuts, the ashes of burnt trees, water, and palm-oil. These four articles are put into an earthen pot, and exposed to the sun to melt. Whether the sun has that effect upon them or not, I am unable to say ; but I saw the materials so placed, and the water was then warm.

At half-past four P.M. we left Gallordie, and in a few minutes came into a deep ravine : to our right was the dry bed of a broad river, and for a mile our path was very steep and rugged. Ten miles brought us to Goodeerie, the residence of our guide : our course, two-thirds of the way, was east-south-east, and then by a sudden turn east-north-east. On the new moon making its appearance this evening, the Mohammedan part of our company did not fail to welcome it, by instantly turning to it as we were journeying, crossing their faces with their hands, and using some kind of prayer. On reaching home, our guide was immediately welcomed and congratulated by numbers of his friends and neighbours, among whom were two *griots*. Between ten and eleven we obtained a good supper of *kouskous*, with a little fowl, which was very acceptable ; we having had nothing last evening, and our breakfast this morning consisting of only a handful or two of roasted ground-nuts.

26th.—Here we rest to-day, waiting for Sarjo, our guide, whose father acted in that capacity to Major Gray some twenty years ago. It is a small town of Serrawoollies, most of the inhabitants being engaged in trade. The well which we passed last evening is a few hundred yards distant, near to which there is a kind of watch-box, made of mud and clay, where the hunter of wild animals fixes himself during the night ; and when these come to drink, he places his gun through one of the loop-holes, and the animal is soon in his possession.

This morning a caravan of Moors arrived here, on their way to Fattatenda. They are from Kaarta, and have with them as a

guide Bakarra, a nephew of the king of that place; and from the almamy they obtained another to the banks of the Gambia. Bakarra is an intelligent young man, and appeared anxious that I should pay his uncle a visit; to which I should have no objection, did time permit.

27th.—We had a little rain during the night; and did not start till past eight o'clock this morning. We passed several Foulah villages, and rested at a scattered town named Fittinyibbe, about nine miles from Goodeerie. Here we purchased some fowls and rice, and about four o'clock sat down to a good meal; immediately after which, we moved on, the surface of the country being more even and better cultivated. We passed through several more little villages; and, after a journey of about eight miles, we came to Dandudy, where the head-man appeared afraid to receive us lest we should be expensive to him. Here I threw myself down upon a mat on the ground, drank a hearty draught of water, commended myself to the kind care of my heavenly Father, and went to sleep.

28th.—We rose at day-break, and again pursued our way, east north-east; some parts of the path being exceedingly steep, and others the reverse. We passed several pits of red and white clay, two towns, and halted at a third, named Fettibooki. Here the hut appropriated to our use was occasionally used as a pen for sheep and goats; and our landlord very unceremoniously brought one of the latter, and fastened it to a stake while some of us were inside. Having tarried here for a few hours, given the horses provender, and partaken of an humble but hearty repast, we reared the family-altar in our mean abode, and then pushed on for about ten miles, when we reached the much-wished-for Boollibany. We took up our lodgings with an uncle of our guide, at one of the small villages contiguous to the royal town, as we were informed the almamy was from home, and that, if we lodged in the capital, we should probably be much annoyed by a multitude of beggars.

Sunday, 29th.—Boollibany. This has been a singular sabbath-day; but I hope I have discharged my duty as a herald of the cross of Christ, as far as it was practicable. The almamy (or imaum) being encamped at a small town about six miles distant, and expecting to leave to-morrow on some plundering expedition, I was reluctantly compelled to pay him a visit to-day. Having arrived at the place, south south-east, passing several small villages on the way, I waited about an hour before he made his appearance, he having, in the mean time, sent one of his priests with his compliments. On being introduced, I

found His Majesty with about two hundred and fifty of his principal counsellors, warriors, and priests, within a large square yard surrounded by a wall, a temporary tent having been erected to screen them from the heat of the sun. Being seated near the sable monarch, upon a sheep-skin, with my interpreter by my side, I made known to him, in as few words as possible, the nature and object of my journey. I stated to him that, as a minister of the gospel from England, stationed at the Gambia, I was anxious to know something of the country, people, and languages contiguous to the place of my residence, that, as soon as possible, I might commence missions among them; that I had visited the kingdoms of Barra, Nyani, Woolli, and other places, whose kings and chiefs were favourably disposed toward us; and that I had now paid a visit to Bondou for the same purpose.

The almany said the object appeared very good; but he, with several of the elders around him, wished to know what it was that I should teach, and if it was the same religion as Moham-
medanism: to which I answered in the negative; adding that I did not find such a name in my Bible. This led to a number of other questions; such as, "Do you face the east when you pray? How many years is it since the birth of Moses? And how long is it since Mohammed wrote the Koran?" &c. The almany then wished me to state to them, without interruption, the substance of that which I taught or preached. Holding a beautiful Arabic Bible in my hand, I commenced by saying, "The contents of this book are"—I then gave an outline of the principles of our holy religion, explaining the fall of man,—the universal depravity of human nature,—the necessity of a change of heart,—God's love to men in the gift of his Son,—repentance, faith, and holiness,—future rewards and punishments, &c. The doctrine of atonement was something so new and strange to them, that, when dwelling upon that subject, the almany himself interrupted me through the interpreter, by asking, with some degree of astonishment, *Ako di? Alla ding sa? Wo ma tonyalamu!* "What does he say? God's Son die? That cannot be true!" This great "mystery of godliness, God manifest in the flesh," I endeavoured to explain as well as I could, and assured them all that it was "a faithful saying, and worthy of all acceptation;" that I had long felt its truth in my own heart, which made me happy; and that God had given his Son to bleed and die for the black man as well as for the white, he being no respecter of persons. I felt a sacred pleasure in thus exhibiting to these desperadoes the vast superiority of the Christian religion to the absurd and demoralizing

system of Mohammedanism. The almamy then wished me to tell them what God had told them to do, and what not to do. This gave me an excellent opportunity of dwelling at considerable length upon the Decalogue; which I did, and particularly upon those parts of it that I knew to be very applicable to those around me, relating to adultery, murder, theft, sabbath-breaking, &c. When I had concluded, strange to say, the almamy answered, that what I had said was all very good and true; but they liked their own religion best. I told them that they were certainly in error in preferring Mohammed to Christ, and that it was a dangerous error: the judgment-day would prove the truth of all I had said, but it would then be too late. The almamy, in summing up his reply, in answer to the object of my visit, said, they were all glad to see me, they loved me very much, and I might visit any part of Bondou at any time; and when I was ready to commence a mission, I must select the place, and then come and let him know. "But," said he, "we cannot leave our religion: we must follow Mohammed."

It was deeply affecting to me to look upon these human beings, professing to love God, yet having their spears, fire-arms, poisoned arrows, and cutlasses by their sides, prepared for battle at a moment's notice, and every day receiving additions to their force: nor could I satisfy my conscience, or leave the camp, till I had told the almamy of the impropriety and sinfulness of such proceedings, and urged him, by all that was dear, to abandon the project.

It was a critical moment. I was in the midst of a band of half-savages, all armed, the almamy himself having a spear at his right hand, and a double-barrelled gun at his left; and my excellent assistant was fearful that if I said any thing against their going to war, I should not only get myself into difficulties, but very likely be at once taken out of a world of trouble by being instantly shot, or by some other means be put to death. But it seemed as if I heard the Saviour's address to the first missionaries, "Be not afraid of them that kill the body, and after that have no more that they can do;" (Luke xii. 4;) and, "Lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 20.) Certainly a more than ordinary degree of moral courage was imparted; and I said to the interpreter, "Be sure you communicate all that I say to the almamy; and if I fall at his feet, my blood will be the seed for the first Christian church in the kingdom of Bondou." It was the sabbath day, and I was a Wesleyan missionary; and though far away from any civilized country, I was resolved, at the risk of life, to

raise my voice against the iniquity and horrors of such plundering expeditions, the sad effects of which I had more than once seen with my own eyes. Here were two hundred and fifty warriors, who had left the royal town, with their chief at their head, deliberating what place to attack, and the plan to be adopted, and only waiting the arrival of more strength, which was daily pouring in from all parts of the kingdom, and then the inhabitants of some peaceful village or populous town, would be surprised, seized, and taken into captivity, or murdered on the spot!

Having, therefore, finished my own part of the business, and presented the almamy with a couple of pieces of baft, some tobacco, and a very handsome morocco-bound gilt-edged Arabic Bible, and thanked him for the kind reception he had given me, and for his permission to commence a mission in his territories, in the most respectful manner I said, "I have one request to make before I leave, which is this: Having heard that the almamy was preparing for war, he will very much oblige me, and I hope it will be pleasing to God, if he will abandon the idea, and return to his palace, and live in peace."

In reply to my request, the almamy asked why I did not wish them to go to war. I answered, Because it was inconsistent and sinful, to say nothing of the misery that must follow. I had just read and explained to him from the book of Moses, God's own book, the Ten Commandments; one of which is, "Thou shalt not steal," and another is, "Thou shalt not kill;" but he was about to do both. To this the almamy and his counsellors gave a half-sarcastic smile, and said, it was not the good people they should kill, it was those only who did not pray to God; and for doing this the Almighty would be well-pleased, and would reward him; and that if he himself fell in the contest, he should go to heaven, and his happiness there would be considerably enhanced in consequence! I hesitated not to tell him to the contrary, and asked him what was to become of those poor sinners whom, without a moment's notice, he was about to be the means or instrument of hurrying into eternity. This question, however, he evaded; and, soon after, I shook hands with him, telling him that I should probably never see him more, till we met at the judgment-seat of Christ, and begging of him to return home. I then left the camp, and retired to my quarters, thanking God for so favourable an opportunity of delivering my soul on these subjects before this infatuated monarch and his deluded subjects.

It was now between two and three o'clock P.M.; and having

taken no food all day, and there being nothing to be had in this village, I sent word to the almany that I wished to return to Boollibany, for that I was hungry. He immediately sent me a calabash of honey, which was not, under such circumstances, to be despised. Soon after this, having taken a fancy to a black riband which I had round my neck, he sent a polite message to ask if I had any more like it. I knew what this meant very well, and therefore immediately took it off my neck, carefully folded it up, and sent it to His Majesty, with my compliments. In connexion with this message there was also a request from the almany to have another interview with me; and I was again ushered into the midst of a host of superstitious and marauding banditti, who imagine that by committing deeds the most barbarous and cruel, they are doing God service! Where is the humanity, to say nothing of the morality or spirituality, of the Mohammedan system? May God make me a messenger of good to these blind followers of a blind and false guide!

In this second interview the almany repeated what he had said before, in reference to my looking at his ground, and selecting a suitable spot for a mission; and, in allusion to going to war, he asked me if the English did not sometimes do the same. I told him, it was many years since they had any serious engagement: they generally endeavoured to avoid war as long as they could; and when necessity drove them to it, it was conducted on very different principles to African warfare. Shortly after this, I again shook hands with this chief, and several of his head-men, and once more begged of them to abandon their intended expedition, reminding them of our next and (as I then thought) last meeting,—at the bar of God.

We now proposed to return to our quarters at Boollibany, and on the way met about a score of young females, carrying cooked provisions from the capital to the camp. Whether what I had said to this deluded follower of the false prophet had really any influence or effect upon him, in deterring him from going to war, I pretend not to say; but, to the surprise of myself and many others,* in about an hour after I had reached my lodgings, the almany, with the whole of his army, came galloping

* It had been stated to me, by my landlord and others, that the almany having once left the palace, he would never return till he had accomplished his object; and the cooked provision, which had doubtless been ordered to be sent, was evidence that, at least, he had not intended returning so soon as he did; and I heard nothing more of that meditated expedition afterwards.

between the Gambia and Senegal rivers, it is a place of great resort, being a thoroughfare for travellers and traders going from the Coast into the interior. The surface of the country, like that of Woilli and Nyani, is very generally covered with woods; but the land is more elevated, and in some places mountainous. In the valleys there are a number of small streams and rivers, and the soil is capable of almost any tropical productions. In Park's time, the capital of Bondou was Fatteconda; but for many years Boollibany has had that honour. This place is situated almost at the north-eastern extremity of the kingdom, contiguous to that of Kajaaga, and but a short distance from the original residence of the almamy.

The people of Bondou are a mixture of Foulahs, Teucolors, Mandingoes, and Serrawoolies; and in the capital there are a few Jollofs, Moors, and Bamarras. Judging from the numerous towns and villages through which I passed, and the many foot-paths or roads intersecting each other, leading to and from other towns, I should imagine the population of this kingdom to be considerable. The prevailing language is the Foulah, though the Mandingo and Serrawoolli are also used. The physical characteristics of most of these tribes have already been given; but the following brief account of the manners and habits of the people of Bondou, which were mostly noted down at the time, may now be added:—

Boollibany, the capital, is a large, strong, clay-walled town, and is decidedly the best-fortified place that I have seen in Africa. It stands in an extensive plain some miles in circumference, having behind it, on the east-north-east, a range of rocky hills, about a quarter of a mile distant; and to the west, the dry bed of a winding stream. It is surrounded by a number of small towns or villages, one of which has a mud wall, the others having no fence whatever. The walls of the metropolis are ten feet high, built with short turns, or in a zigzag form, with strong bastions inside, from three to four feet thick, and about double that width. It has likewise small square loop-holes in all directions, and the entrances or gateways are surmounted, like those of Tambakunda, though in a better condition, with small embattled turrets, about nine or ten feet square: these also are pierced with loop-holes. There are several wells within and without the town, the latter being dug out of the dry bed of the stream; which, during the rains, becomes a broad river, when they have plenty of water.

The residence of the almamy, and of other members of the family, has the appearance of a castle or citadel, being built of

HOULLIHANY, THE CAPITAL OF HONDURAS

Engraved by W. L. Watson, del. from a drawing by J. G. Thompson



strong timbers, and substantial clay walls, which, crossing each other at right angles, divide it into several small courts and apartments: the way into them is consequently very intricate to a stranger. Some of these divisions are used as store-rooms for ammunition, fire-arms, &c. At several of these passages and doorways there are sentinels placed, to prevent intrusion. The roof is flat, being covered with planks of *runs*,* the most durable wood in Africa. These are placed close together, and are plastered over with a kind of mortar. It has a parapet-wall, upon which are mounted three field-pieces. The height of this building is about seventeen feet, the walls being of an immense thickness, in addition to strong bastions outside; and the whole is enclosed within another wall of the same kind.

There is a mosque, which is also built of clay, but is covered with grass: this is about thirty feet long, and twenty-two wide. It is in a separate and open space, adjoining the palace; and here public prayers are performed five times a-day, with the greatest apparent devotion. The almamy and a few of the head marraboos only being permitted to go inside, the remainder stand without in two or three rows, with their faces eastward. The sound of the people's voices, while thus engaged within this Mohammedan temple, from its protracted and mournful tone, reminded me more of a hospital during some painful operation, than of a congregation of persons engaged in worshipping God.

The habitations of the other residents of Boollibany are mostly composed of clay, some entirely so; and are square, with flat roofs. The greater part of them, however, are round, having the walls of the same material; but are covered with a conical roof of long dry grass. The population is probably about two thousand souls.

The *houses* in general in Bondou are built of mud or clay, with the exception of those of the wandering Foulahs, who, in the course of an hour or two, will construct their little tabernacles, composed of corn-stalks, brushwood, and grass. Many of them, however, erect their little hovels of the bamboo-cane, like some of the Mandingoes and Jollofs; which, being well thatched with grass, and the roof overhanging the huts, will stand the wind and weather for one or two rainy seasons. The best dwellings contain two separate clay walls, one enclosing the sleeping apartment, and the other built at the distance of a few feet from it, so as to include a narrow ring of space, which

* A species of the palm-tree, much used for building-purposes at the British and European settlements on the Coast.

serves for a piazza, or sitting-room. Some of the huts or houses are divided inside into two apartments by a thin clay wall; and as the door is generally very low and narrow, and is the only means by which light is admitted and smoke is emitted, chimneys and windows being deemed unnecessary, the interior of their dwellings is dark and gloomy. This mode of constructing their dwelling-houses may be said to be the general practice of the African nations on this part of the continent; and, as Park well observes, though with some few exceptions, "forms alike the palace of the king and the hovel of the slave."

Their *household furniture* is equally simple. In some of the best clay-built houses, I have observed that they have their beds made of the same material, a couple of feet from the ground, upon which they place a thin country mat, wrap themselves up in a country *pagne*, and thus retire to rest; but the greater part of them have a hurdle of canes, placed upon upright stakes a few inches from the ground, upon which is spread a mat, a bullock's hide, or a sheep-skin, which forms their bed. A large earthen jar containing water, with a pot of the same material, or of iron, to cook with, and a few calabashes, with one or two low stools, and a mortar and pestle for beating their corn and rice, constitute the principal of their household property.

Their *dress* is similar to that of the Mandingoes and Jollofs bordering on the coast, and is composed of cotton cloth of their own manufacture, blue and white being the favourite colours. That of the men consists of trousers, or rather roomy drawers, descending a little below the knee, with a loose frock or shirt, sandals on the feet, and a white cotton cap on the head. The more respectable part of the community have their wearing apparel made of India bafts, and English cotton and muslins, the upper garment being neatly embroidered round the neck and down the back and breasts with coloured silks or worsteds.

The marraboos, and especially those advanced in years, wear white turbans, with red or blue crowns, with a long white robe or gown, not unlike a surplice, having large falling sleeves, and occasionally a hat made of a sort of rush or grass, having a low round crown, with a very broad rim, which answers as a tolerable substitute for an umbrella in screening them at mid-day from the excessive heat of the sun.

The women are extremely neat in their personal appearance. Their dress consists of two small country *pagnes*, or pieces of cloth, wrapped round the waist, one of which reaches down to

the ankles, and a third is thrown somewhat gracefully over the bosom and shoulders. They also wear sandals; but they differ from some others nearer the Atlantic in their head-dress: the Jollofs, for instance, being fond of a number of handkerchiefs of various colours, which they tie round their heads in the form of a peak or sugar-loaf. Instead of this, the females of Bondou, like those at the Upper Gambia, wear a sort of bandage, or narrow stripe of blue cotton cloth, wrapped round the forehead, the greater part of which hangs down behind the neck, something like an English funeral hat-band or hood. Being also passionately fond of beads, they decorate their heads, necks, wrists, and ankles with these trinkets in great abundance and variety; and even round their waists several strings of beads are worn by the African females generally. The more wealthy part have the forehead encircled with a mixture of gold and silver beads with those of amber, coral, and glass; and a pair of large gold ear-rings, reaching almost to the shoulders, which are supported by a thin string of red leather over the head, completes their dress.

Their *food* is simple, but wholesome and nourishing, and consists chiefly of rice and corn, the latter being of a small kind, called millet, or Guinea corn; and in preparing it for use they employ a large wooden mortar. When separated from the husk, and beaten into meal, it is made into a kind of pudding, called *kouskous*. Their art of cookery is confined to boiling or stewing; and those who can afford the use of animal food make a kind of soup, which is poured over the rice or pounded corn; and this, when carefully prepared, is a very nice dish. They eat in general only twice a day; that is, at about ten o'clock in the morning, and about sunset, being from six to half-past six o'clock. When the meal is ready, it is placed in a large bowl, and the natives generally squat upon the ground all round it, the former part of their left fingers being placed on the rim of the bowl to keep it steady, and the other hand conveying its contents to the mouth; knives and forks being out of the question. In some cases a wooden spoon is used; but I have myself often partaken of a hearty meal in the native style, without any artificial aids, and have been thankful for it, too. In the preparation of *kouskous*, the Jollofs excel all the other nations that I am acquainted with, having a peculiar mode of cooking it, which is by a slow process; and being generally better seasoned by them, it is, after a little use, quite delicious; and very often, after a severe attack of fever, one of the first articles of food that I could relish has

been a small dish of *kouskous*, nicely prepared with a little stewed fowl or boiled beef.

Their *religion*, it will have been seen, is Mohammedan : this is the law of the land, and by many its precepts are most rigidly attended to. There are mosques of one kind or other in every town, and schools for the instruction of the young in the same creed ; but there are many hundreds in Bondou who have no respect for such an empty and unsatisfying system, and who are merely seen praying occasionally, to save their little property from plunder, and their persons from slavery.

The *government* is monarchical, the chief power being invested in the hands of the almamy, or king. It is also hereditary ; but not unfrequently the presumptive heir is defeated and overcome by some more powerful member of the royal family. This was the case when Major Gray was here, twenty years ago ; on which occasion he was detained in Bondou, owing to the jealousy of the then reigning monarch, from the 20th of June, 1818, to the 22d of May, 1819, during which period he was unable to proceed any further. While thus detained, Almamy Amady died, "leaving the succession, which, consistent with the law and custom of the country, ought to descend to the eldest male branch of the family, to be disputed by three persons ; one, his own cousin, Malick Samba Tomany, being the lawful heir ; and two of his nephews, Tomany Moody and Moosa Yeoro ; all men advanced in years, and each possessed of considerable influence in the country. Moosa Yeoro, however, was at first unwilling to oppose the right heir, and would have certainly declined doing so, both from motives of respect for the person, who was much older than himself, and want of confidence in his own popularity, had not Tomany Moody induced him to it by proffers of his support, and threats of commencing a civil war in case of his refusal. The reason which led to this line of conduct on the part of Tomany Moody was founded on a circumstance which had occurred some years before, and which was nothing less than that Tomany, who had always been a haughty, violent, and powerful prince, had, in a dispute with the brother of Malick Samba Tomany, caused him to be murdered, and feared, if Malick came to the throne, he would revenge himself on him for the death of his brother, if not by taking his life, at least by seizing on his property, and obliging him to leave the country which he was in hopes of one day reigning over himself, and which he would really now do through Moosa Yeoro, who would only be a mere instrument in his hands. Thus in Africa, as in all other parts of the world,

does self predominate, and lead men to act parts little creditable to themselves, or profitable to the cause which they pretend to support."*

The almamy expired on the 8th of January, 1819; but, the major writes, "the election did not take place until the 20th of the month; and although the opposing parties were near coming to blows on the occasion, the whole affair was terminated in a more peaceable manner than is generally the case in Africa, where the interregnum is almost always taken advantage of by the evil-disposed, to commit all manner of crimes, and for which they cannot be punished, as, during that period, the laws are not in force in consequence of the non-existence of a king, with whom they also are considered defunct."

The present almamy, whose name is Saada, has recently been enthroned, though an elder member of the family was the rightful heir; probably Tomany Moody. Saada is the eldest son of the deceased monarch mentioned by Major Gray, and was then a personage of some importance, judging from a list of the presents given to him on two occasions by that traveller, as also by the property left him by his father, and the respect paid to him by the then ministers of state; and having for many years acted as the chief captain or general in the army, he possessed great influence in the kingdom, and on the death of the late king in 1837 was elected and proclaimed almost without opposition. He is about forty-five years of age, of the middle size, well built, of a brown complexion, with good, though rather large, features, a fine forehead, and a pair of bright, intelligent eyes.

In my interviews with this chief, and subsequently, I was forcibly reminded of Napoleon; for though the latter was a man of education, mind, and manners, and the former a comparative barbarian, yet, in his personal appearance, stature, muscular strength, features, and military ardour, the present almamy of Bondou is not unlike that celebrated soldier.

The inhabitants of this kingdom being in general professed followers of Mohammed, and the Koran forming the code of their civil as well as religious conduct, their laws are somewhat stringent. But in all matters of grave importance, the criminals are always tried by a public palaver or assembly, the almamy being at the head, surrounded by the aristocracy of the land, his ministers and chief priests; the latter bringing the Koran with them into the court, which is read and interpreted

* MAJOR GRAY'S "Travels," pp. 175, 176.

before sentence is pronounced, against which there is no appeal: indeed, that authority is generally looked upon as sacred and decisive. They do not, however, confine themselves to the Koran in the administration of justice, as will be seen from some of the following particulars:—

1. In case of a palaver or personal quarrel, where the parties come to blows, the case is investigated before the proper authorities; and the person who has committed the assault has his house and yard broken up, and his property confiscated.

2. When two individuals come into personal collision, and one draws his knife or cutlass, and threatens the other with death, even if he does not strike his opponent, the case is carried before the king, a council is held, and the affair is considered as an assault of so serious a nature, that the one in fault is fined five head of cattle, or receives one hundred lashes.

3. Manslaughter requires the price of six slaves, one half of whom go to the family of the deceased, and the other half to the crown.

4. Theft is punished by an immediate amputation of the right hand at the wrist; and if the person be found guilty of the same crime a second time, he is put to death, generally by starvation.*

5. Adultery is punished, on the part of the male person, by the confiscation of his property; and if he have little or no property, he is severely flogged. The female too often escapes with impunity, if she be not rewarded for entrapping a victim.

6. Murder and high-treason are punished with instant death by strangulation.

Bigamy is, of course, considered no crime in Bondou, a plu-

* Dr. Winterbottom tells us that the same practice prevails at Foota Jallon; and it would appear that this punishment is inflicted very impartially; for he says, "One of the Foota king's brothers, who was a great thief, had his right hand cut off for stealing." The author was informed that at Jume, through which he passed, there is a man of some importance who had suffered in the same way; but he did not see him.

Mungo Park has rightly observed, "The Negroes are better surgeons than physicians;" and he has given some specimens of their successful management of fractures and dislocations, of cupping, &c. But it appears that the amputation of a limb did not come under that traveller's observation. In dealing with the thief according to the law under notice, the author was informed that the operator has a common knife, well prepared, and that the task is speedily accomplished; immediately after which, the sufferer undergoes another painful operation, in order to obtain a cure. This is, putting the stump of the dismembered limb into a pot of shea butter, mixed with cow-dung, which is nearly boiling hot: it is then carefully wrapped in soft leaves, and requires little or no attention afterwards.

rality of wives being allowed by the Koran; and polygamy, therefore, extensively prevails. My landlord has, at the present time, three female companions and eleven children. Three of the latter and one of the former he has buried; and one wife he has discharged because she and the others could not agree. He is advanced in life, but is still a fine, tall, good-looking man, has been in several military engagements, and bears the marks of two or three scars upon different parts of his body. He has it in contemplation to add another member to his family; and when I spoke to him upon the impropriety of his having a plurality of wives, he very quietly answered, that he should never have more than four at one time.

The *commerce* and trade of this kingdom are considerable, and chiefly carried on by the Mandingoes and Serrawoollies, who have settled in the country. The latter are natives of Kajaaga, the neighbouring kingdom, and in complexion and features somewhat resemble the Jollofs. They are proverbially a trading people, and in that capacity visit Bambouk, Kasson, Kaarta, and Bambarra, bartering corn and cotton cloths manufactured in the country, with European merchandise, such as fire-arms, gunpowder, India bafts, beads, &c., for gold, ivory, hides, and bees-wax; which they again exchange for European articles in Bondou, or at the settlements on the Senegal and Gambia.

The Teucolors and Foulahs are principally occupied in agricultural pursuits, and in the rearing of cattle. The proportion of land cultivated is small, but more than sufficient to supply the inhabitants abundantly with all the productions of the country; and, in addition to corn, rice, pumpions, and water-melons, with a variety of other vegetables and fruits, they also grow cotton and indigo: the former supplies them with clothing, and with the latter they dye their cloth of an excellent blue colour.

From the numerous travelling merchants and caravans that visit and pass through Bondou, the almamy derives a considerable revenue, besides a tenth of all agricultural produce, and the constant presents which are made to him in the shape of peace-offerings, or by persons who have any business to transact, or favour to ask from him; there being nothing done without a *bunya* or present. By this means the king's household is well supplied with provisions, as also with slaves, and horses, fire-arms, ammunition, &c.

The mode of cultivation is the same in Bondou as in all the other kingdoms in Western Africa; and such is the fertility of

the soil, that, from a very small portion of labour, they reap, upon a moderate calculation, upwards of two hundred fold. The greatest fatigue they undergo is in clearing the ground, by cutting down the small trees, which is done a short time before the rains are expected. These, with a quantity of brush-wood, are then left on the ground for some time to dry; after which they are set on fire, together with the corn-stalks of the preceding year, (the ears of the corn only being cut off at the time of harvest,) and a quantity of long dry grass which grows to the height of eight or ten feet; the whole making a tremendous blaze, and burning with great violence and rapidity, killing a vast quantity of vermin and reptiles, and driving the wild animals still farther into the forest. As the natives take no pains to remove the stumps of the large trees, such is the luxuriance of vegetation in this country, that Job's "hope of a tree, if it be cut down," is abundantly realized,—it does "sprout again, and bring forth boughs like a plant:" and this process is repeated more or less every year. After a shower or two of rain, the ashes of the burnt trees and stubble form a kind of manure, and the corn-seed is put into a hole, and covered over with the foot, and requires little further attention till it is ready to be gathered in.

The rice-farms are in low swampy savannahs, and the seed is not sown till a considerable quantity of rain has fallen; and the earth is thus moistened and covered by a partial inundation, caused by the heavy rains and overflow of the rivers. It is highly probable that the passage in the Old Testament alludes to the sowing of rice, where it is said, "Cast thy bread upon the waters: for thou shalt find it after many days;" (Eccles. xi. 1;) for in some instances this "bread," or rice, is literally "cast upon the waters," and it is certainly "found after many days," with a very large per centage or return.

The commencement and termination of the rainy season, which lasts about four months, are attended with tornadoes, accompanied with thunder and lightning. The former generally comes from the east; and the violence of the wind continues for about half an hour, with streams of forked and sheet lightning, torrents of rain, and peals of thunder fearfully loud, crash succeeding crash in terrific grandeur and majesty, as if a thousand heavy pieces of artillery had exploded together. When these terrible thunder-storms, and amazing force of the elements, occur after sunset, or at midnight, they furnish to every susceptible mind an awful impression of Deity, the wielder of invisible and irresistible power; and forcibly illustrate

the words of the Psalmist: "The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook." (Psalm lxxvii. 18.) But the whole scene during these tornadoes, whether they take place in the day-time or at night, may be considered as one of the most awfully sublime in nature; and at the close of the rains especially, when the trees are attired in their finest drapery, loaded with rich ripe fruit, the hills and valleys smile with a fresh supply of Heaven's bounty, and multitudes of cattle are grazing in the meadows, and the forests contain domestic animals of great variety and abundance,—then the physical aspect of the country, with the power and goodness of God, is well portrayed by David in Psalm lxxv: "They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." (Verses 8—13.)

"It was not possible for me," says an eminent traveller, "to behold the fertility of the soil, the vast herds of cattle, proper for labour or for food, and a variety of other circumstances favourable to colonization and agriculture, and reflect, withal, on the means which presented themselves of a vast inland navigation, without lamenting that a country so abundantly gifted and honoured by nature should remain in its present savage and neglected state." Thus wrote Mungo Park nearly half a century ago; and his statement is still correct in all its particulars, in reference to this part of the continent.

Their *wars* are frequent, if so we may term them; but they generally come more under the designation of predatory excursions than of a regular campaign, or hard-fought battle; and as the almamy, and, in fact, all Mohammedan chiefs, consider they have a Divine right for making war upon the Pagans, these plundering expeditions are constantly taking place, more particularly at the beginning of and during the dry season. We have already more than once described this cowardly and dishonourable mode of attack, with its attendant circumstances of bar-

barity. On the Monday after my return from the almany's camp, mentioned in a previous page, I was speaking to several of the people in the neighbourhood of Boollibany, as I had done to their chief on the preceding day, on the sinfulness and impropriety of these marauding parties; when one of the old men, who was a *griot*, exclaimed, *Tobaba foday ako kello amumbetti, berra, jubi ninsolu*, "The white minister says war is not good; but look at those cattle," pointing to about four hundred cows and oxen, besides some scores of sheep and goats, nearly all of which were the result of one of these so-called wars.* On these occasions the cattle are for the most part immediately bartered for other goods, when presents are made by the almany to those who have been engaged in the robbery, which, no doubt, keeps up the unhallowed flame that caused the remark just cited. But what a strange piece of inconsistency is there in connexion with this item, in the habits of the people of Bondou! A Foulah man will have his right-hand chopped off by the law of the land, if he steal a *little* corn or rice from any one; but he may go to his next-door neighbour, and take his person, wife, and children, his corn and cattle, and all that he has; and for doing this, he is absolutely rewarded!

These plundering excursions, especially in some states less powerful than Bondou, often produce speedy retaliation, and issue in a civil war in the same kingdom; in others they lead to and end in a war between two petty states or kingdoms. Then a battle is fought with great spirit on both sides. These may more properly come under the name of wars. "Some years ago," says Park, "the king of Bondou crossed the Felemé river with a numerous army, and, after a short and bloody campaign, totally defeated the forces of Samboo, king of Bambouk, who was obliged to sue for peace, and surrender to him all the towns along the eastern bank of the Felemé." Bondou, on the other hand, has often been attacked, and has suffered greatly by its more powerful neighbours. Major Gray has detailed the particulars of a war in which this kingdom was involved for many years with the king of Kaarta, which arose in an act of aggression on the part of Bondou, and which must have been very sanguinary, as the ground, for a considerable distance round Boollibany, at the time of the major's visit and detention there, was thickly strewed with the whitened bones of the slain,

* In addition to the cattle, many human beings are taken prisoners on these occasions, who always form a considerable part of the booty. These unfortunate creatures, if not redeemed, are used as domestic slaves, or sent down to the coast, to be purchased by the *fair* European.

whose bodies had been left to putrefy on the spot where they fell, or to be devoured by birds and beasts of prey. The Kaartan army, on this occasion, succeeded in breaking the walls of the capital of Bondou, and they laid the whole town in waste, with the exception of the almamy's palace, which was so resolutely defended by a handful of men, that all attempts to reduce it proved fruitless. At this period the almamy, and his army, were on their way to Kaarta; but on hearing that Modiba, the king of that country, with his army, had actually entered Bondou, he hastened back, and succeeded in gaining possession of his own palace; soon after which he made such a spirited and determined attack on the Kaartans, that they retreated in the utmost confusion, many of them being made prisoners, all of whom, on this occasion, and in retaliation for similar conduct on the part of Modiba towards every male his army had taken, were inhumanly butchered. This affair took place in the spring of 1817.* The following year another terrible battle was fought in the neighbourhood, when the almamy was again the aggressor. He was assisted on that occasion by a strong detachment from Foota-Torro and Lower Kajaaga, and a considerable body under the command of Hawah Demba, a prince of Kasson. His opponent was Samba Congole, a chief of Upper Kajaaga. Samba's army, in addition to his own men, consisted of some of the Gedumahs and Kassons, and four hundred horse, which he had obtained from Modiba, the king of Kaarta, in all amounting to about two thousand five hundred men. The almamy's force was supposed to be double that number. They met in April, 1818, when a bloody conflict ensued, which ended in the defeat of the almamy, who made a hasty retreat to Foota-Torro, leaving upwards of a hundred muskets on the field. The Kaartan horse immediately entered Bondou, where they again laid every thing waste that came in their way, and, making some prisoners, returned to their home. The almamy did all he could to induce the chiefs of Foota-Torro to employ all their force, and oblige Samba to quit his own country, and retire to Kaarta; but they were too well aware of the impracticability of such an undertaking, and advised him rather to make peace, which was accordingly accomplished during the major's sojourn in that country.†

From what has been adduced it will be seen that the African chiefs, when engaged in a regular war, not unfrequently assist each other; and thus nation rises up against nation, and man

* MAJOR GRAY'S "Travels," pp. 202—205.

† Ibid. p. 206.

against man. It is impossible to say how many of these deadly feuds, bloody campaigns, and marauding expeditions have taken place since the period just mentioned. But it will be recollected that the present Almamy Saada was the eldest son of Almamy Amadi, who was one of the chief actors in the terrible scenes described by Major Gray, and who, amongst other barbarous atrocities, put to death the two chief messengers, sent to him on one occasion by the king of Kaarta. Saada having thus been born in the camp, and trained in the field, being at that time a spirited young soldier, and having had twenty years' practice in the same profession, he may be said to have inherited his father's propensity for a military life; and being sanctioned in his attacks, upon Pagan towns especially, by the authority of the Koran, he may be emphatically said to "delight in war." Previous to his late election as the sovereign of Bondou, he for many years occupied a position similar to that of "Naaman, captain of the host of the king of Syria," who "was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria." (2 Kings v. 1.) Being "also a mighty man in valour," his assistance has been frequently solicited by others. It was only a few months ago that a request of this nature was made to him by the Jollof chief at Salum, in the neighbourhood of the Lower Gambia; and he went, having received from that chief, among other things, as presents for his services, upwards of thirty horses, besides what he picked up on the way when he returned home. The same chief has again requested his help, which he has promised to render, on condition that he send him one hundred horses to Bondou: as soon as they arrive in his kingdom, he engages to start, whether it be in the wet or in the dry season.

The horses generally on the Western Coast of Africa are rather small, but spirited, swift, and sure-footed, though none of them are shod. In Bondou, Foota-Torro, and some of the other countries eastward, they appear to be a mixture of the Arabian with the original African; and the chiefs, and some of the sons of the chiefs, as is the case with the almamy and his family, possess very fine animals, apparently of the pure Arabian breed.

"The disposable force of Bondou, from all the information I could collect," says Major Gray, "does not exceed from five hundred to six hundred horse, and from two thousand to three thousand foot. When the almamy finds it necessary to call this army into the field for the protection of the country, or with the intention of invading the territories of some of his neighbours,

he repairs, with his own immediate followers, to some village at a short distance from the capital, and then beats the war-drum,* which is repeated by each village, and in this manner the call to arms is circulated over the country." It is for the latter of these objects, that the present council of war has been held, in the camp a few miles distant from Boollibany, and which, it will be recollected, I visited. I know, from personal observation, that this "call to arms" was responded to by many of the towns and villages in the kingdom. But as these matters are always conducted with great secrecy, I could not learn with absolute certainty their intended destination; but a large Pagan town, or a number of towns, in the kingdom of Bambouk, was supposed to be their object; and I was informed that three thousand men on this occasion would be collected. The place being finally decided, each of the king's sons, with one or two favourites, commands a detachment; and away they go, "casting firebrands, arrows, and death." The circumstance of the almamy's unexpected return to the capital with his men of war, has already been stated; and though I am not so credulous as to suppose that what I said to him in the camp will have the effect of putting a stop to this brutalizing and cowardly mode of warfare, or even that the present "gathering together for war" will have been entirely frustrated through my humble efforts, yet I do hope that all I said to those desperadoes will not be lost or fall to the ground: probably some of them may be despatched in the manner we have just described, and return loaded with the spoils of victory; but nothing of the kind took place while I remained there, nor did I hear of it afterwards.

The *national superstitions* of the inhabitants of Bondou are numerous, and, with the exception of human sacrifices, may be said to embrace every item which we have described in a preceding chapter. I was myself frequently asked to write out a *greegree*, a very profitable trade to Kabba of Jume, and to many of the priests and *karonkeas*, or "leather-workers," and to others versed in the "curious arts;" as we have also shown elsewhere.

Salutations among the Africans, when they meet, are always observed. Among the Mohammedan nations this is done by saying, *Salám alaikum!* "Peace be between us!" which is returned

* This is composed of a large wooden bowl, nearly three feet in diameter, covered with three skins: one is said to be that of a human being, another a hyæna's, and the outer one a monkey's, which is written over with texts from the Koran!

by, *Alaikum salama*, "There is peace between us;" and this is probably one of the most ancient as well as scriptural modes of salutation. Among the Pagan tribes in this part of the continent, and especially with the Mandingoes and Foulahs, it is, *Abbe haeretto?* "Are you well," or "at peace?" and the general answer is, *Heare-dorong*, "Well, and nought but peace." There is a heartiness and cordiality in their salutations, repeated again and again, which is very striking.

Wednesday, May 2d.—Having accomplished the object of my visit to Bondou, and the guide promised by the almamy last evening being ready, we rose early this morning, and soon after day-break proceeded on our return. As the people had had a few days' rest, and, withal, had little or nothing to carry, we travelled more expeditiously, our first stage having occupied upwards of five hours; when, after a short sojourn, we proceeded forwards, and in the evening reached Fittinyibbi, having met during the day ten small companies, on their way to assist at the supposed or real war. The next morning we reached Goodeerie, and thus moved on from day to day, the inhabitants generally in the towns through which we again passed greeting and saluting me, as just described, most cordially; and hundreds of times I had to give the Mohammedan answer, *Alaikum salama*, or that which is in general use among the Pagans, and which is substantially the same, *Heare-dorong*. On the Friday evening we reached Weegi; and here the people flocked round me, and appeared as much pleased at my safe return thus far, as if I had been their brother or some near relative. Almost before I had time to ask, one brought me some water to drink, another a mat to sit upon; then came some water in a large bowl to wash my feet, and presently afterwards some milk. I had experienced this civility and kindness at several places on my way to Boollibany; but at this Serrawoolli town, on this occasion, it was done with so much warmth and apparent ecstasy of joy, that my feelings were almost overcome. Our good old landlord was not less pleased than the rest; and to insure me a safe journey the remainder of the way, he went into his hut, and brought out a little *sand*, which he had obtained from some far distant country, saying that all who drank the water containing a portion of the said sand, would be shielded from harm whilst on a journey; and he immediately put it into a small calabash, stirred it up, and drank some of it himself, to convince me that it was not injurious. I preferred waiting a little, however, till the sand sank to the bottom, and the water became

more clear; not forgetting to inform him that I trusted in a higher Power to bless and preserve me.

The following morning, having presented our host with a small present, and received his blessing, we renewed our journey, travelling hard and fast, taking but short intervals of rest. We had a little rain on leaving Boollibany, and during the past night there were one or two dry tornadoes; so that the wet season is nigh at hand. On the evening of the fourth day, we re-entered the wilderness, between Kotchair and Tambakunda, and travelled till half-past eleven, guided by a brilliant moon, when we again lay down by the road-side, having made a bed of some small brushwood and branches of trees. Soon after four o'clock we remounted; and, having made a hearty breakfast at the latter place, we pushed on to Dirma, which we reached late in the evening, all quite fatigued. The next morning, at Kanipe, we beheld about thirty immodest young females, fantastically dressed, with a man beating the drum, dancing, shouting, and clapping their hands, congratulating the boys and young men on their recovery from the rite of circumcision!

We tarried here only about half an hour; and, leaving Madina considerably to the right, took the nearest route to the banks of the Gambia, which from this place is a south-west course; and, having passed three small towns, Cupidon and myself reached Fattatenda about noon on Tuesday, the 8th, thankful to God for all his mercies. The three men on foot, however, did not arrive till the evening.

The precise latitude and longitude of Boollibany I pretend not to define; and whilst agreeing, as I do, with James M'Queen, Esq., in his "Geographical Survey of Africa," when speaking of African travelling, "that a few miles each day is the very utmost that any European can make out in a protracted journey," yet I am satisfied the distances I have given from one town to another through which we passed in reaching the capital of Bondou, are tolerably, if not absolutely, correct. The real time occupied in journeying to that place, exclusive of the detention at Barrakunda in the neighbourhood of Medina, one day's rest at Jume, and another at Goodeerie, was ten whole days, that is, taking the morning and evening of the day; and the number of miles about two hundred, being just twenty per day. In returning, it will be seen, I was only six days, or perhaps it should be called seven, as nearly one whole night was occupied; but the distance was about twenty-five miles less, as I had no occasion again to call at the capital of Woolli, which was nearly that

distance out of the direct route. Reckoning my journey back to Fattatenda at six and a-half days, this would give twenty-seven miles per day; and I should here observe, that the African horses are nimble walkers, and in these journeys are taught to go at a kind of amble, between a smart walk and a trot, thus keeping those on foot in the same pace, who were frequently left a mile or two behind us on our entering a town. Including the visit I paid to the almamy's camp, I travelled, on this occasion, on horse-back, nearly four hundred miles, which occupied seventeen or eighteen days, being an average of about twenty-three miles per day. But as this was not a "protracted journey," and it was in the best season of the year, that rate could not be kept up for any length of time, especially in the mountainous countries and during the rains; though in one or two special instances, and by a great effort, I have travelled just twice that distance in one day.

By the kindness of Mr. Chown, in whose vessel I had sailed to Fattatenda, his cutter, the "Fox," arrived again at this place on the 9th, and early the following morning we got under weigh, and proceeded down the river; and having left the vessel at anchor, on the fourth day, waiting for the tide, Cupidon and myself went ashore, and travelled overland; and on the afternoon of the same day, Monday, May 14th, 1838, we reached Macarthy's Island, having been absent just forty days. It was my birthday, (being thirty-two,) and in the evening I met my class, when we had a refreshing season from the presence of the Lord.

CHAPTER XXII.

THE GOLD-COAST, GAMBIA, AND SIERRA-LEONE.

(1838—1840.)

THE Author's Return from Bondou—A Hint to Travellers in Africa—The Commotions in the immediate Neighbourhood of Macarthy's Island—Happy Contrast in the State of the Mission—Afflictions in the Mission Family—Death of Mr. Wall at St. Mary's—The Author proceeds thither—Serious Illness of Mr. Swallow—A Trip to Goree—Arrival of Mr. and Mrs. Moss for Macarthy's Island, of Mr. Edwards for Sierra-Leone, and of Mr. and Mrs. Parkinson for St. Mary's—Mr. Fleet's Arrival at Sierra-Leone—Death of Mrs. Fleet at Sea—Terrible Gales in the English Channel—Wreck of the "Columbine," with the Loss of a Missionary and his Wife bound for the Gambia—Death of Mrs. Moss at Macarthy's Island—The Arrival of Mr. Spencer, the Agriculturist—Printed Document with standing Regulations respecting that Mission—Mr. and Mrs. Swallow's Departure for England—Extract of a Letter from Dr. Beecham to the Author, on the Subject of his Return Home—Visits Macarthy's Island—On his Return, finds the Inhabitants of St. Mary's in a State of partial Insurrection—Origin and Cause of this—Moral Influence of the Mission saves the Island from a civil War—The Author visits the Kings of Barra and Combo—Mr. Spencer's Illness—The Writer's Anxiety about that Mission—Death of Mr. Fleet at Sierra-Leone—Mr. Freeman, at the Gold-Coast, visits Coomassie, the Capital of Ashantee—The Author embarks with Mr. and Mrs. Spencer for England—Arrival at Home—The Liverpool Conference—Again volunteers for Western Africa—Not hastily, but from a Sense of Duty—Missionary Meetings in England—Difficulty in saying, "No!"—Letter from Dr. Bunting—A second Letter from the Doctor, with the painful Intelligence of the Death of Mr. and Mrs. Parkinson at St. Mary's—Meets the Committee in London—A Schoolmaster, with two Missionaries, appointed to the Gambia—Biographical Sketches of Mr. and Mrs. Parkinson—Affecting Incidents connected with their Death—Mr. Jehu sails for Sierra-Leone—Mr. and Mrs. Mycock and Mr. Brooking depart for the Gold-Coast—The Author and Family proceed to London—Dr. Bunting—The Mission-Party embark at Gravesend—Detention at Portsmouth—Safe Arrival at the Gambia—Happy Death of a Negro—Centenary Meetings—Death of Mrs. Dove and Mr. Jehu at Sierra-Leone—And of Mr. James at Macarthy's Island—Mrs. James's Departure for England—The Author's severe personal Afflictions and Bereavements.

In the extracts from the author's journal, detailing the particulars of his journey to Bondou, which we have given in the preceding chapter, it will be seen, that though the writer had to brave fatigue, and occasionally to suffer from hunger and thirst, and slept principally upon nature's carpet, and sometimes travelled by night, on which occasions he threw himself down

upon a few small branches broken from the trees, far distant from any human dwelling,—yet he was generally well received by the natives, as also by the almamy himself;* and, after an absence of nearly six weeks from his station, he arrived at home well in health, happy in God, and was cordially welcomed by his colleague and other friends, some of whom, he really believes, never expected to see him again in the flesh. The result of this journey into the interior it is impossible to predict; but, if followed up by his successors in the glorious enterprise of saving souls, he would fain hope that “the bread” thus feebly “cast upon the waters” may be “found after many days.”

If the writer may be allowed a hint here to future expeditions for exploring the yet unknown regions of central Africa, he would remark, that a large company, and bales of presents, are not among the best methods of conducting such an expedition to a successful result. Presents it is necessary to make,—it is the custom of the country; and to this custom all travellers must more or less submit. But one European, or at the most two, possessing the requisite qualifications,—and to those of a scientific nature must be added a good share of common sense, with prudence, patience, fortitude, and moral courage,—two Europeans of this description, with three or four faithful attendants, are quite sufficient. The less, in fact, the better,—as numbers, and especially persons of a different colour, always attract attention; and as thousands of the Africans live by plunder, the sight of the baggage is too powerful a temptation for them to resist. To avoid the latter inconvenience, I would suggest that small presents be made to the different chiefs, through whose dominions the traveller passes, by a *written order* on an agent at the upper Gambia or Senegal rivers; and in this way the commander of a government or scientific expedition might arrive at Timbuctoo, or some other and more central kingdom, in a comparatively short time, and at a moderate expense; and from thence might proceed, partly by water and partly by land, across the whole continent; an undertaking which has yet to be accomplished by some enterprising spirit of our own or some other country.

In about a week after my return from Bondou, I paid another visit to the king of Kattaba, the object of which was to ascertain the mind of His Majesty and his ministers as to the sale

* It should be stated that, during his journey, he distributed a quantity of the scriptures in Arabic, and, whenever an opportunity presented itself, failed not to “preach Christ unto the people;” in return for which, he was politely thanked, received many blessings from the people, and many prayers were offered for his safety.

of a large tract of land contiguous to Macarthy's Island, for the benefit of the Foulahs, as the six hundred acres granted by the British Government were not sufficient, either in the wet or dry season, for the pasturage of their cattle. I had a long conversation with the king and other leading men in the country, and have little doubt that land to almost any amount might be purchased or rented on behalf of these oppressed people; but *who* is to protect them from the marauding banditti? Naamang, the king of Kattaba, cannot; nor can the British Government beyond their own territories: and *want of protection* is the great difficulty in this Foulah mission.

In the early part of July we had another specimen of the unsocial and disorganized state of the native tribes in this country, and of the pitiable condition, more especially, of the pastoral Foulahs, who are generally the greatest sufferers on these occasions; which affords further illustration of the remark just made respecting their unprotected condition.

The following extract from a letter addressed to the parent committee, bears upon this subject. It was dated, "Macarthy's Island, August 9th, 1838:"—

The disturbed state of this neighbourhood renders it next to impossible to do any thing for the poor Foulahs at Brooko, or Jamalli, as they are every few weeks driven from their habitations by one marauding band or another. The notorious Kemmingtan, two or three weeks ago, made a plundering expedition through Brooko, and some miles higher up the same bank of the river, carrying almost every thing before him. The poor Foulahs, of course, fled; and many of them, with some Mandingoes, came to this island for safety. He was followed by a small party of Foulahs; but he was too strong for them, though he lost seven or eight of his men, and his own son was killed by a shot through the head. He, in return, killed many of those who attacked him: the leader of the party he split down the middle, and fastened his body to the ground with wooden pegs!

I understand he has taken with him an amazing quantity of cattle, and some slaves; and report says, that he intends to return shortly, to be revenged for the death of his son. Some of the merchants here at the time had their fears that he would attack this island; but I have no such apprehension: he is certainly very treacherous, and our mud-built fort would not stand much battering.

In the midst of these "wars and rumours of wars," and other trials arising from severe personal affliction, the illness of the wife of the writer's colleague caused him to accompany her to St. Mary's for a change of air; the assistant missionary also was absent at the same time to attend the sessions, in a vain endeavour to obtain compensation for the demolition of his house; instead of which the person who committed the outrage threatened to sue him for (pretended) defamation,—laying the amount of damages at £1,000. But, after all, it was gratifying

that the cause of God was gradually advancing. Our place of worship was well filled, and we had an increase of members. At a love-feast held about this time, it was truly affecting to hear some of the liberated Africans, with tears running down their black furrowed cheeks, speak of the demoralized, ignorant, and awful state in which their parents and friends are placed, in the country from whence they had been so cruelly torn; but how happy and thankful they were, that themselves, by a gracious Providence, had been brought into a state of civil freedom, and to the enjoyment of that spiritual liberty wherewith Christ makes his people free! What a contrast this, even to the condition of their immediate neighbours!

On the 19th of July, Mr. and Mrs. Swallow returned, both apparently the better for their trip; but my own affliction continued for some time; nor would the fever yield to the ordinary course or mode of treatment; so that, in addition to being well physicked, I was bled in the arm, blistered, and finally salivated. At the end of the following month, Mr. Swallow was attacked with fever, which assumed a peculiar type, producing a kind of stupor and insensibility; and for some time he appeared more like a dead man than a living one. In the midst of these afflictions, the painful news of Mr. Wall's death reached us; and as soon as I was able, and Mr. Swallow was sufficiently well to be left alone, I proceeded to St. Mary's, to administer comfort to the bereaved flock, and attend to the effects of the deceased missionary.

I left Macarthy's Island on the 13th of September, and arrived at the lower station on the 17th, having had fever more or less all the way down. Five Europeans, I found, had died, and one or two others were not expected to live. I was also confined to my bed for about three days, at the expiration of which period I paid a visit to the missionary's grave, and then communicated the particulars of his sickness and death to the committee in London, and to his friends.*

THOMAS WALL was a young man of a social and happy disposition, of sincere piety, and of some talents, which, had he lived to cultivate them, would "have gained other talents beside them." But his missionary career was short, and his sun went down, like that of many others in this part of the field, almost before it had reached its zenith: it only set, however, to rise with brighter lustre, and in a nobler clime. During his brief

* See "Missionary Notices," vol. ix. pp. 6, 7.

sojourn of about eight months at the Gambia, he was studious, diligent, affectionate, and faithful in his pastoral and other ministerial duties, and was a very acceptable and useful preacher. With one or two slight exceptions, he enjoyed excellent health and spirits from the time of his arrival up to the fatal paroxysm which terminated his mortal career: he appeared sanguine about getting safe through the "rains," and hoped to labour for some length of time in his Master's vineyard. But it was otherwise determined by Him "who cannot err." His lamented decease took place on the 24th of August, 1838, precisely twelve months after that of Mr. Wilkinson, who preceded him on this station; and, like his excellent predecessor, he preached on the Sunday (August 19th) previous to his death, was well on the Monday, but the following day complained of indisposition. On Wednesday he sent for the doctor; but even at that early period he appeared to be suffering more from debility than fever; consequently, stimulants were administered, but with little or no good results. He was aware of his approaching end, and frequently engaged in prayer, in which he was joined by the assistant and some of the leaders and local preachers. On Thursday he was no better, though visited several times during the day by the doctor, and other Europeans; and four or five of the native converts were with him night and day. During that evening, he was gradually sinking into the arms of death; and about six o'clock on Friday morning, August 24th, he gently breathed his last. He had expressed a wish to be interred in the burying-ground, in preference to the chapel; and he was there buried. He also requested a friend to lock the mission-house doors, &c., till the writer came down. Some of his last words were addressed to the assistants and local preachers, who were around his bed: he caught hold of the hand of one of them, whose name was Sack M'Cumba, and said with considerable energy, "Sack, do all you can to save sinners!" On Sunday, September 23d, the writer preached his funeral sermon from Phil. i. 21, "To die is gain."

Towards the close of October, Mr. and Mrs. Swallow came down from the upper station, the former having been again dangerously ill, and still very unwell; and as the author had continued in a debilitated state, and a favourable opportunity offered of taking a trip to Goree, we embraced it, and left St. Mary's on the 30th of that month. Our stay was short; but the sea-air was refreshing to us all; and we returned to the

Gambia on the 9th of November, and found things connected with the society all well. Goree is a French settlement, about ninety miles to the north of the Gambia. It is a small, rocky island, a few miles from the mainland, well fortified, and contains a population of about seven thousand souls, six sevenths of whom are slaves. There is a good-sized Catholic church in the place; but the morals of the people are at a very low ebb.

On the 30th of November, the brig "Ocean" arrived from London, bringing Mr. and Mrs. Moss for Macarthy's Island, and Mr. Thomas Edwards for Sierra-Leone. The latter proceeded for his destination in a few days, and, Mr. Swallow continuing ill, the writer accompanied Mr. and Mrs. Moss to Macarthy's Island, which place we reached on the 12th of December. About the middle of this month, Mr. and Mrs. Parkinson arrived at St. Mary's, to succeed Mr. Wall; and the writer having introduced Mr. Moss to the society and friends at the upper station, and attended to some other matters connected with the mission, he returned to St. Mary's on the 3d of January, 1839, and was sorry to find Mr. Swallow was little or no better; and, being strongly recommended by his medical attendant and others to return to England, he at length consented.

On the 7th of January Mr. Henry Fleet arrived at Sierra-Leone, having experienced the painful loss of his wife at sea, a short time before the vessel reached the coast. They had embarked at Gravesend on the 19th of November, but had to encounter severe weather in the Channel, being met by several gales from the south-west. They contended with the weather till they had suffered some damage, and had dismissed almost all hope of safety. But, by a gracious Providence, they were enabled to regain shelter off Ryde, in the Isle of Wight, where they experienced the kindest and most hospitable attentions from the friends of missions; and their vessel was again refitted for their voyage. Mr. Fleet wrote from that place on the eve of their re-embarkation; adding that, through mercy, Mrs. Fleet and himself were quite well, and felt happy in the prospect before them of being actually engaged in the arduous, yet most glorious, work of their Redeemer. But soon after they put to sea again, Mrs. Fleet was taken ill with the typhus-fever, probably superinduced by a slight cold which she had taken during the previous dreadful storms and privations in the English Channel. She never recovered, but died when within fifty miles of their destined port.

Of MRS. FLEET'S personal history beyond the preceding, the writer is unable to speak; but though she never put her feet on mission soil, it is evident she possessed a missionary spirit. It was in her heart to have laboured in the field: God saw the will, and took it for the deed; and as she was crossing the "wide blue sea," and approaching near to the inhospitable shores of Western Africa, He said, "It is enough: come up hither!" and she entered, and gained that blessed port above,

"Where all the ship's company meet
Who sail'd with the Saviour beneath."*

The effects of the dreadful gales from the south-west which occurred at this time were generally felt on the English coast; and we have now to record another and still more painful dispensation of Divine Providence, in connexion with "the perils of the sea." Mr. and Mrs. Peard had embarked for St. Mary's on the 23d of November, in the "Columbine," a small, but comfortable and good-sailing, brig, a regular trader to the Gambia, which had carried out several missionaries on different occasions. But the vessel was unable to bear up against the terrible hurricane which blew along the coast on the 27th and 28th of that month, and was wrecked on the morning of the latter date, on the Chesil Beach, off Wyke, near Weymouth, where she was dashed to atoms; and all on board, including four respectable passengers, besides the missionary and his wife, found a watery grave!

On this melancholy intelligence reaching London, Dr. Alder, one of the general secretaries, immediately set off for Weymouth, in order to ascertain whether the bodies of Mr. and Mrs. Peard had been washed ashore; and, if so, to see that all proper attention should be paid to their remains. Though nine

* The author cannot withhold a painful fact which has come to his knowledge, in connexion with the voyage to Sierra-Leone, in which this excellent female was the greatest sufferer. The sailors, it appears, had on that occasion resolved to renew the *heathenish* practice of paying respect to Neptune, when crossing the tropical line; and as this occurred at a critical time of Mrs. Fleet's illness, it proved very injurious to her health, from the excitement into which she was thrown, through fear that her husband would be compelled by the rough and unthinking crew to pass through the same barbarous ordeal. Such a catastrophe cannot but be deeply lamented. The captain of the vessel has long since been dead, and none of the parties were known to the writer; but he has felt it his duty to place it upon record, in the hope that such instances of folly and wickedness may be speedily and entirely abolished on board the British vessels; or, at all events, that those who are intrusted with the command of a ship will take care that the health and lives of their passengers shall not be endangered by such an unseemly and brutish ceremony.

vessels, with their crews and passengers, were lost during the same gales, and near the same place, Dr. Alder succeeded in identifying the body of Mr. Peard, which had been buried in the same grave with thirteen others. He therefore had it removed, and the next day it was respectably interred in the burial-ground connected with the Wesleyan chapel at Portland; and in a few days afterwards the body of Mrs. Peard was discovered, and was buried in the same place. This was some small relief to their distressed parents, and other friends. Mr. Peard was in the twenty-fourth year of his age at the time of his death, and the reader will find a brief record of him in the Minutes of the Conference for 1839; and further particulars of this fatal shipwreck are given in a letter addressed to the parents of Mr. and Mrs. Peard, by Dr. Alder, which was printed in the "Missionary Notices" for January of that year. That their death, though a painful loss to their friends and to the mission, was to them a glorious gain, there can be no doubt. But we may truly say, "How unsearchable are thy judgments, O Lord, and thy ways are past finding out!"

The author was at this time at St. Mary's, closing his accounts with that station, aiding Mr. Parkinson in the mission, and rendering all the assistance he could to his afflicted colleague, Mr. Swallow. His own health was not good; and on Sunday, January 27th, 1839, Mr. Moss arrived from Macarthy's Island with the melancholy tidings that his dear wife had expired on the 22d.

Mrs. Moss's maiden name was Mallin. She was a native of West Bromwich, and was in early life truly converted to God. She was united in marriage to Mr. Moss a short time before they sailed for the Gambia, and, as already stated, arrived at St. Mary's on the 30th of November, 1838; soon after which she proceeded with her husband to Macarthy's Island; and the author left them there at the end of December, both well in health, and happy in their work. A few days afterwards Mrs. Moss was attacked with the country fever; but no danger was apprehended, either by the doctor, herself, or her husband. But the "king of terrors" did not find her unprepared. On the day on which she exchanged mortality for life, in reply to questions on the subject of experimental religion, she gave the most satisfactory testimony that "all was well," and more than once exclaimed, "God is mine, and I am his!" Some of her last words were, "Christ is precious!" "Happy, happy!" And on Tuesday evening, January 22d, 1839, she gently

breathed her last. Mrs. Moss was an amiable, modest, and sincere Christian, holding sweet communion with God. She loved the cause of missions; and though her days of actual service in the field were few, she had expressed herself to the writer as never being so happy in her life; and in reference to the future, she could leave it with God; adding, "Should it please Him to call me hence in this distant part of the world, I have no doubt of being received into that 'house not made with hands, eternal in the heavens.'" Her last words gave still further evidence that she is "for ever with the Lord."

The reader will probably recollect that a Mr. Fisher was expected, about twelve months previous to this, to take charge of the agricultural and civilization department of the mission at Macarthy's Island; but that he was detained by a "temporary indisposition." That affliction having proved fatal, some time was necessarily occupied in selecting another suitable person in his place; and it was not until the middle of February of the year 1839 that Mr. Spencer the agriculturist arrived. This was a great relief to the writer, who had had the whole of the secular matters of that peculiar and important mission devolving upon him up to that period. By Mr. Spencer, and the brethren who had preceded him, the author received several communications from the secretaries, among which was the following printed document from the new civilization committee, with the standing Resolutions annexed:—

CIVILIZATION OF THE FOULAHS, AND OTHER ABORIGINES, OF WESTERN AFRICA.

THE mission at Macarthy's Island, on the Gambia, Western Africa, was undertaken with the view of communicating the blessings of Christianity, and its attendant civilization, to the Foulah tribes and the aboriginal population generally. Affected especially by the oppressed and suffering condition of the pastoral Foulahs, Dr. Lindoe and his friends engaged to furnish the Wesleyan Missionary Society, for the term of five years, with the sum of £350 per annum; towards supporting one European missionary and two native teachers, who should be employed in instructing and promoting the welfare of these interesting people, and other native tribes among whom they dwell. It was also proposed to connect with the direct and proper work of the mission, such efforts as circumstances might admit for improving the temporal condition of those who might be brought under the beneficial influence of Christian instruction, and who might thereby be disposed to devote themselves to the settled pursuits of civilized life. The success which has attended the experiment, calls for the most grateful acknowledgments. Upwards of two hundred natives have already embraced Christianity, and are united together in church-fellowship; the Mandingo language, which is very generally used in that part of Western Africa, even by the Foulahs, although they have a language of their own, has been reduced to grammatical form, and a grammar and elementary books have been printed; the Gospels have been translated into that language, and that of

St. Matthew has been printed, by the liberality of the British and Foreign Bible Society; a good school is in successful operation; and the missionaries are encouraged to persevere in their labours, by the increasing desire manifested by the people to obtain instruction. The civilizing department of the work has been the occasion of much solicitude. Hopes were entertained that a tract of country would be procured on the main-land, and that many of the Foulahs might be induced to settle upon it in a body; which would have afforded facilities for communicating instruction to them in a more efficient manner, and on a larger scale. These hopes have not as yet been realized; but, in the mean time, the commencement of a Foulah village, called Lindoe-Morgan, has been made at Macarthy's Island; many other natives have had land allotted to them there; and the necessary implements of husbandry have been sent for their use from this country.

The term of five years, during which the Southampton Committee had engaged to make provision for the support of this important undertaking, having expired, and the Wesleyan Missionary Society having now taken upon itself the entire future maintenance of the mission department of the work, Dr. Lindoe and others have resolved to form themselves into a new committee for the purpose of carrying out such plans as may appear best calculated to promote civilization among the natives. They are anxious to follow the footsteps of the missionary; to instruct those who have been rendered docile by his teaching how to advance by useful labour the temporal welfare of themselves and their children; and to communicate, by the means which may be placed at their disposal, the blessings of social, civilized life, to the greatest possible extent. The following ministers and gentlemen have agreed to act as the new committee:—

President, Lieutenant-General Orde.

Treasurers, Robert Lindoe, M.D., Robert Howard.

Secretary, John S. Elliott.

Committee, Henry Powall, Thomas Gurney, Thomas Farmer, Robert Heath, M.A., Jabez Bunting, D.D., John Beecham, Robert Alder, Elijah Hoole.

Corresponding Member, B. H. Draper, D.D., late secretary to the Southampton Committee.

At their first meeting, the committee agreed upon certain principles or rules of action, which they embodied in the subjoined resolutions:—

1. The committee do not commence their endeavours to promote the civilization of the Foulahs and other aborigines of Western Africa, in the spirit of commercial speculation. They regard the enterprise as a work of pure philanthropy, on which they enter solely with a view to the benefit of the natives; and disclaim all intention of seeking to derive from it any personal pecuniary advantage whatever.

2. The committee, convinced that experience has now clearly shown the impracticability of preparing the Heathen for the reception of the gospel by any previous civilizing process, and being moreover persuaded that the gospel itself is the principal means of civilization; propose, in their operations, not to precede, but follow, the missionary, for the purpose of accelerating the advance of the arts of civilized life among the natives, whose minds are already influenced by the great truths of Christianity.

3. As the native members, upwards of two hundred in number, under the care of the Wesleyan missionaries at the Foulah mission-station, reside at Macarthy's Island, the committee propose, in the first instance, to afford them instruction, and furnish them with implements to enable them to cultivate the six hundred acres of land granted by His late Majesty's Government for the use of the Wesleyan mission in that island.

4. To prevent abuse, and to preserve the agents who may be employed in this

undertaking from the temptation of seeking to advance their own interests to the neglect of the natives, a sufficient salary shall be paid by the committee to all the hired agents; and they shall not be left, as was at first proposed, to obtain part of their salary from the produce of the soil.

5. The senior missionaries who may have charge of the Wesleyan stations at St. Mary's and Macarthy's Island, with Charles Grant, Esq., shall be requested to act as a local sub-committee, who shall correspond with the committee in London, and by whose counsel and advice the superintendent of the civilization department shall be expected to act. If considerable difference of opinion should arise on any question between the superintendent and the local sub-committee, the case shall be referred home to the committee for decision.

6. That a suitable person be immediately engaged to proceed to Macarthy's Island for the purpose of making the necessary arrangements for commencing operations on the six hundred acres of land; and that the committee postpone the consideration of the question respecting the number of agents which shall be employed, and the future extension of their plans, until his report shall have been received.

The committee embraced an early opportunity of submitting a sketch of their undertaking, with a copy of these resolutions, to the Right Honourable Lord Glenelg, Her Majesty's principal secretary of state for the colonial department; with which his lordship was pleased to express his entire satisfaction, at the same time assuring the committee that he would instruct the lieutenant-governor of Her Majesty's settlements at Bathurst, in the Gambia, to cause every facility to be afforded to the establishment of the Wesleyan Missionary Society at Macarthy's Island, with a view to give effect to the intentions of this auxiliary institution.

In pursuance of the last resolution, the committee engaged an individual of excellent character, whose mechanical skill, combined with a practical knowledge of agriculture and gardening, eminently fitted him for the task, to proceed to Macarthy's Island, in order to take the management of the civilization department, and form plans for a more extended system of operation; but they regret to state that his departure has been prevented by a severe lingering illness, with which he was attacked when on the very eve of embarkation. The committee, however, have determined to send out, as speedily as possible, two other individuals, one an agriculturist and the other a mechanist; being persuaded, from recent communications, that the services of both are necessary to give effect to the existing arrangements for instructing the natives.

A proposal has also been made to the committee to commence an Institution at Macarthy's Island, for the purpose more especially of educating the sons of the native kings and powerful chiefs, as well as others. The plan has been submitted to competent persons well acquainted with Western Africa, by whom it has been pronounced as admirably adapted to promote the instruction and improvement of the people; and the committee are prepared to make the experiment of commencing such an Institution, on a limited scale, should they be encouraged to do so by the liberality of their friends.

Having made this brief statement of their views and objects, the committee confidently appeal for support to all those who are interested in the welfare of Africa; and especially to those who have already, by their contribution to the Southampton Committee, practically manifested their approval of this very undertaking. It cannot be, that a work which has been so prosperously begun, shall be left to languish through want of necessary support. Adequate means for its prosecution will, it is trusted, be provided; and the missionary and civilization establishment on the

Gambia, under the Divine blessing, cannot then fail to be of the greatest good to many of the present generation of the sable sons and daughters of Western Africa, and to transmit its benefit to numbers yet unborn.

Signed, on behalf of the committee,

ROBERT LINDOE, }
ROBERT HOWARD, } *Treasurers,*

JOHN S. ELLIOTT, *Secretary.*

Subscriptions and Donations will be thankfully received by Robert Howard, the Treasurer, at Tottenham; at the bank of Messrs. Smith, Payne, and Smiths, 1, Lombard-street, London; and by any member of the Committee.

London, July 16th, 1838.

From the preceding the reader may form some idea of what was now contemplated; and Mr. Spencer, who had also written instructions, having arrived at St. Mary's with the necessary implements for cultivation, &c., proceeded in a few days to Macarthy's Island, accompanied by Mr. Moss.

On the 25th of February, Mr. and Mrs. Swallow embarked on board the "General Brock" for England, on account of the protracted and peculiar sickness of the former. He had with him a medical certificate, and was followed by the sympathies and prayers of all his brethren, and many other friends. It was gratifying to find that his health so far recovered, that he was able to take an English circuit at the ensuing Conference.

By a reference to the Minutes of the Conference for 1838, the reader will find a note under the appointments for Western Africa; namely, "N.B. William Fox is returning home;" and in a letter which he received shortly afterwards from Dr. Beecham, one of the general secretaries, this was communicated to him in the following very respectful and kind manner:—

You would learn from the printed Stations that we had determined on relieving you by sending an additional missionary to Macarthy's Island, to enable you to return home. We cannot think of keeping you any longer at your post, in such painful circumstances as you have latterly been, separated from your wife and child.* We earnestly hope you will come home safe and well, and that many years of domestic comfort and useful public labours will be vouchsafed to you.

It is almost needless to add, that, from his dear wife and friends, he received equal or still more pressing letters upon the subject; and that, owing to the note in the Minutes above alluded to, he had been almost daily expected, though he did not fail to write, stating the cause, or rather combination of causes and circumstances, which detained him. These will probably have occurred to the reader in perusing the preceding pages. Mr. Wall, it will be recollected, was removed by death at the very

* A son and only child, whom, though at that time more than three years old, his father had never beheld.

time that the Minutes of the Conference were going through the press; and Mr. Swallow's peculiar sickness, which obliged him to leave the Coast, had rendered him, for some months previous to that, incapable of doing much work; and Mr. Moss had scarcely entered upon his labours at Macarthy's Island, ere death removed his excellent wife, which wounded him so deeply, that he instantly came down to St. Mary's for a change of air and scene. Besides, there had been no one till now to take charge of the civilization department at the upper station.

But though the Gambia mission had sustained a succession of losses at this period, and previously in the death of Mr. Wall and Mrs. Moss, and in the melancholy and fatal shipwreck of Mr. and Mrs. Peard, as also in the removal of Mr. and Mrs. Swallow; yet as the station at St. Mary's had now a married missionary, (Mr. Parkinson,) and Mr. Moss had returned to his station with his health and spirits recruited, and having the benefit of the society of Mr. and Mrs. Spencer, with the valuable aid of the former as a local preacher, and of the latter in superintending domestic matters, as well as assisting in the female day-school, the way appeared to be opened for my return; and in a few days after Mr. Swallow's departure for England, I proceeded to Macarthy's Island, with the remainder of the implements, tools, &c., which had been brought out by Mr. Spencer. I arrived there on the 13th of March; and to my regret found Mr. Spencer was ill with the country fever. This detained me longer than I had intended to remain; but,—having improved the death of Mrs. Moss, closed my accounts with that station, rendered all the assistance in my power to the mission and the brethren there, (Mr. Spencer having partly recovered from his attack of fever,) and having taken my farewell of the society, many of whom gave practical proofs of their Christian affection,—I returned to St. Mary's, which place I reached on Thursday, April 18th.

On arriving there between nine and ten o'clock in the evening, the writer was met on the beach by an European gentleman, who said, "Mr. Fox, I am glad you are here; you have just arrived in time!" On asking what was the matter, he was informed that the town was in a state of insurrection, and that the soldiers and militia were to be called out early in the morning, as some liberated Africans and discharged soldiers had taken forcible possession of a small vessel, said to belong to a Mr. H.; and though a warrant had been issued, and the Riot Act read, the parties had refused to give it up. Having a few letters to deliver at one or two places, where he heard in sub-

stance the same statement, he hastened to the mission-house, and found it was even so; indeed he met, on the way there, a military officer with a small guard of soldiers patrolling the streets, and the excitement was general. The origin and cause of this disturbance the author recorded at the time; but as he took some part in allaying it, and happily succeeded in preventing an open rupture,—to avoid even the appearance of egotism, he prefers giving the particulars of this affair in the words of Mr. Parkinson, who communicated them to the committee in the following document, here transcribed from the original in Mr. Parkinson's handwriting. It is headed,—

EXTRACTS FROM J. PARKINSON'S JOURNAL.

Thursday, April 18th.—This has been an eventful day. Going accidentally into the town, I met Mr. G., (a magistrate,) who told me the colony was in a state of partial insurrection, and had been so for two or three days. At this I was much surprised, as I had neither seen nor heard any thing of it, and our evening services were attended as usual. He said a vessel belonging to Mr. C. H. had been forcibly taken out of the river by J. G., an Eboo, assisted by an armed party of Eboos and Calabars, and carried round into a creek just beyond Half Dye, where these people resisted the civil authorities, sent to take possession of her under a magistrate's warrant for felony. As many of our people belong to these nations, I was afraid that some of them might be implicated; and immediately proceeded to the place where she was lying, to try if I could persuade them to give her up, and retire peaceably to their homes. As I was going, I met a party of men, some of whom I knew, (although they were not members of society,) going quietly enough in an opposite direction to that in which the vessel lay. I spoke to them, and they told me that the people would not allow any one to go near her. They also said the vessel did not belong to Mr. H., but to J. G.; that Mr. H. had taken her fraudulently from him, and he could obtain no justice from the magistrates. I returned home, and hearing that the people in the neighbourhood of Soldiers'-Town* were in a high state of excitement, I went there, and found three magistrates, Messrs. I., P., and G., and the queen's advocate, endeavouring to disperse the people, and persuade them to resign the cutter. This they refused to do, unless the magistrates or myself took possession of her personally, or gave security that she should not be injured. Whilst we were speaking to them, a mob, apparently from the neighbourhood of the vessel, rushed down upon us, and would, I doubt not, have seriously injured the magistrates, if the very people, whom they afterwards took up and punished as ringleaders, had not formed a line across the street and kept them off. For myself I had no fear. Having gone up on the horse, I jumped upon him, and rode a few steps into the mob, and they never attempted to injure me. The magistrates, finding they could not prevail upon the people to comply with their wishes, returned to their homes, and I accompanied them. On our way back, they proposed to see the commandant, and request him to call out the military, expressing, at the same time, a doubt as to whether they would act against the people.† 1

* J. G. resides in Soldiers'-Town.

† Many of the soldiers in the barracks, and some of the discharged soldiers who composed the militia, being of the same nation or tribe as J. G.

suggested the propriety of complying with the wishes of the people, by a magistrate taking the vessel personally. This, however, the queen's advocate said would create a bad precedent, and therefore ought not to be done. Of course, I was then silent. Being very anxious to prevent a collision between these poor people and the military, I went there a third time, when I was again told, that if I would take possession of the vessel, it should be given to me then, or that J. G. would bring her into the river opposite the court-house on Saturday morning following, when the right of property was to be decided. It appears that, shortly after J. G. was arrested for feloniously taking the vessel, he was let out of prison on bail, and the case appointed to be tried on the Saturday morning. His seizure and detention of the vessel alone compelled them to try the right of property to her. For, previously to J. G.'s taking her by force, he had been to the governor to complain of Mr. H. depriving him of his property. The governor told him to go to a magistrate. He went to Mr. S. Mr. S. referred him to Mr. I., the clerk of the courts. Mr. I. directed him to obtain a summons for Mr. H., and carry it to Mr. S. to sign. This J. did, when Mr. S. refused to interfere. Afterwards J. sought the advice of Mr. F., one of the first merchants in the colony, although not a magistrate, who told him to go and take his vessel. And, of course, J. concluded that, if he had a right to take her, he had a right to keep her, until the court decided otherwise. In the evening I preached at Soldiers'-Town chapel, to a very large congregation. About eleven o'clock the brethren Fox and Moss arrived here from Macarthy's Island. I gave them the particulars of the affair, when brother Fox proposed to go and see the people, to which I assented. We sent a servant to inform them that we were coming, and in about fifteen minutes J. G. and two more came to the mission-house to see brother Fox. Brother Fox told them they had better give the vessel up, and disperse the people, or it would lead to serious consequences.* This they promised to do. And, at the request of Lieutenant S., who called at the mission-house in the interim, brother Fox, J. G., and myself, went to the commandant, (the governor being at Macarthy's Island,) to tell him the people would give up the vessel, and disperse. The commandant thought that we had better go to the magistrates early in the morning, and tell them, as he was acting under their orders. We retired to rest soon after twelve o'clock, praising God for his varied mercies to us, both spiritually and temporally; that he had not only preserved us, but made us, especially brother Fox, instrumental in preventing bloodshed; for such, I am certain, must have been the case, had he not wisely exercised the influence he possesses over them.

19th.—I rose soon after five, and accompanied brother Fox to see if the people had really dispersed. All was quiet, and not a soul about. We called upon Mr. G., and informed him. He could not credit the statement, and said we were deceived. He seems determined to have the people severely punished. About eleven o'clock we saw the military and civil force moving in the direction of the vessel, accompanied by three magistrates, Messrs. I., B., and P. Brethren Fox, Moss, and myself procured horses, and rode up with them. On arriving there, not a person was to be seen about her. It appeared their object was to seize the vessel.

* The reason of this message being sent was, that the author was taking supper; so that, before we had time to proceed to them, they, as above stated, came to us, when the writer promised them he would attend the court-house, and do his utmost to see they had justice done to them. They paid a deference to his advice, no doubt, from the fact of his being the senior missionary, and Mr. Parkinson being a comparative stranger.

However, a difficulty arose. She was in the bush some distance up the creek, and none of them liked to venture on board, not even the directing magistrate, although he was heavily armed. A consultation amongst them was held, when they decided to send the constable in the first boat, and directed him to make a sign if he found any resistance.* To show that we had a complete assurance of their dispersion, brother Fox requested permission to go with the constable in the first boat, I did the same, and brother Moss came without it. We had nearly arrived at the vessel, when we beheld Mr. I., and some other Europeans, just setting off from the bank to accompany us. He followed very cautiously. Brother Fox and myself were the first to jump on board the vessel. All was still, for she was entirely deserted. In a few minutes after Mr. I. came; and, as soon as he decently could, left her, expressing his thanks to us for our conduct, and requesting us to stay until she was out of the creek, until, in fact, there was no danger. We did so, and landed in about an hour and a half at Half Dye.

Our servants had brought us the horses, and, as we were riding leisurely back, we saw the soldiery and the militia parading the town to capture what they termed the ringleaders. One gentleman requested Mr. Fox to show him the residence of one of them, which he did; and we then rode round with them to the houses of some of the others, in order to allay any excitement that might be produced by their foolish and unnecessary conduct, in bringing out the entire military and civil force of the colony, to arrest about a dozen men, although, so far as we could perceive, there was no attempt made to resist the execution of the warrant by the civil power.

20th.—I attended the court-house all day, along with my brethren; and so monstrous a perversion of justice I never saw. The ownership of the vessel was first tried. It was clearly proved she belonged to J. G.; Mr. H., in the first place, having obtained possession of her by fraud. It appears he hired her from J., and then sought to detain her on the ground that J. owed him a debt, and gave him a bill of sale of the vessel to liquidate it; although I heard Mr. P. myself on the part of Mr. H. offer J. G. the difference between the value of the vessel and the debt, after J. had taken her. This instrument, which was drawn up by a Mulatto named T. L., on the part of Mr. H., was meant to give him possession of a vessel for 150 dollars which was well worth 600. After much equivocation, this man confessed that, although it was considered now by Mr. H. a *bonâ fide* bill of sale, it could hardly be termed one when it was drawn up. And one of the signing witnesses (a European) confessed that he did not see J. G. sign it, and knew not what he signed himself.

In consequence of this the vessel was adjudged to J. G., and Mr. I. told him, that he had a right to take her by force.

The magistrates afterwards proceeded to try and punish these poor men for doing that which Mr. I. said J. G. had a right to do. Originally they were committed for felony; but afterwards that charge was abandoned, and they were punished for a misdemeanour. I was the first witness called upon to prove what the magistrates conceived to be the charge. I most respectfully declined to give my testimony, as I had assisted the magistrates with my influence and entreaty as much as I could,

* The magistrates were of opinion, that probably some of the party were in the hold of the vessel, and that, on the near approach of any one to take possession of it, they would instantly rise and cut them down; or, if not in the vessel, that they were lying in ambush close by, and, from their hiding-place, would fire upon them.

and told them I thought they had not acted towards us with that delicacy which they might have done, especially as I saw several persons present whose attendance had been required to prove the charge. They were, however, peremptory, and I proceeded to give my evidence. I briefly narrated the circumstances detailed on a preceding page; explicitly declaring, that I saw none of the men under examination engaged in riotous proceedings. I only heard some of them remonstrating with the magistrates about J. G. giving her up unreservedly to the constable, and saying that she would be given up either to the magistrates or to myself, because we would take care of her; and also that, so far from these men attempting to injure the magistrates, they kept off the mob when it rushed down upon them, and in all human probability saved their lives. Other evidence to the same effect was given. But, in despite of all this, some of the people were fined 5 dollars each, others, 2 dollars; and a parcel of women, who were merely looking on, 10s. each; and J. G. and four or five more remanded until the Monday.

22d.—I again went to the court, when J. G., and the others who had been remanded, were brought up. After adducing evidence of a similar kind to that on Saturday, J. G. was fined £10 sterling for doing that which Mr. I. told him on the Saturday he had a right to do, namely, taking his vessel and keeping her,* and three or four others were imprisoned. One of these poor fellows, J. C., was imprisoned for a fortnight, simply because Mr. I. demanded a knife from him, which he refused to give up. The poor fellow had been cutting wood in the bush with this knife, which he had by his side. Hearing the disturbance, he came to see what was the matter, knew nothing about the Riot Act being read, and had no connexion with the people; and under these circumstances, naturally thinking that he had a better right to his own knife than Mr. I., he refused to give it up.† Had it not been for the presence of three missionaries, I am convinced the poor people would have been much more severely handled. As it was, I could scarcely restrain my indignation at the abominable proceeding of these men passing a definitive sentence on the poor people, when all they ought to have done, even if the crime had been proved, was to commit them to the sessions. And it is the opinion of many, that, had they done so, the people must have been acquitted. "Surely there is a God that judgeth in the earth!"

In the publication of the preceding statement, the author has no other object in view than truth and justice: he totally disclaims any feelings of acrimony against any person, or number of persons, who took part in those proceedings. He has given the facts of the case by an eye-witness; the principal part of which came under his own observation; and he thinks them too important to be withheld from the public. His chief reason for placing the whole matter upon record, is to show, what must have already appeared to the reader's mind, that wherever the

* Here the author thinks Mr. Parkinson is a little in error: the magistrate stated that J. G. had a right to take possession of his own property, as it proved to be his; but that he acted wrong in *not* giving up the vessel to the jailer, on the authority of a warrant; and for *that* he was fined £10. But was there no mistake or blunder committed, we may ask, in issuing a warrant to take by force, from a man, his own property of which he had regained rightful possession?

† This he stated in court, and could not be contradicted.

gospel is preached and Christian missions are established, there is, in connexion with them, a powerful moral influence, which is felt even by the masses of the unconverted part of the native tribes, and which is superior to the constable's staff, the magistrate's warrant, the reading of the Riot Act by the queen's advocate, or the clangour of military arms; and that Wesleyan missionaries are quite willing to exercise that influence for the peace and welfare of the community, even when they have reason to fear that the poor Blacks are the injured party.

The Europeans at the Gambia on this occasion witnessed these two facts, and the magistrates could not but acknowledge them, though not in a formal manner. One of them, it will be seen from Mr. Parkinson's journal, on leaving the vessel, "expressed his thanks to us for our conduct, and requested us to stay until she was out of the creek; until, in fact, there was no danger." And another magistrate, who thought "the missionaries were deceived" when one of them informed him that the natives had dispersed, was heard to say while on the bench, or at the close of the proceedings, "*That* Fox possesses amazing influence with these darkies." The result is not attributable to the missionaries, but to the Spirit and presence of their Divine Master. But we all felt thankful that He had used us as his instruments in preventing bloodshed, and in saving the colony from a civil war, which, in all probability, would have ensued.

A few days after this affair was settled, the writer, accompanied by Messrs. Parkinson and Moss, who had gone with him down to St. Mary's, paid a visit to the king of Barra, at Berrendering, about two hours' ride inland from the opposite bank of the river; and, after an agreeable interview with him and several of the old men of the capital, we proceeded on horseback to Jillifree, through a most delightful and fertile champaign country, studded with beautiful trees, shrubs, plants, and flowers of various descriptions. Shortly after, a similar journey was undertaken to the king of Combo, on the south bank of the Gambia, not far distant from St. Mary's. The object of these visits was to ascertain the intentions of the chiefs, and whether they would be disposed to place their children at the institution, which we intended to erect at Macarthy's Island, for the education of the sons of native kings and chiefs. We found both of them well-disposed towards the project; and on a subsequent visit which the writer paid to the king of Barra, he promised that as soon as the building was erected, he would place some of his children under our care to be educated; and on

leaving, the missionary was presented with a fine young bullock, as a token of friendship.

In about three weeks after the author's return from Macarthy's Island, Mr. Spencer, the superintendent of the agricultural and civilization department, came down to St. Mary's in a very weak state; and as his return to England seemed the only way of saving his life, the writer was greatly distressed; and at one time had almost determined, in the event of Mr. Spencer's removal from the island, that he would himself remain another year, as he knew the return of the agriculturist, so soon after his arrival, would be an additional disappointment to the praiseworthy exertions and princely liberality of some of the members of the committee of that department of the mission. But as he was now only waiting for a favourable opportunity to embark, and as it was desirable that he should have an interview with the committee in London on several matters connected with the Gambia mission, his own health also requiring a change, to say nothing of the claims of his dear wife, and as yet unknown child, and as his brethren strongly urged him, for these reasons, not to remain, he at length decided, feeling satisfied that it was the path of duty; and at the end of May he engaged a passage for himself and for Mr. and Mrs. Spencer on board the "Fame;" but we did not embark till about a fortnight afterwards.*

The mission at Sierra-Leone about this time sustained another loss in the death of Mr. Fleet.

HENRY FLEET died at Sierra-Leone on the 30th of May, 1839, just one week less than five months after his arrival there, under the peculiar and painful circumstances which we have already narrated. But though he bowed with humility to the afflictive dispensation in the loss of his wife, it appears that he never rallied after that melancholy event: the loss of his beloved partner under such circumstances was more than his sensitive mind could bear. He was a deeply pious and devoted man, and had anticipated much pleasure in preaching to the sable sons of Ham "the unsearchable riches of Christ:" but after a few short months he was seized with the country fever. His last illness was brief, but accompanied with much consol-

* It is due to Mr. Spencer to say, that he would gladly have remained had his health permitted; that he had two medical certificates, recommending his return to Europe as the only probability of his recovery; and that both he and his excellent wife wept with grief, at being obliged so soon to leave the honourable post assigned to them.

tion. His confidence never failed in the prospect of dissolution ; and with a full and blessed hope of eternal happiness, he entered into rest, in the twenty-second year of his age.

The mission at the Gold-Coast had been gradually rising under the energetic exertions of Mr. Freeman ; and it was in the spring of 1839 that he paid his first enterprising visit to Coomassie, the capital of Ashantee, the interesting particulars of which the reader may find in the "Missionary Notices" for January, 1840, with some brief historical notes by Dr. Beecham.

On the 12th of June the author embarked on board the brigantine "Fame," with Mr. and Mrs. Spencer, bound for London, accompanied some distance by Messrs. Parkinson and Moss, several other friends, and many of our people, some of whom were on board the cutter "Crown," which had been kindly lent for the occasion. He had received every mark of Christian respect and affection from the society, both at Macarthy's Island and at St. Mary's, with many expressions of desire for his return, both from his brethren in the ministry, the assistants, and members, some of which were addressed to him in writing. On this subject he finds it recorded in his journal as follows: "My time and talents are the Lord's; and if He again says, 'Go,' by his help I will do so. Our dear little boy will be an obstacle; but if we have to leave him, I trust that the same kind providence which has preserved his father in a sickly clime, will also preserve the son in a more favourable one."

We anchored that evening in the channel, and our friends returned in the "Crown;" when the author wrote, "May the God of missions bless and preserve them! If I am not permitted to see them again in the flesh, I trust I shall live to hear of the Gambia mission abundantly prospering, and meet them all at last in our Father's house above."

The particulars of the voyage we pass over. It is sufficient to say that we arrived at Weymouth on the evening of the 24th of July, and on the morning of the 26th the writer reached London, and was cordially received at the Mission-House by the Rev. Elijah Hoole, the other secretaries being then absent at the Conference. Early on the following morning, Saturday, 27th, he arrived at Smethwick,* where his reception may be more easily conceived than expressed. Tears of joy and gratitude ran down many cheeks; and that meeting will not soon be forgotten. Here

* Near Birmingham, though in the West-Bromwich circuit.

was a husband and a father, who had long been separated from his beloved wife, and who had been mercifully preserved in a sickly clime, and throughout a perilous sea-voyage, brought, by the good providence of God, to behold once more, in peace and safety, in his own native land, all that he held most dear on earth; and the emotions of his heart on that occasion will never be erased from his memory. What he felt, when, after the first warm greetings from his wife, he gazed upon the fine bright eye and lovely features and form of his dear child, now beheld by him for the first time, although nearly four years old, can only be understood by those who have been placed in similar circumstances, and can never be adequately described.

On the author's return and safe arrival at home, he found that the Stationing Committee had kindly appointed him to a respectable circuit in the immediate neighbourhood of Smethwick; and as the annual Conference commenced its sittings on the following Wednesday, he proceeded to Liverpool to enjoy the society of his fathers and brethren in the ministry, and to derive instruction and profit from their deliberations and prayers, their addresses and pulpit discourses.

As he was aware that, immediately on his arrival in England, he would be prevented from having any lengthened interview with the general secretaries or Missionary Committee, on account of the Conference being close at hand, or actually assembled, he had, during the voyage, prepared a lengthy statement or report of the Gambia mission, which he left at the Mission-House in London.

On reaching Liverpool, the writer was sorry to find that there was no additional missionary appointed to the Gambia; in fact, there was less help now than at the previous Conference, independent of his own presence there during the year; and, taking into consideration the peculiar circumstances of the station at Macarthy's Island, with the unexpected return of the agriculturist, and there being no immediate prospect of any missionary of a few years' standing being sent out, he once more volunteered his services for Western Africa, and was appointed accordingly.

This was not a hasty offer: it had occupied his serious consideration, with much prayer to God, for some time. His friends generally did not think with him upon the subject; but his dear wife nobly responding to it, he was satisfied. There was, however, one difficulty—in their dear child. They had buried one infant on the banks of the Gambia; and to take the present one there, who had been born in England, would be

running a great risk. The father proposed leaving him behind; but the mother thought she could not consent to that. This matter was, therefore, left for a time; but in either case it was a trial of our faith and love to God.

At this Conference the author, with a number of other returned missionaries, was publicly recognised and received as a Wesleyan minister; and on this occasion he gave expression to his views and feelings upon the subject of missions: that, though it required much self-denial, it was a glorious cause; that he had felt it to be so, and still did; that when the great Head of the church said, "Go!" he felt it his duty again to obey that call, and to take up his cross, however unfriendly the clime, or degraded the people; and that the salvation of the Heathen is an object for which the missionary sacrifices, and is willing to sacrifice, every thing to which the heart clings on earth: and, catching the sentiment of an American author, during this address, I observed, "For this object I will live, for this I will die; nay, if I know any thing of a missionary spirit, 'I would live any where, and die any how,' that the precious souls of the Heathen might be converted to God."

This solemn service was held in Pitt-street chapel, on Sunday afternoon, August 11th. Several other brethren gave interesting and affecting narratives of their missionary toils and triumphs; and the whole service was not the least interesting of the many religious and devotional meetings that were held during the sittings of the celebrated Centenary Conference of 1839.

Shortly after the close of the Conference, the writer proceeded to London, being anxious to have the state of the Gambia mission brought before the executive committee as soon as possible, in order that he might re-embark, and thus have the advantage of the whole of the dry season, for the erection of some contemplated buildings. But some time elapsed before this could be done; and in the mean time he was well occupied in preaching and attending public meetings. In this respect a returned missionary differs from an officer in the navy or army: on his return from foreign service, the latter, if he does not retire, has at least a few months' relaxation from active duties, and is thus enabled to recruit his health and exhausted strength.

The voyage to England, with a rest of a week or two during the Conference, had been of essential benefit to the writer; but he was subject to ague, and had several attacks, though happily they were of short duration. One of the general secretaries, in one of his letters to him, said, "You must not let the people

overwork you. Use your own judgment, and learn to say, 'No!'" Of course, this referred to applications that were made to him, in addition to the demands upon him by the Mission-House; and it was said in kindness to him, and from a due consideration for his health. But as his personal appearance was rather healthy and flourishing, he had some difficulty in persuading the people that he was not well, or that he had ever been ill. And, even to this day, the writer is repeatedly complimented with, "The climate of Western Africa seems to have agreed very well with you, Mr. Fox;" and by others, "Did *you* EVER have an attack of the African fever?" On arriving at some places, to attend a missionary meeting, while in the vestry for a few minutes, he has been gazed at with a mixture of astonishment, almost implying a doubt as to whether he had actually been to "the white man's grave" or not, simply because his "earthly tabernacle" had not been "dissolved," or reduced to a mere skeleton. However, those friends who honour the author with a careful perusal of this book, will have sufficient proof (and more he could easily give) that though his constitution may be considered as thoroughly good, yet his bones and sinews were not made of iron, nor his muscles and flesh of brass. He attributes the preservation of his life, in that land of death, as much to moral courage, as to physical strength; but more especially to God's goodness, and the prayers of His people both at home and abroad.

But to return: From the following kind letter, addressed to him by the senior secretary, Dr. Bunting, the reader will have a tolerable idea of what is expected from a returned missionary during a short sojourn in England; that is, where health and strength will permit:—

LONDON, *October 22d*, 1839.

MY DEAR BROTHER,—We readily agree to your assisting our friends at West-Bromwich, at their anniversary on Sunday and Monday, November 3d and 4th, according to your and their request; of which you will be pleased to inform them forthwith.

But, in consequence of various circumstances, we are so extremely pressed for help in many quarters, that we are obliged to give you rather hard work, after your service at West-Bromwich. The cause, however, is glorious; and you have given proof that you love it. As a returned African missionary, you can materially aid it; and we trust that grace and strength will be given you for the work. Our plan for you is as follows:—

Tuesday, November 5th, Wednesday, 6th.—Travel from West-Bromwich to Portsmouth, and, if possible, get there in time to go over, the Wednesday evening, to the meeting at Newport, in the Isle of Wight.

Thursday, 7th.—Meeting at Cowes, Isle of Wight.

Sunday, 10th.—Preparatory sermons, in conjunction with the Rev. George Osborn, at Portsmouth and Portsea.

Monday, 11th.—District anniversary meeting at Ditto.

Tuesday, 12th.—Meeting at Gosport.

Wednesday, 13th.—There is to be a meeting at Fareham. If time and strength will allow, you can attend it; if not, they must excuse you.*

Thursday, 14th, Friday, 15th, Saturday, 16th.—Travel to Leeds.

Sunday, 17th, Monday, 18th, Tuesday, 19th, Wednesday, 20th. — Attend, and assist at, the Leeds anniversary for the Leeds district.

Soon after your work at Leeds shall be finished, a visit to town may possibly be desirable. But about that we can correspond hereafter. Only do not engage yourself anywhere without consulting the secretaries. You see we want to make the most and best use of you, while you remain in England.

With kind regards to Mrs. Fox,

I am, my dear Brother,

Yours very affectionately,

The Rev. William Fox.

J. BUNTING.

At the close of the Leeds district anniversary, the author received at that place another communication from Dr. Bunting, requesting him to proceed “to London immediately after the meeting at Leighton, on the 28th instant.” This was to “make immediate arrangements respecting the Gambia mission.” “Not a week more should be lost,” the Doctor observes, “especially after the intelligence just received of the lamented death of Mr. and Mrs. Parkinson.” Having attended several meetings between the 20th and 28th, the author proceeded on the 29th to town, and met the general committee, and subsequently the committee for the civilization department of the mission at Macarthy’s Island. The latter now fully decided, among other things, on the erection of an Institution for the education of the sons of the native kings and chiefs in the neighbourhood of the Gambia, the venerable Dr. Lindoe having presented the munificent sum of £1,000 for that and other objects connected with that mission. The Wesleyan Missionary Committee also authorized the building of a school-house at St. Mary’s, and an European schoolmaster and two missionaries were appointed to the Gambia. We were in hopes of sailing at the end of December, our passage having been taken on board the “Sea-Witch,” but were detained two or three weeks longer.

“The lamented death of Mr. and Mrs. Parkinson” now demands our attention. The author had left them in excellent health, and happy in their work, about the middle of June; and in three short months after that, they were both removed to a better world, and the St. Mary’s station was once more left without a missionary. This painful intelligence had been communicated to the committee by Mr. C. Grant, who visited them

* The author attended that, and an additional one the next day.

in their illness, from whom, and from other friends, the writer subsequently gathered some of the following affecting particulars connected with their last days on earth. He is also indebted to the Rev. William Parkinson, brother of the deceased missionary, for some account of both Mr. and Mrs. Parkinson previous to their union, and embarking in the glorious cause in which they both so soon fell.

JAMES PARKINSON was born at Liverpool, on the 17th of August, 1809; and, being blessed with parents who feared God, he had the advantage of an early religious training. His mother died when he was comparatively young; but his father lived to see him go out as a herald of the Cross, and to mourn his early removal; but he shortly after joined him in the rest remaining for the people of God. Mr. Parkinson's early religious associations were connected with the established church; and, by his previous course of reading, his mind was strongly biassed by the peculiarities of the Calvinian scheme: but during the years 1830 and 1831, he frequently attended the ministry of Dr. Bunting, who was then stationed in Liverpool; and under his rich evangelical and powerful "handling of the word of life," and by reading some works on Wesleyan theology, he became a decided Arminian; and shortly afterwards joined the Methodist society. Having "given himself to God, and to His church by His will," he sought for opportunities of usefulness; and during the agitations that disturbed the societies in Liverpool soon after he became a Wesleyan, though every member of the class to which he belonged seceded, he remained faithful, "steadfast, and unmovable." In the year 1836 he began to preach; and by his diligence in reading, meditation, and prayer, he soon became a very acceptable and useful local preacher.

In March, 1838, the late Rev. Theophilus Lessey proposed him to the quarterly meeting as a suitable candidate for the ministry, by which he was unanimously recommended to the district meeting, and to the Conference; and the same year he was appointed to St. Mary's on the Gambia. Though he was aware of the unhealthy climate of Western Africa, he cheerfully received the appointment as from God; adding, "Liverpool has inflicted deep wrongs upon Africa: it is right that her sons should make reparation by carrying to that injured land the glorious gospel of the blessed God." Animated by these sentiments, he left his native home and country; and on the 22d of October, 1838, set sail for his destination; but, having an

unusually long voyage, he did not arrive until the 13th of December.

The annual Reports for 1839 and 1840 contain interesting letters from Mr. Parkinson; and in a communication to his brother, soon after his arrival, he writes: "With my work as a missionary I am truly delighted. Never have I felt so happy as when proclaiming the message of salvation to the perishing Heathen. Difficulties there are connected with it; responsibilities too, which an experienced missionary (much more one so raw as I am) trembles to encounter. But still it is a glorious work; and the highest archangel before the eternal throne might well envy the lot of the most humble missionary." In all his other letters to his friends, he wrote in the same delightful strain; and in the last communication to his brother, written only a few weeks before his death, he says, "It is a delightful work; and I hope that, in eternity, I shall bless God for sending me here."

The rains had well-nigh passed over, without materially affecting the health of either Mr. or Mrs. Parkinson; but at the close of August, they were both unwell. Mr. Parkinson, however, preached on Sunday, September 1st, but was the next day confined to his bed; and, though every attention was paid to him, he gradually sank under the influence of the fever, until the following sabbath, September 8th, 1839, when he expired, his faith reposing upon the atonement of Christ.

In person, Mr. Parkinson was a little under the middle size, rather stout, with apparently a good constitution. Though his connexion with Methodism was comparatively of recent date, his mind was well stored with Christian theology; he loved our doctrines and discipline, and, in the discharge of his duties, faithfully and affectionately administered them. He was a good man, a zealous and useful minister; and his death was a great loss to the Gambia mission.

MRS. PARKINSON, wife of our deceased brother, died four days after her dear husband. She was a native of Scotland, and was born in Glasgow about the year 1810. When little more than twenty years of age, she removed with her parents to Liverpool; soon after which she united herself to the Wesleyan society, and became a diligent and useful Sunday-school teacher in connexion with Brunswick chapel. In this interesting department of the Lord's work she continued until her marriage with Mr. Parkinson, on the eve of their embarkation for Africa, when her associates presented her with a handsome

writing-desk, with a suitable inscription, as a token of their regard. On their arrival in Africa, she was truly a help-meet to her husband, heartily co-operating with him in advancing the Redeemer's kingdom; and in the schools she took a very lively interest, devoting to them all her time and strength. She was eminently a woman of a meek and quiet spirit, equability of temper, unobtrusive and retiring in her manners, yet possessed with a lively zeal, the offspring of a well-principled piety, with a perseverance in doing good that seemed to know no fatigue. The writer has seldom known a more amiable and excellent female than the late Mrs. Parkinson. To her husband, as well as to the cause in which he was engaged, she was devotedly attached; and their union, though brief, was a happy one. She was spared the pangs of separation; for at the time of her husband's death, she was herself very ill in another room; and the painful fact was therefore withheld from her. It being the sabbath-day, however, when he died, she was surprised at hearing a noise, like some people at work, and asked what it was. The fact was, some carpenters were preparing her husband's coffin in the immediate vicinity of the mission-house; but the question was evaded, and the friend of whom she asked what the noise was took care instantly to remove it; so that he was buried before she was aware of his death. On Tuesday, September 10th, two days after her husband's death, Mrs. Parkinson gave birth to a daughter, and on several occasions inquired how Mr. Parkinson was going on. Fearing, even now, to communicate the real fact to her, the answer was, "O, he is doing very well indeed," or words to that effect. But the most affecting part of the story remains. On Wednesday, September 11th, she was able to sit up in bed, and there was the appearance of her ultimate recovery. Having again asked most eagerly how her husband was, and receiving an answer similar to the preceding, she said, "Then, if he is doing very well, and is so much better, why does he not come to see me and the dear babe?" On being told that, "though doing well, he could not be removed," she became almost frantic, and exclaimed, "Then, if he cannot come to see me, I must go to him, *and I will*;" and, suiting the action to the word, she was with difficulty kept in bed; nor could she be pacified until the gentleman, at her request, took in his hand a cup of coffee, with her kind love, and went out of the room, to that at the opposite end of the house, where she supposed her husband was! The sequel is now soon told. The next day, September 12th, she gently breathed her spirit into the hands of the God that gave

it, and joined her dear partner in the skies; and *then* the mystery was unravelled, and the declaration of David emphatically verified, "I shall go to him, but he shall not return to me." Their dear infant died on its passage to England; and *then* our departed sister was in a far better position than "*yonder* great and good Shunammite woman," to whom the three-fold question was asked, "Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well." (2 Kings iv. 26.)*

Towards the close of October Mr. David Jehu sailed for Sierra-Leone, in the "Captain Cook," and arrived safe at his destination on the 23d of December. Mr. and Mrs. Mycock and Mr. Robert Brooking embarked by the "Osborne" on the 20th of November, for Cape-Coast Castle, where they arrived on the 13th of January, 1840, heartily welcomed by the people and Mr. Freeman, who up to this time had been toiling alone.

On Tuesday, January 14th, the author, with his little family, once more left Smethwick, and repaired to London; and the following sabbath afternoon, an interesting valedictory service was held in the Wilderness-row chapel, when Mr. William James and Mr. William English, appointed to accompany the writer to the Gambia, together with himself, were affectionately and appropriately addressed by Dr. Beecham; the other three secretaries also taking part in the service.

During our short stay in town, we were very comfortably entertained at the house of Dr. Beecham, whose family felt a deep interest in our welfare, and whose kindness on that, and on all other occasions, the writer feels it but an act of justice to acknowledge; and he does so with sincere feelings of respect and gratitude.

Late on Wednesday evening, January 22d, we received instructions to join our vessel at Gravesend the next day at one o'clock. This was a somewhat unexpected call, being a day or two earlier than we had anticipated; but missionaries must be like soldiers, ready, at the sound of the trumpet, to

* Some of my readers may possibly call in question the propriety or judiciousness of keeping Mrs. Parkinson ignorant of the death of her husband in the first instance, and subsequently doing so by a species of deception. All that the writer has to say is, that he has given the facts of the case as they actually occurred; having received them from the European gentleman himself, who for many years was a firm friend to our missions, and, in cases of sickness, particularly kind and attentive; and he fully believes, that the course he adopted on the above distressing occasion was dictated by sincere respect for the departed husband, as well as by real kindness to his afflicted wife.

“stand to their arms,” to take up their cross, and follow their Lord.

“Who bow to Christ’s command,
Your arms and hearts prepare :
The day of battle is at hand :
Go forth to glorious war !”

The writer, therefore, though he had some doubt as to the real necessity for the hurry and bustle which this sudden call occasioned, having an appointment the next forenoon of some importance, rose early; and, having finished his business before day-break, soon after breakfast proceeded with his companions to Gravesend in the steamer, being accompanied thither by Dr. Beecham.

We had breakfasted with Dr. Bunting the day before, when we had been benefited, cheered, and encouraged by his wise counsels and prayers; and on that occasion had bade him farewell. But yet, soon after leaving the house of the kind family where we had been entertained, our cabriolet-driver suddenly pulled up, when, on looking out, we saw the venerable Doctor, who had hailed him to stop, in the act of running to catch us; and, coming up to the conveyance, almost out of breath, he said he “was anxious to have another look at us, and again to wish us every blessing.”*

On arriving at Gravesend about the middle of the day, on Thursday, 23d, we found, as the writer had half expected, that the brig had not come down the river: we therefore had to wait till the Saturday afternoon, at which time she came; and on the evening of that day we went on board, as the captain and pilot said we should get under weigh at five o’clock in the morning. Having erected the family altar, we turned into our berths, and during the voyage performed divine service as often as we could; but for some days all our little band, with the other passengers, (except the writer,) suffered more or less from sea-sickness; and having very severe weather in the Channel, some of our party experienced this distressing sensation to a great extent. In putting in off Ryde in the Isle of Wight, we narrowly escaped shipwreck, having got upon a sand-bank.

* Dr. Bunting “is yet alive;” and long may he live! For that reason, the writer is prevented from saying more than, that, in all his intercourse with this venerable and venerated man, both in public and in private, for nearly twenty years, he has ever found him to be the wise, the good, and the great, but, at the same time, the kind, the condescending, the affable, and the fatherly man; indeed, the little incident recorded in the text is sufficient to contradict a thousand assertions to the contrary.

This was between nine and ten o'clock in the evening of February 2d; it was then very dark, and blowing hard from the south-west. Several guns were fired for assistance; but before human help could come to us, a gracious Providence interposed, and our ship got into deep water, and we immediately anchored.

Our departure, in connexion with that of several brethren to other parts of the Heathen world, was announced in a subsequent Number of the "Missionary Notices," as follows:—

WESTERN AFRICA.—On the 25th of January, the Rev. William Fox embarked, by the "Sea Witch," on his return to St. Mary's, on the River Gambia, after a residence of a few months in this country for the establishment of his health, which had suffered by his labours in Western Africa since the year 1833. He is accompanied by Mrs. Fox and child, the Rev. William and Mrs. James, the Rev. William English, Mr. Walter Crowley, a schoolmaster, Kakouta Sonko, a native youth, the son of the late king of Barra, who is placed under the care of Mr. Fox, and by two other natives. They were also detained at Portsmouth until the 18th of February; and as the winds have since been favourable, it is hoped that, before this time, they have reached their destination.

During our detention at Portsmouth, the author and his colleagues preached several times in that town and its immediate neighbourhood, and also attended several other meetings; and the friends of missions there "showed us no little kindness;" among whom must be mentioned, with feelings of gratitude, the family of Mr. J. Keet, and the late venerable Rev. Jonathan Edmondson. The severe gales from the south-west having subsided, and a fine easterly wind having set in, we prepared for our re-embarkation; on the eve of which we wrote to our friends, the author closed his letter to the committee as follows: "And now, Rev. and very dear Sirs, fathers, brethren, and Christian friends, I hasten to a close; for

'The soft swelling breezes are nigh,
They beckon us down to the shore,
And swift will they bear us away,
From the land we may never see more.'

But the cause, though arduous, is honourable and glorious; and the reward will be crowns of glory. God grant we may all be faithful till death!" The postscript announcing our departure was dated March 18th, and, three days previous to that, we had all arrived safe at the Gambia, thankful to "the God that rules on high" for having "calmed the roaring seas," and given to us, after our re-embarkation, a speedy passage to our destined port.

On arriving at St. Mary's on the 15th of March, we were

cordially welcomed by the people, and by Mr. Moss, whom we found at that station in tolerable health. William Juff, one of the native assistants, had expired in the faith and hope of the gospel on the 1st of that month, after a severe affliction of three months' duration. Mr. Moss improved this event by a sermon addressed to a very crowded congregation; and the reader will find a brief record of this excellent and useful native teacher in the Minutes of the Conference for that year.

Mr. James being appointed to Macarthy's Island, he, with Mrs. James, proceeded to his station in about ten days, accompanied by Mr. Moss; and the writer was in the mean time engaged in purchasing materials for the erection of the new school-house, having already some carpenters at work. Obtaining a suitable lot of land adjoining the chapel, we commenced with the building at the close of April.

On the 24th of this month one of our members named John Dunn died under the following circumstances: he had been ill only a few days, and on the day of his death there was nothing that indicated immediate danger. He was, however, very happy; and on one of the native teachers asking him if he had not better take a little more medicine, he said, "No, he did not wish for any more, for at five o'clock he was going home." This was about the middle of the day; two hours after which he got up, and walked in his yard and garden, contemplating the bright heavens above, and adoring the wisdom and goodness of God. He said, "he loved God and all his brothers and sisters, and that about five o'clock he was going to glory." Strange to say, he went into his little thatched cottage, lay down, and a little before the barracks clock struck five that afternoon, he fell asleep in Jesus! The writer felt a melancholy pleasure, early the next morning, in committing his body to the grave in the presence of a large concourse of people, when we sung with peculiar emotion that beautiful hymn commencing with,

"Hark! a voice divides the sky,—
Happy are the faithful dead," &c.

Having set the masons and carpenters fairly at work with the new school, and arranged some other matters connected with the mission, on the 21st of May, the author proceeded to the upper station. He remained there about a fortnight, during which period the foundation for the Institution was laid, and the new village commenced; and as the rains were rapidly approaching, in fact, had begun, more in the way of building could not be prudently proceeded with till they ceased. He

returned to St. Mary's on the 11th of June, and found his dear family and the brethren tolerably well. The Europeans as well as natives subscribed liberally towards the erection of the Institution, as well as for the school at St. Mary's; and so much progress was made with the latter, that we succeeded in getting the roof on before the heavy rains fell, though it was not finished for some months afterwards. Centenary Meetings were held at both stations during the months of May and June, in which the members took a very lively interest. It was truly pleasing to witness the liberality of our poor people, who came forward and said, "Massa, you put me down two dollars, two dollars for my wife, one dollar for my child, and one dollar for one child him gone to heaven." This was said before the writer had fully explained how these meetings had been conducted in England, thus proving that "Methodism as it is" is the same all the world over. Nearly £100 were raised at the two stations; and we could and did adopt the dying language of the immortal Wesley, "The best of all is, God is with us!"

Soon after the author's return to Africa, he was again appointed acting colonial chaplain; so that his time was fully occupied. But the rains had now set in, and the effects of these periodical torrents soon became visible on the health of the Europeans generally, several of whom, especially the white sailors, had died. This was also the case at Sierra-Leone; and one of the first victims this season was the wife of Mr. Dove; and it is now the writer's melancholy task again to place upon record several deaths in the mission families, which occurred during this unhealthy, and by him never-to-be-forgotten, season.

MRS. DOVE accompanied her husband to the Gambia early in 1833, and for three years cheerfully shared with him in all the afflictions and toils connected with the Macarthy's Island mission, and was most indefatigable in her attentions to the instruction of the young females. After a residence in England of little more than twelve months, she a second time nobly responded to the call of God and his church, and in company with Mr. Dove sailed for Sierra-Leone, where they, with Mr. Badger, arrived in safety on the 19th of November, 1837. Here she was no less diligent, faithful, and successful in the same department of the work of God, with occasional interruptions from sickness, up to the period which terminated her valuable life. Mrs. Dove was a pious woman, a good wife, and a sincere friend; and was highly respected by all who knew her. She died at Sierra-Leone of the country-fever on the 7th of June,

1840, after an illness of five days, leaving a blessed testimony behind her that "to die" was eternal "gain."

Soon after this event Mr. Edwards, who had been preparing to leave the colony, returned to England on account of ill health; and shortly after the Sierra-Leone mission met with another loss in the death of Mr. Jehu. On the 7th of July the author received a letter from Macarthy's Island, with the melancholy tidings that Mr. James had expired six days previously. This was very distressing news, Mr. Moss being at that time at Goree for the benefit of his health; so that that station was left without a missionary; and Mrs. James, a young widow, was there alone, or rather now on her way down to St. Mary's.

The writer has been kindly furnished, by two of his brethren in the ministry, who were intimately acquainted with Mr. James "from his youth up," with interesting memoirs of him, which are alike creditable to the heads and hearts of the writers; but they are too long for insertion. The substance of them, however, he will endeavour to embody in the following sketch, with some additional remarks from his own personal knowledge of him.

WILLIAM JAMES was born in Liverpool, in the year 1815, of pious parents. His father at an early age received the appointment of captain in the merchant-service, trading to the Coast of Africa, where, soon after William was born, he met with an accident, which, together "with Africa's cruel climate, shattered his whole system." For years he was confined to his house after his return to England, but murmured not: he said, "It is the Lord, let him do what seemeth him good." At length he was so far recovered, as to be able to take a situation in His Majesty's customs.

At the age of fourteen his son was articled as an apprentice to a respectable bookbinder and stationer in Liverpool; and, two years after, he became truly converted to God. This happy change took place in Mount-Pleasant chapel, one sabbath evening. The officiating minister was the late Rev. Joseph Hollingworth, who, at the close of the service, conducted a prayer-meeting. Pointed and powerful were his appeals to the unconverted: the word reached the heart of young James, and he found himself at the communion-rail, he knew not how, with his father by his side, pleading with God on his behalf. That night he was filled with joy and peace in believing; and there is

good reason to think that he never lost his sense of the Divine favour, but continued to walk in the comforts of the Holy Ghost, to the day of his death. In five months after William's conversion, his father passed in holy triumph from earth to heaven.

Mr. James now devoted himself fully to God, and was desirous of being useful to others. He soon became a sabbath-school teacher and prayer-leader, and subsequently a local preacher. The latter office was not undertaken in haste, but at the request of others, from a conviction of duty, and a love to souls. At the March quarterly-meeting of 1839, the late Rev. John Anderson proposed him as a candidate for the ministry, to which proposal the meeting cordially responded; and having passed the district-meeting with great credit, he was accepted by the Conference.

Mr. James was at first intended for the ministry at home; but this was in deference to the wishes of his widowed and beloved mother, who was greatly afflicted. But his heart was in the mission work, and had been from the beginning; and when, a few weeks after he had passed the quarterly-meeting, God was pleased to take his dear mother to himself, he, without a moment's hesitation, offered himself for that service in which his soul delighted, and for which he believed his way to be providentially, though painfully, opened; and he was, soon after the Conference of 1839, appointed by the Missionary Committee to Macarthy's Island.

It was at this place that I last saw him, on the 5th of June, 1840, only three weeks before his death. He was then in excellent health and spirits, and accompanied me to the river's bank on my leaving that station for St. Mary's, where we heartily shook hands, after which he stood waving his hand for some time. I had cautioned him against undue exposure, or too much labour; but being alone, and breathing as he did the self-sacrificing spirit of a devoted missionary, who "scorns his feeble flesh to spare," he was intent upon doing his utmost in spreading the common Saviour's fame.

On the sabbath-day previous to his illness, he preached three times, travelled six or seven miles in the hottest part of the day, and afterwards went and watched the dying bed of a native till near midnight. The following morning he went to the burying-ground, and committed that same individual to the dust, returned home and wrote me a few hasty lines, then went to bed, and in eight days "ceased at once to work and live!"

Mr. James was a young man of more than ordinary promise. His bright genius, noble soul, and moral fortitude, gave indica-

tion of his rising to considerable eminence as a minister of the Lord Jesus. He was a most amiable, open-hearted, kind, and affectionate colleague. Cheerful and happy in his disposition, he was "the friend of all, the enemy of none." But though lively in his manner and demeanour, and extremely buoyant in spirit, he was never light or trifling. His character was distinguished by an entire transparency, and in him there was "no guile." His appearance in the pulpit resembled that of "Timothy the Young;" but "the common people heard him gladly," and, his sermons being well arranged, and delivered with great propriety of tone and manner, and with considerable power, "his profiting appeared to all." The late venerable Jonathan Edmondson, who heard him at Portsea during our detention there, spoke of him to the writer as a young man of superior endowments. How mysterious that a man of such promising talents, sincere piety, and ardent zeal should have been so soon removed by death! Mr. James died at Macarthy's Island, happy in God, July 1st, 1840, aged twenty-four years, after a residence in Africa of only three months and a half.

DAVID JEHU, whose death was mentioned in a preceding page, expired the day after Mr. James. He was a man of deep, uniform, and consistent piety; and possessed in an eminent degree a meek and quiet spirit. He had enjoyed the advantages of the Theological Institution for a year, when he nobly offered himself to supply a vacancy that had occurred at Sierra-Leone, which place he reached on the 23d of December, 1839. But though he had willingly filled up a breach caused by "the last enemy," and thus joined the surviving brethren in the front ranks of this moral field of battle, he was not permitted long to continue. Having laboured for about six months with diligence, zeal, and success, he was attacked with the African fever, and died, not only in great peace, but "in the full triumph of faith," on the 2d of July, 1840, in the thirtieth year of his age, and the first of his missionary labour.

On the 2d of August, Mrs. James embarked on board the brigantine "Maas" for England. His Excellency the governor kindly presented her, through the writer, with a donation of £20, which three other friends made up to £50, as an expression of sympathy with her, and as a mark of respect and high regard for her late excellent husband.

On the 14th and 15th of the same month the author wrote to

the committee at some length, reporting the state of the mission, with the progress made in the new buildings, &c. Up to this period the remaining part of the mission family at St. Mary's had been preserved in tolerable health; but from that time a series of personal and domestic afflictions, with heart-rending bereavements, together with other trials, followed in rapid succession upon the writer, so that, though nearly ten years have passed away since that time, he almost shudders at the bare narration of those painful and mysterious dispensations of Divine Providence. But though that same Providence has graciously smiled upon him again, and blessed him with "wife and children dear," he cannot omit placing upon record some account of those dark and bitter days.

Some time elapsed after his bereavements before an opportunity offered of writing to England; and on his communication reaching the Mission-House, there was only time to insert a postscript in the "Notices;" but his letter was published in the "Watchman" of the same date, with a few prefatory remarks similar to the following announcement by the general secretaries:—

ST. MARY'S, GAMBIA.

THE REV. William Fox, our respected missionary in Western Africa, has been called to pass through very severe affliction. On the 30th of August, he was bereaved of his only son, in the fifth year of his age, after two days' illness: and in eight days afterwards he was made a widower by the death of his very amiable and excellent wife. The Society sympathize most deeply with Mr. Fox, under this heavy affliction, and commend him to the kind remembrances and earnest prayers of the friends of missions; and with him all who labour "in the kingdom and patience of Jesus Christ."

MISSION-HOUSE, ST. MARY'S, *November 23d*, 1840.

REV. AND VERY DEAR SIRS,—Having finished some other letters and documents, I now sit down to a more melancholy task. I made several attempts some time ago; but my heart was too full, and tears flowed too fast; so that I was obliged to postpone the effort to another, and then to some other, period, till I have arrived at a day, or a day and a half, before the vessel sails. I must therefore proceed to inform you, that, on the 30th of August, my dear little boy breathed his last, after two days' illness; and, in eight short days afterwards, my dear and much-loved wife followed him to the paradise of God, leaving me a poor widower, with an infant motherless babe, only four days old. This will be enough, I know, to awaken your Christian sympathies, and probably will call forth an ejaculatory prayer, that the God of missions may be my "help in the time of need." I assure you, my dear Sirs, I have felt this stroke to be almost more than I can bear; and I have frequently been led to exclaim, with Job, "Have pity upon me, have pity upon me, O ye my friends: for the hand of God hath touched me!" Well, though my heart bleeds afresh while I write, I must beg leave, on this mournful subject, to particularize a little.

My late painful bereavements were preceded by a very serious and protracted bilious fever on myself. You may, perhaps, recollect that, in my letters of August

15th, I complained a little. I was that very evening violently attacked with vomiting and burning fever. I continued for three or four days, and my friends were very fearful as to the consequences. My dearest Ann, and another kind friend, thought proper to call in additional medical aid, partly unknown to me; for I was too ill to know what was going on, though I was remarkably happy and composed. Having been blistered and leeches, and well physicked, with God's blessing attending the means, I began to recover, though it was but slowly; yet I was soon able to go about the room and piazza with a stick. I was thus far recovered when, on the 28th of August, our dear little boy was taken poorly; and it so happened that his dear mother became ill on the same day. We apprehended nothing serious from our dear boy's sickness; indeed, we were thankful he had not been ill before, as he had enjoyed uninterrupted health since our arrival. He was a little worse the next day, though nothing serious. On the following morning he was much better; the doctor saw him, and pronounced him so; and the little dear, as I approached his bed, eagerly kissed my hand, and, in answer to my question how he was, spoke quite cheerful and quick, saying, "Better, thank you, pa." Scarcely an hour had elapsed, when he suddenly became convulsed. I had the doctor as soon as possible; and every means that could be adopted was tried, but to no purpose: he sometimes partially recovered, and then fell off again. He thus continued till about half-past three on Sunday afternoon, August 30th, when, with his little hand in mine, lying on the sofa by his dear mother, who was ill in bed, he escaped the storms of this life, and was safe lodged in a better world. My dear wife and myself felt this stroke very severely. She had thus far reared him, under somewhat peculiar circumstances,—I not having seen him till he was nearly four years of age, and having now only had his society on earth for a few months. But we endeavoured to console each other, knowing that, if we continued faithful, "we should go to him, though he should not return to us."

My dear Ann continued poorly; and, being so near her confinement, I felt exceedingly anxious that she should be able to get out of bed and gain a little strength before that event took place. But the Almighty's ways are not our ways: she continued feverish and poorly till Wednesday evening, when she gave birth to a lovely little girl, whom I immediately recognised as my "little Ann," thanking God for his kindness and present help to the dear mother in the time of need. This was about half-past three on Thursday morning, September 3d. My dearest wife was remarkably well, all things considered, that day: indeed, she said it was the best she had had, but probably she would not be so well the next day. It so happened that she was not; and early on the following morning, which was Saturday, she was taken ill. She took very strong medicine; but the disease continued unabated in its course all day on Saturday; and on Saturday night stronger medicine was given, but it appeared to have little or no effect. At this period I perceived a little stupor, (which I thought was the effect of the medicine, as she had taken a great quantity; but I afterwards learned it was weakness,) and she wandered a little on that day. She was wandering a little on the Sunday afternoon; yet it was quite evident that her heart was right with God, as she was continually repeating some portions of hymns, and on one occasion appeared as if she was conversing with the children, or meeting her class, as she was heard to say, "Come to Jesus, come to Jesus; Jesus is the sinner's friend."..... On the Monday morning I plainly saw that nature was exhausted, though I had given her port-wine, with other things, during the night. Two or three kind friends sat up with me, and every thing was done that medical skill, kindness, and affection could suggest; but it was evident she was sinking into the arms of death. I went to her bed-side

about an hour before she died, and, though she could not speak, I believe she knew me; for she gently turned or moved her lips towards me, and received the last salutation.

O, my dear Sirs, my heart is almost too full, and tears will flow; but, thank God, they are not the tears of hopeless grief. No! I sorrow not as those without hope. I have a delightful prospect of, ere long, meeting with my dear wife and lovely boy in a nobler clime. About an hour after the above circumstance, she "who had done me good and not evil all the days of her life," without the slightest struggle or movement, gently breathed her spirit into the hands of her heavenly Father, at half-past one o'clock on Monday afternoon. I felt unutterably that day and scores of times since, and have had great difficulty to write this letter. You will, I know, pardon me for giving you so minute a statement; it has cost me some painful feelings, but will probably be a relief to me afterwards. My dear Ann was interred the following morning, under the communion-table in the chapel. Our dear little boy is lying at her right side, and a dear infant that we lost in 1834 is at her left side; and "there their flesh shall rest in hope."

His Excellency the governor, the colonial secretary, civil and military officers, merchants, and many other respectable people, attended the funeral; and I believe I may say, I had the sympathy and condolence of nearly the whole colony. Even the very Pagans and Mohammedans, as I passed the street, would look serious, and salute me with, "Ah, massa!" or, "Poor Mr. Fox get plenty trouble." The governor wrote me a condoling letter, as did the secretary and several others, some of them members of society, both here and from Macarthy's Island. But my loss is great. I would not attempt to augment it, or to "charge God foolishly." No. There is, however, a peculiarity in it, which makes it heavy. I am called to part with a dear little boy, a blooming and much-loved wife, in the short space of eight days; and am left in charge of a dear helpless babe four days old!

The lady of Mr. Ingram (colonial secretary) kindly offered to take charge of the dear infant. I have a wet-nurse for it, but she is at Mrs. Ingram's with the baby; and I am happy to say, that, under the superintendence of this kind lady, it is doing well. I managed to baptize it some weeks ago in the chapel, before the congregation. Judge what I felt, while standing over the remains of its dear mother, brother, and infant sister. I gave a short exhortation, as well as I could for weeping, and baptized the only-surviving child of my dearest wife, naming it after its departed mother.

I have always been very fond of that passage: "And we know that all things work together for good to them that love God;" but, I assure you, these late heavy and complicated trials have almost staggered my faith, though I dare not disbelieve the passage: indeed, I received a gentle reproof, and at the same time derived encouragement, a few weeks ago, while perusing the Rev. J. Crowther's Sermon on Divine Providence, and especially from the following paragraph:—"On the same principle, we find nothing above the character of the plainest and most obvious truth in the scriptural assurance, that 'to them that love God, all things shall work together for good.' It has sometimes been thought, that a little ingenuity was requisite to show the perfect truth of this assertion; but any one disposed to call its truth in question, would find it a much heavier tax upon his ingenuity, were he required to show under what circumstances, to one whose heart is perfect towards God, the contrary can be possible, or how any thing can really harm him who is a follower of that which is good."

On Sunday last I endeavoured to benefit the people, as well as get my own faith strengthened in the promises and providence of God, by preaching from Mark

v. 36: "Only believe." The Lord helped me, and "it was good to be there." I shall have your sympathies and prayers, I know, as well as the sympathy and prayers of many of the friends of missions.

The following kind, Christian note from the governor really did me good:—

"MY DEAR MR. FOX,—Be assured none of your friends will more sincerely sympathize with you than myself in these sad afflictions and severe deprivations with which, for purposes concealed from our penetration, it has pleased Almighty God to visit you. You have, however, my dear Sir, the consolation of feeling that you have served Him with such truth, that in this your time of melancholy trial, you may confidently look for His support, while He receives the immortal souls of your late excellent wife and sinless child into His care and blessedness. Should it not be intrusion, I should be anxious to show the respect I have to you, and the regard I have as well to both, by attending the sorrowful duties of to-morrow morning.

"Sincerely praying for your relief in these afflictions, ever believe me,

"My dear Mr. Fox,

"Most faithfully yours,

"H. V. HUNTLEY.

"*Government-House, September 7th, 1840.*"

I must now, my dear Sirs, hasten to a close, casting myself afresh upon the "Rock of Ages." He who has been with me, has promised "to be with me alway."

"Credence to His word I give;

My Saviour in distresses past

Will not now His servant leave,

But bring me through at last."

With my kind love to yourselves, the committee, and all friends,

I am,

Rev. and dear Sirs,

Your afflicted, bereaved, and tried, but willing and obedient, servant,

WILLIAM FOX, *Wesleyan Missionary.*

To the General Secretaries, &c. &c. &c.

Mrs. FOX was the third child and eldest daughter of Mr. and Mrs. James Middleton, of Smethwick, and was born in that locality January 2d, 1808. At her father's house the Wesleyan ministers have for many years found a hearty welcome, and most of the members of the family are annual subscribers to our missions. She was brought to a saving knowledge of the truth when about sixteen years of age, through the instrumentality of the late Rev. George Smith, who was then stationed in Birmingham, and immediately joined the Methodist society at Nineveh, there being at that time no Wesleyan chapel at Smethwick. The genuineness of her conversion was evidenced by "the fruits of the Spirit," and by making herself useful in that sphere of life in which it pleased God to call her. This was demonstrated in various ways, for some

years previous to our union, both at Nineveh and Smethwick, in instructing the rising generation in the sabbath-schools, delivering tracts, and collecting for the missions, and subsequently in meeting a class of young females, both in England and in Africa. Being a person of retired habits, she undertook the important office of class-leader with diffidence and fear; but the numerous and affectionate letters which she received when abroad from those dear "lambs of the flock," were not only gratifying to her feelings, but at the same time afforded evidence of the esteem which they had for their leader, and of the benefit which they had derived from her pious instructions, and her exemplary and consistent conduct. Her religious experience generally evinced a calm, unshaken confidence in God, through the precious blood of Christ, and hence she enjoyed a sweet peace, and joy in the Holy Ghost, with a glorious hope of immortality. The Bible, our excellent Hymns and periodicals, and a few biographical works, were the principal books which she perused; and these she read frequently with pleasure and profit. The Life of Mrs. Fletcher of Madeley, and of Mrs. Judson of Burmah, she highly prized. She was a lover of the means of grace, and almost invariably came from them refreshed and blessed. Many a time has she said to the writer, on coming out of the chapel, "There appeared to be a very gracious feeling:" a proof this, that she felt it good to be there. Her class of girls was the last meeting she attended, as she was taken ill the next day; and deeply did they deplore her death, all of whom, with many other members of the society, even down to the school-children, for a long time after the funeral, wore marks of mourning, out of sincere respect to her memory, and that of our dear son.

To the cause of missions Mrs. Fox was warmly attached. She gave proof of this, when, after a few weeks' residence in England in 1835, her husband felt it his duty to return alone to the Gambia, as she was unable to accompany him; and nothing but supreme love to God, and the deep interest she felt in that mission, could have enabled her to submit to the painful separation, for painful it was to us both. The writer having remained in Africa much longer than was contemplated, during which time many deaths occurred in the mission families, she was necessarily the subject of much painful anxiety as to the preservation of his life; and when he returned in 1839, and Divine Providence seemed to point out again the Gambia as his path of duty, she cheerfully responded to the call, and frequently spoke of going to St. Mary's as though she was going home, from her previous