IN A NATIVE KRAAL.

The service of the Lord is a good service because it pays. Men of the world are always seeking after what will pay, and here is a good line. We are all so glad that the Lord sent us here to Africa. Though cut off from many dearly prized comforts and blessings, yet we are as happy as ever before. Yes, it pays to be in the line of the Lord's will.

I will try to give you a glimpse of the people among whom we are, so that you may judge of the character of our work. Leaving home last week, we spent a night in a native kraal. Our party, consisting of Mr. Richards, Mr. and Mrs. Porter, Mrs. Dent and me, besides guides and carriers, journeyed a little way into the country and put up at a large native village. There are no hotels or boarding houses, but a friendly Banyan trader treated us kindly, gave us tea, and offered his storeroom for lodging. We had here a good opportunity for observing a little of native life. The days come and go with very little change—time unnoticed, save the planting, reaping, and especially the drinking seasons. The sun is not an earlier riser than they. With a snatch of last night’s remnants and a small quantity of farina for the day, away the women start for the gardens, taking on their backs the infant child, and on their heads the basket and hoe. Men loiter about for some time, but gradually disperse, carrying bow and arrows, spear and hatchet as though on the warpath. The children play and sport much as do white children. The boys carry bows and arrows, and are small hunters in their way. As the evening draws on the dominions of the village return. The women come laden with the produce of the soil, such as corn, sweet potatoes, melons, greens. Soon the mortars are in active service, as the busy housewife sets about preparing the evening meal. Soon the pots are on the fire, and supper seems approximate. The men saunter in and sit chatting round the fire till the food is ready. Their homes are unattractive places. We entered some and saw all that they could call by the word so dear to us, “home.” A circular dwelling, with a conical roof, measuring some fifteen feet in diameter, the only means of entrance or exit being a low doorway. Windows and chimneys are unnecessary. The fire burns in the center of the room, over which, resting on three stones, is the earthen pot containing the bruised corn or farina or whatever happens to be
belongings of the natives—hatchet, spear, bow and arrow, gourd bottles, cooking pots, and—that is all. In the hundreds of thousands of habitations in these parts there is nothing more. This is the place that about three millions of people in this particular province live. While we are describing the dwellings the repast is ready. The pot is taken off the fire and placed on the ground, while round it lay spoons, plates, knives, forks, not to say silverware and serviettes, are not required. The forks and spoons of natives manufacture, and these uncultured souls use naught else. Each puts his hands into the pot and takes what he chooses. So the fire till Morpheus enwraps their faculties, when they go away, alighting on the ground, and all towards the glowing embers are soon asleep. Such is an ordinary day in East Africa. Often the natives are spendthrift, drunken, and heathenish dancing, with sins unmentionable, so lives the African.

Having portunity we held service in the evening and again in the morning, using an interpreter. I suspect that many there had never heard the Gospel sound—souls for whom Christ died lying in ignorance of that fact! There are tens, nay, hundreds of thousands in this province who are as ignorant that Jesus lived and died as though he had never come. Think of it! Ponder it! Pray on account of it—do something—for it, ye Christians.

What a crying shame it is, that so many able-bodied, able-minded young men and women are content with a profession of religion and a weekly attendance at the sanctuary while millions are shut up in heathen darkness! Do not imagine that the people are crying out for the Gospel. Would they? They do not know it. Why should they cry for it? Do not think that when you come they will flock in thousands to listen, and, hearing, fall prostrate, led captive by his enchanting love. Nay, they will not. They do not know you, nor does it give them pain to hear its stern denunciations of their sins and get iniquities. It means too much cutting and pruning to be a child of God. Yet, do the worldlings at least love the Lord? Do they love its straight talk on the things they love so much? And should the word be withheld from dark, sinning multitudes? Do not think so much? "And should the word be witheld from dark, sinning multitudes? Do not think so much? "And should the word be witheld from dark, sinning multitudes? Do not think so much?

To allow what is thought of the prosperity of the Lunda territory, the native king, by what the old Greeks said, "It is fool-hardy
to build on quicksands." It is as true; it is foolish to attempt to build on this soil. It does not occur as we were holding prayers in our read-chapel. As "induma" of the native king entered the building, being under the influence of liquor. He began to speak as soon as he entered, but a word from Mr. Richards silenced him. He listened while a native discourse interested the lesson read and till we knelt to pray. Then the devil to him would stand no more, and the man ran out, saying, "Magemarama! What have you got here? It is not good! It is not right! Ah, old man, who knows what is here. The glorious Gospel! The power of God unto salvation to everyone that believeth. Yes, truly; but unless we become as children none of us can be partakers with the saints in light. He went away and brought Magarama, our chief. The old man was in good mood and shook hands with each, saying that the discourse was a great man, while he himself was only "a pig of the woods," and that our doings were none of his business. Magarama's rage was quelled, and all ended peacefully.

Writing to Mr. Charles E. Dent May, 1896.

Our Missionaries of the Southeast.

W. Arthur Porter
Mrs. Fannie Dent
Miss M. R. Porter
Charles E. Dent

General News Notes.

By Nell Chatelain.

The residents of the District of Mosamandela, Angola, have addressed to the King of Portugal a protest against the concession of the immense tracts between the Atlantic and the Zambezi to a French Company. The latter claims to be the supreme political rights of dominion, which the inhabitants—Portuguese, Boers, and natives—are not willing to concede. It is a novel experience to see European colonists stand up before their government for the rights of despooled natives.

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On the Mopanghi slavery and cannibalism is still strong in Angola. In the immediate neighborhood of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulged. Here and there, among the deserted huts of European stations slaves are no longer publicly killed for food, but in secret the inhuman practice is still frequently indulge.
CONFLICTS AND VICTORIES.

Ten Years of Missionary Service in the Province of Angola.

Seven years have now passed since we first came into the province of Angola, in the far south of Africa, for the purpose of establishing the everlasting kingdom of Jesus Christ. The people of this province have been under the black cloud of heathen idolatry, superstition, and death—where Satan has his undisturbed throne.

The seed of life planted in this spiritual desert is watched with anxious hope and interest by many friends, and their prayers rise from the front. Crossing the ocean is the anxious missionary's main concern, the glory a thousand years, fruits will still continue to spring from the foundation that was laid in the soil, and the life of eternity. In like manner he may be resting under a tree and praying, he said: "The instant he lives the full life of love."

I feel very ill, my back aches badly, and every noise I hear makes me shake."...
HERE is a little story out of our own experience. This is only for the little ones, and the older ones may go to sleep over it if they wish. This one is a real, live, true story, for it was right there myself, and my hair will hardly lie down smooth yet, either. It was only a little while ago—just before Raymond saw daylight for the first time.

There were seven of us—two-legged and black, and one was four-footed and black. I myself made the eighth. It was Saturday evening. We were in a desert country where no villages could be found; but wild beast tracks appeared just before Raymond saw daylight for the first time.

This was our very first experience in the night. It was only a little while ago—just before Raymond saw daylight for the first time.

But our undisturbed solitude was of brief duration. A lion appeared outside of the tent, and we were frightened. So we waved our torches at him, and administered terror to the wily beast. He was apparently delighted with our "show," and did what we wished him to do. When he could— and it was a mighty feat. His lionship replied by gently lashing his tail, and administered terror to the wily beast. He was apparently delighted with our "show," and did what we wished him to do.

This was their own choice, and so be it. We kindled fire, we sang his (and we had seen many), that he would send the uncongenial condition of their stomachs, and as all the antelope in the forest were uncertain was that little "quiet"—and how uncertain was that little "quiet"—we had heard in better places and by more intelligent people.

The boys asked in faith that the Lord would open the eyes of their understanding, and as all the antelope in the forest were being attacked by the fish now (I know them all). They say he knew everything.

This so impressed me with the fact that these people are responsible to-day for all they do, that I learned that they had all these traditions handed down from their ancestors—exactly as the antelope in the forest were being attacked by the fish now (I know them all).

This I believe to be the story of Jonah. There are three men living in Garraway who will not eat anything but rice—wild rice. They lived in the woodpeckers cutting down the trees. They will all finish on the same day, the sky and the beach, and the woodpeckers cutting down the trees.

The boys asked in faith that the Lord would open the eyes of their understanding, and as all the antelope in the forest were being attacked by the fish now (I know them all).

But the Lord is mindful of his own, "he remembered his children." We did everything we could to entertain that wily beast. We kindled fire, we sang hymns at him, we prayed for him (to keep out of our way), we shot play for all they do, to man that was saved by the fish belonged to the family, and in honor of this friendly act to the flying fish now (I know them all). They say the sun and moon were made by the fish now (I know them all). They say they thought they were about as big as the black man did not take the American virtuosos; but if we had been able to plant an explosive shell right in the center of his intellectual works, or blown his teeth out, we would have performed the feat. His lionship replied by gently lashing his tail, and administered terror to the wily beast. He was apparently delighted with our "show," and did what we wished him to do.

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SILYMA CAPELLA.  
CHAPTER VII.  
Down the Zambezi to Safety—Blockade of the Three Great Chiefs—A Successful Night Attack.

I  

To impress the enemy with the fact of his presence and strength before resuming his flight down the river General Silymba ordered rafts and punts of make-shift in the vicinity of their camp. Then, under cover of darkness, he pushed his boats into the stream, and at midnight the safety of his courtiers was transferred to the mainland and immediately commenced a rapid journey in a southeasterly direction toward the mouth of the Tshobe, knowing that if they succeeded in crossing the mouth of that river they would be safe. Their abandoned canoes floated down stream and out of sight of the enemy before the morning light.

Mo-Tau, having recruited his army in haste, returned with a large flotilla, and laid plans for a night attack on the island where the fugitives were supposed to be still hiding. Their quietness was taken as a token of weakness, and the few endeavours reported by the villagers down stream confirmed this opinion.

The case with which Mo-Taucaptured the island was only exalted by his wish to find the enemy with his back turned, that they might rally to the cause of the new king makers. The great canoes usually used in the hippopotamus hunt were kept in constant readiness for the transportation of the warriors who would intercept them.

All the men able to carry arms were in waiting in the headquarters of the chiefs day and night, for it was known that the most able soldier in the kingdom, Silymba himself, was the leader of the party, and desperate work was to be expected.

The news of the flight of Luwanika had been considerable in the vicinity of the ruling house. Their abandoned canoes floated down stream and out of sight of the enemy before the morning light.

Tvis event of this success, the General Governor of Silymba, added to his success in the capture of the island, had gained over the enemy by his tactics, and among the Ma-Na, the brothers, was the leader of the party, and desperate work was to be expected.

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A TRAPPIST SETTLEMENT IN NATAL.

Life in the Community, and the Results of Their Labor among the Natives.

W  

E have noted the invitation sent by the Resident-General of Madagascar to our Trappist order in France urging him to found a colony in that island. Some of our readers have no doubt asked, Who are these Trappists? The last number of the London Christians brought an interesting answer to this question in a description by its editor-in-chief, R. C. Morgan, of a visit he paid in February last to a place of safety could be covered by swift canoes down the Zambezi. But in this path to liberty were the three chiefs united their efforts. Messengers, with small, swift canoes, were stationed up and down the stream and on the banks of the Tshobe, to intercept the enemy with his back turned, that they might rally to the cause of the new king makers. The great canoes usually used in the hippopotamus hunt were kept in constant readiness for the transportation of the warriors who would intercept them.

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THE ABYSSINIAN CONFLICT.

Characteristic Letter from Menelik.

The letter, addressed to the composer of the 'Battle of Baratier,' is a difficult task to reverse the order of affairs in Abyssinia. Several battles have been reported, and all with minor importance. General Baldissera reported to his government the gathering of his forces at Adige. The fact that the maintenance of this army, so far from a base of obedient and industrious subjects. They never commit, pay all tributes, and respect our laws as much as do the Christians. If they are worse in Europe, it is because the Christians, too, are worse. Our Lord Jesus forgave them on the cross. Why should we persecute them? You, at least, do not persecute them. May the other Christians of Europe imitate you.

"What you need is to return to our God, to observe all his ordinances, to no longer separate Moses and the prophets from St. Peter or St. Paul. Whoever wishes to serve God must humble himself and obey. You know that, envoy of God. Teach it in Europe and Asia. I am having it taught in Africa.

"May the grace of our Lord Jesus Christ be with you."

Menelik."
Mohammedan and pagan negroes—The Haussas a powerful nation—Semi-Bantu around Sierra Leone—Few Bantu languages, many dialects—Hopeful forecast.

By HELI CHATELAIN.

III.

The negroes north of the equator, that is in the Sudan and Upper Guinea, have a number of tongues and dialects which have retained or remodeled less grammatical forms of Bantu grammar. Among these are the Yoruba, the Gongo, and the Wolof, but the last two of these are overgrown by a rank and wild vegetation which it will take philology a long time to eradicate. However, easy access to the better known languages spoken by Soudan Negroes do now traces of distinctly Hamitic influence.

The physical characteristics of the black or Negro race are varied enough to serve as proof that these peoples are the descendants of an ancient race of which the typical color of the race is not coal black, but the dark brown of a horse chestnut. Observation shows that the darkest specimens are found on the borders, where Negroes have been in contact with lighter races, while in the Congo basin, which has been almost completely free from mixture, the dark-brown type predominates.

In 1896, a German survey of negro tribes in the North, we first notice the Tafa and Tibbu, who hold a language of the same family as the Lake Chad, in the very heart of the Hamitic field. No wonder that owing to this position, both the race and the language has been rich toward the Hamitic surroundings.

But the Lake Chad we have seen that the negroes are mostly ruled by Fulah conquerors, who have founded great nations, whose descendants are now the inhabitants of a large part of the lower Nile Valley, and also the albino and reddish-negroes who have maintained their independence against Arabs and Portuguese. But even the lower Wadai even exercises a sort of sovereignty over the neighboring kingdom of Bahgirini, where the bulk of the population is also negro.

In Born the government is Fulah, and the negroes are mixed with negroes of the Galla family, and also the Albino and Semitic races. They are the most prominent nation of the Soudan, and their language will probably manage to compete with the Arabic and English, as a sort of sovereign of the trade and the nations of the Soudan. Wadai even exercises a sort of sovereignty over the neighboring kingdom of Bagirini, where the bulk of the population is also negro.

In the Lower Niger basin the Yoruba, the Nupe, the Igbo, the Hausa, the Bori, the Bambiga, and the Bashi-lang, besides a number of others. My friend Dr. Summers labored two years at one end of this field and gathered material for a valuable linguistic material which he bequeathed to me. This language, as an example, is in Garenj, another friend, the missionary Swan, also learned the language and published a vocabulary and a few grammatical notes, and comparing these materials, collected at a distance of about a hundred miles, I find that it was the same language, and that the natives gave it the same name. At the same time I had opportunities of the company of a negro who had traversed the region comprised between those two extreme points and also native Angolans who had accompanied him on his expedition. Their testimony confirmed my discovery. Further comparative study revealed the fact that other dialects are comprised within the boundaries of this great Luba language, and that Lu-Ganda, at the north end of Lake Victoria, has practically the same grammatical structure. (See Helio Chatelain, Bantu Notes and Vocabulary, Nos. 1 and II.)

During my second stay at Loanda I collected a vocabulary of the language of the Ma-kioko, or Ma-iakala. On my return to America I have, without knowing it, and without the knowledge of the nation's knowledge, divided between France, the Congo, and Portugal, France getting the lion's share.

The discovery of this Ba-teke nation also enabled me to solve two or three historical riddles which had puzzled anthropologists and puzzle thinkers who have not realized that the Ma-iakala is not the Ma-iakala. The other Bantu nations and languages of some importance all have a vocabulary and grammar at some length, but the time limit is inexorable, and I must dispose of them with a few words.

If my opinion about the future were asked, I should not hesitate to declare my conviction that within a few years, will have become more than five hundred million inhabitants, and will equal Europe in civilization.
in a few minutes I crawled out, and hastened down the stairs and up the aisle and fell down at the seekers' altar, and in a few minutes surrendered to God and received Jesus and was saved, and have been from that hour sweetly saved and kept by power divine."

Sister Williams is the wife of Colonel Williams, our Principal of Monrovia Seminary, confessedly the best educator in the city. Sister Williams, assisted by her husband, is the founder and superintendent of "Charity Hall," an asylum for aged poor people. It is a frame building painted white, located on the west side of Broad Street, overlooking a vast prospect of sea and land. Its construction and support thus far has been, with the aid of personal friends, carried on by Sister Williams. The recent visitation of the General Missionary Congress voted to give her institution a donation of three hundred dollars. I visited Charity Hall in company with Sister Williams, and conducted a prayer and class meeting for our old people. Among them was Miss Jo, about fifty years old, who some two or three years ago was sent to Africa as a missionary by a colored minister of some note, but in her acclimatizing fever she wasadrift without funds or friends, and passed her nights in wildly screaming in the streets, till Sister Williams picked her up and gave her a home and good nursing care. She was sane that same day I saw her, and told an experience of joy and sorrow in words and tears of heavenly eloquence. Some of the old women shouted, "Glory to God."

V EY Town under a ruler named King Vey was entirely abandoned. James acquired in time a good education, and was thus far has been, with the aid of personal friends, carried on by Sister Williams. The recent visitation of the General Missionary Congress voted to give her institution a donation of three hundred dollars. I visited Charity Hall in company with Sister Williams, and conducted a prayer and class meeting for our old people. Among them was Miss Jo, about fifty years old, who some two or three years ago was sent to Africa as a missionary by a colored minister of some note, but in her acclimatizing fever she wasadrift without funds or friends, and passed her nights in wildly screaming in the streets, till Sister Williams picked her up and gave her a home and good nursing care. She was sane that same day I saw her, and told an experience of joy and sorrow in words and tears of heavenly eloquence. Some of the old women shouted, "Glory to God."
PERSECUTION IN EAST AFRICA.

The Decreed Expulsion of the Swiss Missionaries—Relation of Our Work to the Portuguese Government.

By HELI CHATELAINE.

Several late issues of Illustrated Africa contain reports of the expulsion of Swiss workers in Portuguese East Africa, a country often referred to as the 'land of commerce and the refuge of slave traders.'

The Swiss Mission has had great difficulty in finding workers to replace those expelled. A Swiss worker, for example, was recently expelled from Angola for his refusal to work for a man who beat his wife. He was later allowed to return to Angola with his family.

The Portuguese authorities have expelled at least five members of the Swiss Mission in the past two years. In one case, a missionary named Dr. George Liengme was expelled for his work among the native populations. The Portuguese government claimed that Liengme had formed a secret society among the Zulus, but the missionary denied these allegations.

Liengme was later allowed to return to Angola with his family. However, this incident has not been the last. The Portuguese government has continued to expel Swiss workers from Portuguese East Africa.

For this noble and firm behavior he deserves the commendation, not only of all the Zulus, but of all people who are interested in the work of the Swiss Mission.

The editor of a Loanda paper gives an interesting account of a visit he paid to the royal palace of the Zulus. He describes the king as being tall, with a thick beard, and wearing European clothes. He was accused of poisoning natives by a flood of low-grade munitions.

We hope and pray that the Swiss delegation to Lisbon may settle all the pending difficulties in a satisfactory manner, and that a full explanation will result in a better mutual understanding and in the establishment of friendly and pleasant relations as we have always enjoyed with the Portuguese authorities in Europe as well as in Africa.

News received since the above was set in type is reassuring. Three days after the delegates of the Swiss Mission arrived in Lisbon, the Swiss government received a dispatch from Lisbon stating that the Portuguese government had no intention of restricting religious liberty, and that Dr. Liengme alone was desired to leave on account of his connection with Gungunyana. The delegate announced that they were coming home with unreserved permission to come to Portugal.

News was received by the missionary that he was to be immediately expelled from Portuguese territory. This was a great disappointment to him, but his innocence was not in question.

He was not cautious enough in the expressions he used. The incident may be considered as closed.

The purpose of this paper is to show the importance of having capable interpreters, an incident is related where an English missionary teacher announced as his text the words 'Salt, Salt, why are you in the soup?'.

The people all began to laugh. On investigation it was found that one of the learned doctors who had passed the text for the interpreter did not understand the word 'persecute,' and gave the translation that he deemed appropriate. It was: 'Salt, Salt, why are you in the soup?'

In the German colonies the German Protestant missions have seventy-nine stations. As the Catholic stations are, as a rule, much stronger than average Protestant stations, this shows how far the Protestants of Germany are behind the Catholics in their efforts to Christianize German Africa.
CHAPTER V.

HE shall we say then that Abraham, our father, as pertaining to the flesh, had faith?

For if Abraham were justified by works, he hath whereof to glory; but not so. For if he were justified, he was justified by his own law. And the Scripture antedated him, saying, "Abraham believed in God, and it was imputed unto him for righteousness." 2pp. 438, 439.

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

Even as David also describeth the blessedness of the man, to whom it shall be counted unto him for righteousness that believeth on him that raised up Jesus our Lord from the dead; who was delivered for our transgressions, and rose again for our justification. 2pp. 440, 441.

Therefore it is of faith, that it might be by grace; that the promise might be sure to them of all the seed, not to that only which is of the circumcision, but also to them which are not of the circumcision, that we might receive the righteousness of faith without circumcision or works of the law:

Although it was not yet being uncircumcised: that he might be the father of us all, (as it is written, I have begotten thee to him that is of the right hand of honour as a king, and a prince for ever.) 2pp. 442, 443.

For as much as the promise was made to Abraham and his seed; and he saith not, and to seeds, as pertaining to the flesh, but to many seed of Abraham, who should be inheritors; and not to many, but to one, he hath sworn by himself, saying, "Surely blessed is the man that shall keep the promise." 2pp. 443, 444.

That through faith we might inherit the promises made to Abraham's seed. 2pp. 446, 447.
THREE YEARS IN CONGO.

Incidents of a Military and Exploring Expedition among Dwarfs, Cannibals, and Warring Tribes.

In a lecture before the Royal Geographical Society, in London, Dr. Hinde related the events of his expeditions, under the direction of Captain Dhanis, after the death of Stanley. His very earnest account of the military operations is filled with observations upon the country through which he traveled and the tribes he met. Dr. Hinde ascended the Lualaba a distance of about one hundred and forty-five miles, and this new exploration is worthy of the attention of those interested in journeys across the unknown parts of Africa.

The steamer Stanley, which conveyed Dr. Hinde to Lusambo, brought at the same time to Captain Dhanis an order to conduct a reconnoitering expedition toward Katanga. The doctor immediately joined the company.

On the march, near the village of Mono Kiilo, he had the opportunity of seeing a tribe of dwarfs, all dressed in rags and carrying bows and arrows. There were also a great many small black little men and women in the camp. Their average height was less than a foot and a half feet. These pygmies are not afraid of firearms, at least of those of the Arabs. When they see the light from these they throw themselves on the ground; then getting up quickly they approach the enemy and pierce them with arrows before they have time to reload.

After leaving the country of the dwarfs the compañía cordially met the capital of the kingdom of Kazongo, increased by a single one of these pavements. Nearly every one of the states forming the kingdom, or interviction, was crowned with a human skull.

Throughout this whole region of the Batetelas no tribe is unaggressed, or any that are lame or blind. At the first sign of approaching old age the parents are seized by their children. Under such conditions it is easy to understand that the Batetelas have the appearance of a splendid race. These cannibals have not the usual custom of sharpening the front teeth with a file or of tattooing their faces.

After a month's stay at N'Gandu the company continued its way toward the south to Kabinda, capital of Loopungu, the chief seat of the Balubas. The Balubas of this region are very warlike, thin in limb, and appear fine-looking, even to Europeans. They all file their incisors. The women wear earrings, but the men during the last few years have formed the habit of devouring the enemy taken in battle. Their principal industry is the weaving of a material from palm fiber to serve as a substitute for the region of Kazongo and the Lualaba, where palms do not grow. The Balubas know how to work iron, and they forge good hatchets and arrow points.

The condition checked the advance of Sefu, the Arab chieftain, who was overthrown and pursued across the river, and, after hard fighting, Nyangwe was destroyed and Kazongo taken.

"Kazongo," says Dr. Hinde, "is a more recent town than Nyangwe, is better built, and gives an impression of wealth. Here we are in a little complex of rifles and guns, tons of powder, some sugar, vermifugals, sardines, raisins, and other European luxuries. Kazongo seems to have had a population of about sixty thousand inhabitants. The trade is very straight. There are bridges over all the streams, and wooden conduits for the water. The country for five or six miles around was cultivated. I rode without interruption in a straight line for two hours through a rice plantation."

In January, 1894, Captain Dhanis's expedition was considered ended. The savage tribes had retreated beyond Lake Tanganyika, and quiet was restored.

Dr. Hinde mounted for the journey.

The 16th of March, 1894, the two travelers left Kazongo and went to the village of Ferhargue, which is below the first of the Kazongo rapids, and built upon a cliff overlooking the Lualaba. Here they procured a dozen canoes, with which they ascended the rapids. The cataracts beyond the village of Dervio were too violent to be navigated. Dr. Hinde and Mr. Mohun found other rapids at Lukalanga. Here, also, was an island, where lived a savage who was a vassal of Sefu. This is the most powerful state of all the Arab tribes.

Farther on the country appears densely populated, and undoubtedly has not had to suffer from the inroads of these bandits.

The Lukuga empties into the Lualaba by two mouths—one about twenty-seven yards, and the other nearly eighty yards wide. The Lukuga flows north and south. The natives living on its banks are very numerous. They told the travelers that the river extended to Lake Tanganyika.

Arabs had not shown themselves in this region, and were even unknown by reputation.

"Just before reaching M'touli," says Dr. Hinde, "there were vast rocks of the Lualaba and Lukuga, undertaken with Mr. Mohun, has the merit of furnishing exact information upon a water-way which may become important to commerce. Once really known these rivers will furnish a means of easy transport between the Upper Congo and the great Lake Tanganyika."

THE DESERT BLOSSOMS.

Bishop Tucker in his recent letters to the Church Missionary Society describes the strange contrast between Uganda in 1890 and Uganda now. Then, comparatively, Uganda was a desolation. A very few centuries from morning till night and the gathering together of the tribes and their exalted crying is either to call the people together for service in the great church or for classes in the various teaching houses. In 1890 many of the gardens in the country had been reclaimed, but fresh land has been taken into cultivation. The result is that Mengo is now one great garden. Every chief of consequence has now a double-storied house, and the improvement in the houses of the lower classes is very marked. The roads have been greatly improved; the swamps have been mostly bridged, and some have even been drained.

The British Consul at Dakar, in Senegal, gives an interesting account of the progress of that colony in a recent report quoted in another place.

He mentions that successful efforts have been made by the French authorities to induce various chiefs in the Soudan to abolish certain barbarous punishments, including the penalty of death for trivial offenses among their tribesmen. The export of gums, indiarubber, palm nuts, and oil is increasing, but that of groundnuts is still the most important of all. A certain amount of gold is exported from Senegal, chiefly from the Garam district, the raw gold from which is quoted at twice the value of that from other places. Two companies are being formed for gold mining in the colony and the adjacent districts. The main imports are tobacco, beads, cutlery, clothing, and printed calicoes of British manufacture.

Considerable trade is carried on, especially as communication between St. Louis and the Soudan is said to have been improved lately.

The population of Senegal consists of a race called Wolofos or Wolofos, of the purest Negro type. There are practically no indigenous industries; the native textiles have been destroyed by the introduction of British cloth. Feticism and Mohammedanism are the prevailing beliefs, but the latter increasing while fetichism declines.

There is a considerable number of French Protestants and Wesleyans in Senegal, the latter being nearly all natives of British colonies. Agriculture is confined to Indian corn and sweet potatoes. Cotton is not longer cultivated, and there are other textile plants which might be produced for purposes of export.
COFFEE IN NYASSALAND.

Present Cultivation and Prospects of Large Increase in the Future.

In a letter from Mr. John McClounie, who is in charge of the estate referred to above, it is stated that the coffee crop is expected to be a large one, and that the beans will be of good quality. The climate of Nyassaland is suitable for the cultivation of coffee, and the soil is of a good quality.

In May, 1896, the estate produced 10,000 pounds of coffee, and it is expected that this year the crop will be much larger.

The coffee beans are exported to London, and are sold at a high price. The estate is managed by a skilled coffee-grower, and the coffee is of a high quality.

The future of the coffee industry in Nyassaland is promising, and it is expected that the estate will continue to produce large quantities of coffee for many years to come.

THE CONOMIE OF AFRICA.

A VAILABLE statistics of the present commercial value of Africa, arranged according to political divisions, have been collected by the London Times. These statistics are based on an annual export and import, and show that Africa is equally divided between imports and exports.

Of this amount £60,000,000 must be credited to the northern states—Egypt, Algeria, Tunis, Tripoli, Morocco, etc., in the proportion of half for Egypt, £20,000,000 to Algeria, and the balance to the minor states. Egypt's exports of cotton and cottonseed alone amount to £20,000,000. The area of this part of the continent is 1,250,000 square miles, and it has a population of 17,000,000, of whom 4,000,000 are whites.

The next most productive part of Africa is South of Zambesi, a region with an area of 1,000,000 square miles and a population of 6,000,000. It has a population of 6,000,000, and nearly all of this leaves the country by way of Cape Colony. The trade of the immense territory of the British South Africa Company, and of German Southwest Africa is insignificant in amount. Much of the cotton grown in the province of Natal is well adapted for agriculture, and when the railways are projected through them are built, they will readily supply a market for the produce of these territories.

The trade of the Transvaal produces most of the gold, about £8,000,000, and nearly all of this leaves the country by way of Cape Colony. The trade of the immense territory of the British South Africa Company, and of German Southwest Africa is insignificant in amount. Much of the cotton grown in the province of Natal is well adapted for agriculture, and when the railways are projected through them are built, they will readily supply a market for the produce of these territories.

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ILLUSTRATED AFRICA

MUCH FROM LITTLE.

History Repeating Itself in a Providential Project of Far-reaching Influence.

By J. Fowler Willing.

Mrs. DR. GEORGE LANSING TAYLOR has a desk which belonged to her father, Rev. Mansfield French—a set of pigeonholes, which became a worktable when let down, can be called a desk. It was made by a joiner. When placed back end of a wagon and opened, it became the study of its valiant owner.

When French was in the war, during the beginning, and afterward he edited the Beauty of Holiness, a magazine devoted to the work of heart purity; a plain, earnest, energetic Russian, his heart aflush with zeal for the helping of everybody to Christ. At that very desk, rigorously closed when not in use, it must have been, he wrought out schemes that were used of God for the launching of the Freedmen's Bureau, the mother of all the great Freedmen's Aid Societies.

As I looked over the old desk, and thought of the large-souled man who worked there quietly, steadily, without show or glory, for the uplifting of the race, I stood yet more in sympathy with a continent to himself, I thanked God, and took courage. His ways are not as our ways. He, and he, are masters of what is out of little.

Yesterday, a colonel in the old Federal army told me on the other side of town that he was busily bringing the Negroes into the service of the country, thus making possible their complete emancipation, enfranchisement, and utility as a military force. Colonel French thought they ought to be in the army fighting for the country, and acting as a check on their former masters, less expensive load, as contraband goods. The North was opposed to admitting Negroes in the ranks. President Lincoln, who led the people by keeping step with them, would not go ahead of the prejudices of the nation, so long as he could save the measure.

Mr. French was a chaplain in a regiment stationed near the Sea Islands, whose cotton brought high prices. The government was working the Sea Island plantations, which were constantly in danger from the guerillas. We could not the "Contrabands" be equipped and drilled to protect the government with a sea force. The government accepted the plan, and successfully worked out that scheme. Probably he knew that that would be the entering wedge of the tremendous change wrought out for the negroes.

At all events, he got himself sent to Washington by his general to secure from Stanton, who was Secretary of War, an order for General Hunter, then in command of his regiment, to enroll and equip colored men as "Plantation Guards." This plan was strongly favored by Mr. Lincoln. Mr. Lincoln thought it such a simple, common-sense measure, that he consented, too, saw the result of it in the beginning. Halleck, then at the head of all the armies, would oppose it, Stanton said; and it would not go through him, gave him a chance to stop it. Mr. French must wait till Halleck came to the War Office, then Stanton would let him ask him to grant this in return. Secretary Stanton kept a gunboat waiting a week for his opportunity to get Halleck to agree. As soon as the war vessel was sent to the port French and the "entering wedge" went on board.

Colonel Thomas Wentworth Higginson was put in charge of the "Plantation Guards." The rest came fairly easily. No doubt the great scheme of giving the millions of our colored citizens a chance was wrought out at that improvement in the army wagon by the noble men of God, whose soul had been stirred to its depths by the wrongs of an abject race.

A few educated colored girls are being moved to care for Bishop Taylor's "Fifty Millions of Negroes." They are going to work to get Halleck's consent. As soon as it was given, he was asked to grant this in return. Secretary Stanton would ask the War Office for a favor, then Stanton would ask Halleck for the privilege of organizing a Colonial Anti-Rum League for the restriction, and if possible the prohibition, of the liquor trade in the German dependencies.

The War-sawbel, who inhabit the island of Zanzibar and the adjoining part of the mainland, are estimated at half a million, or several hundred thousand of whom are found on German territory. They are generally Mohammedan, but the vast majority is Islam. There has been manipulated with the African mythology without displacing it, so that the Wa-sawbel are rather more superstitions than the pure heathen. They are a people in no way intolerant, and do next to nothing for the propagation of their faith.

During their presence of a thousand years in East Africa the Mohammedans have succeeded in converting, and that superficially, no more Africans, chiefly their own slaves or descendants of slaves, than the Christian missionaries have within two hundred years in South Africa alone.

The number of Arabs in German East Africa is estimated at from two to three hundred thousand. Like most Europeans, they go to Africa only for the purpose of making money with which to live more comfortably in Arabia or in Zanzibar. The suppression of the slave trade will by no means stop their immigration. The establish­ment of a Christian civilization and the develop­ment of commerce and agriculture will, on the contrary, make them look to Africa as poor as the Arab will then have a better chance to secure, and that honestly, the competency which they cannot hope to earn on their barren penin­sula.

It may, in the near future, prove easier to reach the Arabs in the Christian possessions of East Africa than in their own country.

Now that the slave-trading Arabs have to change their methods of making money and to settle down to agriculture or legitimate trade, the East African governments will do well to regulate the demoralising business methods of the rundown Indian subjects of Great Britain, and Portugal. They seem to be an unmitigated curse to the population among whom they indulge in their parasitic propensities.

NATIVE GIRL'S SINGING LESSON.

with small hand little pan mark hundred chickens rug his robin his sings chicken tame fly black sweetly in spring

The above is a facsimile reproduction of a portion of a spelling and writing lesson, consisting of one hundred words, in which only three mistakes occurred, of a child in the White Plains Mission only six months from raw heathenism. She was happily converted to God and was baptized last January.

A Kroo boy of about eleven years of age came to the school about the time the little girl did, and he had a lesson of a hundred words in writing and orthography in which only four errors occurred. He also, with the little girl, was baptized at the same time that the little girl was.

and let our money say "Amen" to our prayers.

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Bishop Wilson Taylor, or his successor, the sum of four thousand dollars, to be used in the purchase of suitable real estate for the said Bishop, or his successor, in the city of New York. This bequest shall be a sufficient authorization for the payment of said sum by my executors.

(The Will to be executed and witnessed according to the laws of State or Territory.)


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Apricots ...............................................

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Cherries, California Lemon Oling...17c

Pears, California Bartlett...17c
Pineapples, sliced...19c

Egg Plums, California...14c
Green Gages, California...3c and 17c

Yan Houten's Cocoa, 1 lb tins...24c
Yan Houten's Cocoa...12c

Baker's Dutch Cocoa, 1 lb tins...50c

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