## M. DU CHAILLU IN EQUATORIAL AFRICA.

A Journey to Ashango-Land: And Further Penet-tion into Equatorial Airica. By Paul B. Du Chail Author of "Explorations in Equatorial Africa." The position of an explorer of unknown co in tries in England is peculiar and very difficult. to relate, he is voted a bore, and his book has no chance of being read; if he has some won-ders to unfold, connected with Geography, the Natives, or Natural History, the fate of Abys synian Bruce too often awaits him; his narra

tive being held up to scorn and ridicule, as a tissue of figments,
"It was my lot, on the publication of my first volume of travels in Equatorial Africa, to meet with a reception of that sort from many persons in England and Germany. In fact, I had visited a country previously unexplored by Europeans—the wooded region bordering the Equator, in

the interior of Western Africa-and thus it was my good fortune to observe the habits of severa remarkable species of anunais found nowhere else. Hence my narrative, describing unknow animals, was condemned. The novelty of the subject was too striking for some of my critics and not only were the accounts I gave of the animals and native tribes stigmatized as false but my journey into the interior itself was pro-Although hurt to the quick by these unfair and ungenerous criticisms, I cherished no malice towards my defractors, for I knew the

time would come when the truth of all that essential in the statements which had been dis puted would be made clear; I was consoled besides, by the support of many emment men who retused to believe that my narrative an observations were deliberate falsehoods. Mak ing no pretensions to infallibility, any more than other travellers, I was ready to acknow-ledge any mistake that I might have fallen into in the course of compiling my book from my rough notes. The only revenge I cherished that of better preparing myself for another journey into the same region, providing myself with instruments and apparatus which I did not possess on my tirst exploration, and thus being enabled to vindicate my former accounts by incle not to be controverted.

"It is necessary, however, to inform my English readers that most of the principal state-ments in my former book which were speered at by my critics, have been already amply con firmed by other travellers in the same part of Africa, or by evidence which has reached

M. Du Chaillu's present volume is an itinerar; of some three hundred miles in an easterly direction from the mouth of the river Fernan. Vaz, situated about three minutes to the south
ef the equator. The objects of his journey,
although his record of it does not partake of a
strictly technical character in any respect whatever, were scientific. He took great pains, before starting on his expedition, to acquire that special knowledge and that mastery over instruments philosophical and artistic, which should give his researches the value of great in telligence and absolute trustworthiness. treated to a little botany, a little geology, a little mythology, meteorology, and astronomy, and to a little more still of geography, zoology, and ethnology. But about his principal objects in the journey, of which the volume before us the chronicle, the traveller may be allowed to

speak for himselt:—
"The principal object I had in view in my last journey, was to make known with more accuracy than I had been able to do in my former one, the geographical leatures of the country, believing tois to be the first duty of a travelle in exploring new regions. To enable me to do this I went through a course of instruction in the use of instruments, to enable me to fix positions by astronomical observations and compabearings, and to ascertain the altitudes of places. I fearnt also how to compute my observations and test myself their correctness. It is for others to judge of the results of my endeavors in this important department of a traveller's work; only say that, I labored hard to make m work as accurate as possible, and although was compelled, much to my sorrow, to abandor photography and meteorological observations through the loss of my apparatus and instruments, I was fortunately able to continue astro nomical observations nearly to the end of my

M. Du Chaillu's adventure terminated abruptly in a disappointment and in a retreat, its earlier stages, comparing with that which ie immortal Ten Thousand accomplished under . the leadership of Xenophon, the general and historian of the difficult and dreary march to the seaboard or the Euxine. Our traveller sei out to pierce the continent of Africa, and he retired bailled, yet with honor, after he had done little more than, so to say, scratch the skin. Inspired, at the beginning, with the lofty ambition of reaching the Nile by an approach from the west, he hoped to float down to the Mediterranean on the bosom of the sacred and yet almost inviolable river.

Having enlisted the services of a small mum of Commi men as body-guard, who were fired by the thought that they were marching on London, he and his escore were passed o from one tribe to another, who furnished him with guides and porters, until the accidenta discharge of a gun by one of his sworn and faithful heuckmen forced him to a retrogratie journey, when he had penetrated no furraer than Mousou-Kembo, in the land of the Ashangos. The great bugbear of human life in Africa,

the great thorn in the flesh of the wayfarer who

would sojourn in the tents of Ham, is the accursed and omnipresent fetishism, and the evertasting dread of witchcraft. The fears raised by these superstitions-not to mention that a tempest of small-pox swept off scores of victims at various places of M. Du Chaillu's route, much to that good gentleman's disadvantage-frequently became a raging nuisance When a village came in sight there was need of no little diplomacy to accomplish the entry. and to gain the good-will of the panic-stricken people. This was, however, generally changed, before long, into a feeling of hospitality, and o desire to trade, as ardent as the previous re pugnance to inter-communication. The character that our author presently achieved for being a spirit, and invulnerable, valuable as it was in many respects as an element of his safety, had its drawbacks, in adding to the difficulty of his first approaches to familiarity, When thievish porters returned to their native villages to die of the arsenic which they had wisely mingled with the salt, after having stolen both from the stores of the traveller, it was only certified the more that "Chailia" had followed them to their homes with the vengeance of his dreadful spells, with the fatal incantations of his almighty witchcraft. At one stage of his difficult progress, he began, indeed, "to dread the sight of an inhabited place. Either the panic-stricken people," he says, "fly from me, or remain to bore me with their insatiable curiosity, fickleness, greediness, and intolerable din, Nevertheless, I am obliged to do all I can think of to conciliate them, for I cannot do without them-it being impossible to travel without guides through this wilderness of forests, where the paths are so intrigate.'

in penetrating nearly three hundred miles into the country, and halted at Mouaou-Kembo, in Ashango-land. Here it was that the accidental discharge of a gun in the hand of one of his fotlowers was the sudden collaps of the expedition. A man was killed; but he, wretched kern that was, might have been paid for in ds. The negotiation, indeed, was being already carried on amicably, when unfortunately discovered that the head wife of the hitherto placable chief hadalso been slain. The insatiable bullet had pene-trated the but in which the wives and other domesticities of the great man were sheltered. The explorer had now nothing to look to but retreat. and no one to depend on but the intrepid Cammi men, who had attended him so far from and no one to depend thur homes as African savages seldom have the pluck or the enterprise willingly to wander. The whole band was now too small to carry off the guds, specimens, and photographic apparatus and drawings. Maps, observations, rifles, all had to be thrown aside into the bush in the scamper for life, out of the range of the pop

arrows that harassed their retreating body. A

So things went on until, after more than eight

months' travelling, M. Du Chaillu and succeeded

few well-directed shots, and a courageous stand, at length caused the discomfiture of the pursuers, but not before M. Du Chaillu had been wounded in the side, and Igalu, the unlucky cause of all the disaster, but our traveller's staunchest and most intrepid friend, had been wounded in the leg. Happily, all reached the coast, in life and health, in September; and M. Du Chaillu embarked for England, where, in please Twickenham, he has apont the intervenclassic Twickenham, he has spent the interven-ing menths in elaborating the volume which has already given entertainment to thousands, and brought its author into hot water and dis-putation with his old critic, Mr. Gray, of the British Museum, about, inter alia, an elegant animal which, for its sins, or for some other peculiarity, has been entitled Potamogale Velox.

Persons who have dropped a tear at the unmelylate of the chimpanzee at the Crystal Palace will be gratified with the following information about the early history of Master Thomas. In a note at the end of the chapter in which the the following paragraphs occur, M. Du Chaillu pathetically informs us that "the fire at the Crystal Palace, to which my unfortunate pet fell a sacrifice, occurred whilst these sheets vere passing through the press,"

"On the 1st of November a negro from a neighboring village brought me a young male chim-panzee about three years old, which had been caught in the woods on the banks of the Npououtay about three months previously. Thomas, for so I christened my little prolege, was a tricky little rascal, and afforded me no end of amusement; he was, however, very tame, like all young chimpanzees. Unfortunately Thomas was lame in one hand, several of the fingers having been broken, and healed up in a distorted posi-tion. This was caused by his baving been maltreated by the village dogs, who were sent in chase of him one day, when he escaped from his aptors and ran into the neignboring woods. and Tom tied by a cord to a pole in the verandah of my hut, and fed him with cooked plantains and other food from my own table. He soon got to prefer cooked to raw food, and rejected raw plantains whenever they were offered to him. The difference in tamability between the young chimpanzee and the young gorula is a fact which I have confirmed by numerous observa-tions, and I must repeat it here, as it was one of those points which were disputed in my ormer work. A young chimpanzee become ame and apparently reconciled to captivity in two or three days after he is brought from the woods. The young gorilla I have never yet seen tame in confinement, although I have had tour of them in custody, while still of a very early age.

"One day I witnessed an act of Master Thomas which seemed to me to illustrate the habits of his species in the wild state. A few days after he came into my possession I bought a domestic cat for my house; as soon as the young chiap-panzee saw it he flew in alarm to his pole and lambered up it, the bair of his body becoming erect, and his eyes bright with excitement. In moment recovering himself he came down, and rushing on the cat, with one of his feet seized the nape of the animal, and with the other pressed on its back, as if trying to break its neck. Not wishing to lose my cat, I interfered and saved its life. The negroes say that the chimpanzee attacks the leopard in this way, and I have no doubt, from what I saw, that their statement is correct. "My pet preserved his good health and in-

creased in intelligence and gentleness until the departure of Captain Vardon for England, I then sent him home, and on his arrival he was deposited by my friend in the Crystal Palace at Sydenham, where, I dare say, very many of my readers have seen him, and have laughed at his amusing tricks. I am credibly informed that his education at the Palace has become so far advanced that he understands what is going on when his own 'cartes de visite' are sold. A teint is sometimes made of carrying off one without paying for it, but Thomas rushes forward, screaming, to the ength of his tether, to prevent the irregular rausaction, and does not cease his notsy expressions of dissatisfaction until the money is paid down. From the chimpanzee to the gorilla ought not

to be a very unnatural transition:

"I had not been at the village long before news came that gorillas had been recently seen in the neighborhood of a plantation only half a mile distant. Early in the morning of the 25th of June I wended my way thither, accompanied by one of my boys, named Odanga. The plantation was a large one, and situated on very broken ground, surrounded by the virgin forest. It was a lovely morning; the sky was almost cloudless, and all around was still as death, ex-cept the slight rustling of the tree-tops moved the gentle land breeze. When I reached the place, I had first to pick my way through the maze of tree-stumps and half-burnt logs by the side of a field of cassada. I was going quietly along the border of this, when I heard in the grove of plaintain-trees towards which I was walking, a great crashing noise, like the breaking of trees. I immediately hid myself behind a bush, and was soon gratified with the sight of a female gorilla; but before I had time to notice its movements, a second and third emerged from the masses of colossal foliage; at

length no less than four came into view.
"They were all busily engaged in tearing down the larger trees. One of the females had a young one following her. I had an excellent opportunity of watching the movements of this mpish-looking band. The shaggy hides, the rotuberant abdomens, the hideous features of hese strange creatures, whose forms so nearly resemble man, made up a picture ike a vision like some morbid dream. destroying a tree, they first grasped base of the stem with one of their the base feet, and then with their powerful arms pulled down, a matter of not much difficulty with so loosely formed a stem as that of the planain. They then set upon the juicy heart of the tree at the bases of the leaves, and devoured it with great voracity. While eating they made a kind of clucking noise, expressive of contentment. Many trees they destroyed apparently out of pure mischief. Now and then they stood still and looked around. Once or twice they seemed on the point of starting off in alarm, recovered themselves and continued r work. Gradually they got their

nearer to the edge of the dark forest, and finally disappeared. I was so intent on watch-ing them, that I let go the last chance of shooting one almost before I became aware of it. "The next day I went again with Odanga to the same spot. I had no expectation of seeing gorillas in the same plantation, and was, carrying a light shot gun, having given my heavy double-barrefled ride to the boy to carry. The plantation extended over two hills, with a deep follow between, planted with sugar cane. fore I had crossed the hollow I saw on the opposite slope a monstrous gorilla, standing erect and looking directly towards me. Without turning my face I beckened to the boy to bring me my rise, but no rife came-the little coward had boited, and I had lost my chance, The huge beast stared at me for about two minutes, and then, without uttering any cry, moved off to the shade of the forest, running

nimbly on his hands and feet. "As my readers may easily imagine, I had excellent opportunity of observing, during these two days, the manner in which the gorilias walked when in open ground. They move along with great rapidity and on all fours, that is, with the knuckles of their hands touching the ground. Artists, in representing the gorilla walking, generally make the arms too much bowed outwards, and the elbows too much bent; this gives the figures are figures an appearance of heaviness and awkwardness. When the gorillas that I watched left the plantain-trees, they moved off at a great pace over the ground, with their arms extended straight forwards towards the ground, and moving rapidly. I may mention also that, hav-ing now opened the stomachs of several freshity killed goritlas. I have never found anything but

vegetable matter in them.

"When I returned to Nkongon Mbounda I found there my old triend Akondogos, chief of one of the Commi villages, who had just returned from the Ngobi country a little further south. To my great surprise and pleasure, he had brought for me a living gorilla, a young one, but the largest I had ever seen captured alive. Like Joe, the young male whose habits in confinement I described in 'Equatorial Africa,' this one showed the most violent and ungovernable disposition. He tried to bite

every one who came near him, and was oblined to be secured by a forked stick closely apolled to the back of his neck. This mode of imprisoning these suimals is a very proper one if the object be to keep them alive and to tame them, but, unfortunately, in this barbarous country, we had not the materials requisite to build a strong cage. The injury caused to this one by the forked stick eventually caused his As I had some more hunting to do, I left the animal in charge of Akondogo until he should have an opportunity of sending it to me on the Fernand Vaz

'The natives of all the neighboring country were now so well aware that I wanted live gorillas, and was willing to give a high price for them, that many were stimulated to search with great perseverance; the good effects of his were soon made evident.

'One day, as I was quietly dining with Cap tain Holder, of the Cambria (a vessel just arrived from England), one of my men came in with the startling news that three live gorillas had been brought, one of them full grown. I had not long to wait; in they came. First, a very large adult female, bound hand and foot; then her temale child, screaming terribly; and tastly, a vigorous young male, also tightly bound. The female had been ingentously secured by the negroes to a strong stick, the wrists bound to the upper part and the ankles to the lower, so that she could not reach to tear the cords with her teeth. It was dark, and the cene was one so wild and strange that I shall never forget it. The fiendish countenances of the Calibanish trio-one of them distorted by pain, for the mother gorilla was severely wounded—were lit up by the ruddy glare of na-tive torches. The thought struck me, what would I not give to have the group in London

for a few days! The young male I secured by a chain which I had in readiness, and gave him henceforth the name of Tom. We untied his hands and feet; to show his gratitude for this act of kindness he immediately made a rush at me, screaming with all his might; happily the chain was made fast, and I took care afterwards to keep out of his way. The old mother gorilia was in an unfortunate plight. She had an arm broken and a wound in the chest, besides being dreadfully beaten on the head. She groaned and roared many times during the night, probably from

"I noticed next day, and on many occasions. that the vigorous young male, whenever he made a rush at any one and missed his aim, im mediately ran back. This corresponds with what is known of the habits of the large males in their native woods; when attacked they make a furious rush at their enemy, break an arm or tear his bowels open, and then beat a retreat, leaving their victim to shift for himself.

"The wounded female died in the course of the next day; her moanings were more frequent in the morning, and they gradually grew weaker as her life ebbed out. Her death was like that of a human being, and afflicted me more than I could have thought possible. Her child clung to her to the last, and tried to obtain milk from her breast after she was dead. I photographed them both when the young one as resting in its dead mother's lap. I kept the young one alive for three days after its mo ther's death. It mouned at night most pitcously. I fed it on goat's milk, for it was too young to cat berries. It died the fourth day, having taken an unconquerable distike to the milk. It had, I think, begun to know me a little. As to the male, I made at least a dozen attempts to photograph the irascible little demon, but all in The pointing of the camera towards him threw him into a perfect rage, and I was almost provoked to give him a sound thrashing. The lay after, however, I succeeded with him ing two views, not very perfect, but sufficient

"Having improved my acquaintance, on the present journey, with several of the native languages, I was able to note down almost every story I beard, and thus accumulated a large collection of them. The following legend, con nected probably with some natural phenomenon in one of the neighboring rivers, is a sample of these African stories:-

"Atungulu Shimba was a king who attained the chief authority in his village by right of succession, and built eight new houses. But Atungulu had sworn that whosoever should quarrel with him he would eat him. And so it really happened until finally, after eating his enemies one after the other, he was left alone in his dominions, and he then married the beauil Afondo-lenu, daughter of a neig

"It was Atungulu's habit, after his marriage, to go daily into the forest to trap wild animals with the Ashinga net, leaving his wife alone in the village. One day Njali, the eldest brother of Arondo-ienu-for Contamble (King of the Air), their father, had three sons-came to take back his sister out of the clutches of Atungulu Shimba; but the King arrived unexpectedly and sie him up. Next came the second brother, and he was also caten. At last came Reninga, the third brother, and there was a great fight between him and Atungulu, which lasted from sunrise till midday, when Reninga was overpowered and eaten like his two brothers

"Reninga, however, had a powerful fetish on him, and came out of Atongolo nilve. The King, on seeing him, exclaimed, 'How have you contrived this, to come back?' He then smeared im and Arondo-ienu with ahumbi chark, and putting his hands together, blew a loud whistle, aying afterwards, 'Reninga, take back your ister. He then went and threw numself into he water, to drown himself, through grief for

he loss of his wife. "Before dying, Atungulu Shimba declared that if Arondo-lenu ever married again, she would die; and the prophecy came true, for she married another man and died soon after. Her brother Reninga, thereupon, through sorrow for the loss of his sister, turew himself into the water in the place where Atungulu di\_d, and

was drowned. 'At the spot where Atungulu Shimba died, a stranger sees, when he looks into the deep water, the bodies of the king and Arondo-ienu side by side, and the nails of his beautiful wife all glittering like looking-glasses. From that time, water has obtained the property of reflecting objects, and has ever since been called by the name of Arondo-lenu, and people have been able to see their own images reflected on its urface, on account of the transparency given to it by the bright nails of Arondo-ienu.

Medicine does not appear to have attained to any degree of cultivation or practice amongst the natives of Equatorial Africa, Thus, M. Du

"On the 22d of April I saw a curious example of the surgical practice of the Otando people In the stiffness of the afternoon, when the hear of the vertical sun compels every one to repose I was started by loud screams, as though some unfortunate being was being led to death for witchcraft. On going to the place, I found a helpless woman, who was afflicted with leprosy, and suffering, besides, under an attack of lumbage, undergoing an operation for the latter disease at the hands of the Otando doctor and assistants. They had made a number of small meisions in the back of the poor creature with a sharp-pointed knife of the country, and were rubbing into the gashes a great quantity of lime-juice mixed with pounded cayean The doctor was rubbing the kratating mixture into the wounds with all his might, so that it was no wonder that the poor creature was screaming with pain, and rolling herself on the ground. It is wonderful to observe the faith all these negroes have in lime-juice mixed with cayenne pepper. They use it not only as an embrocation, but also internally for dysentery, and I have often seen them drink as much as half a tumblerful of it in such cases. The pepper itself I believe to be a very useful medicine in this climate. for I have often found cine in this climate, for I have often I benefit from it when unwell and feverish, by

taking an unusual quantity in my food.
"Whilst I am on the subject of native doctoring, I must relate what I saw afterwards in the course of Mayolo's illness. I knew the old chief had been regularly attended by a tenale doctor, and often wondered what she did to him. At length one morning I happened to go into his house when she was administering her cures, and remained an interested spectator to watch her operations. Mayolo was control on a mather operations. Mayolo was scated on a mat submitting to all that was done with the utmos gravity and patience. Before him was extended the skin of a wild animal (Genetia). The woman

was engaged in rubbing his body all over with her hands, muttering all the while, in a low voice, words which I could not understand. Having continued this wholesome friction for some time, she took a piece of alumbi chalk and made with it a broad stripe along the middle of his chest and down each arm. This done, she chewed a quantity of some kind of roots and seeds, and having charged her mouth well sativa, spat upon him in different places, but alming her heaviest shots at the parts most affected. Finally, she took a bunch of a par-ticular kind of grass, which had been gathered when in bloom and was now dry, and, lighting it, touched with the flame the body of her pa-tient in various places, beginning at the foot and gradually ascending to the head. I could perceive that Mayolo smarted with the pain of the borns, when the torch remained too long. When the dome was extinguished the woman applied the burnt end of the torch to her patient's body, and so the operations ended.

"It seemed to me that there was some superstition of deep significance connected with the application of fire in these Otando cures. They appeared to have great faith in the virtues of fire, and this is perhaps not far removed from fire-worship. I asked the old woman why she used this kind of remedy, and what power she attributed to fire; but her only answer was that it prevented the illness with which Mayolo had been afflicted coming again. The female doctor, I need scarcely add, had come from a distance; for it is always so in primitive Africathe further off a doctor or witchfinder lives, the greater his reputation."

We turn from the survey of African medicine with the determination to trust for the future with greater confidence in the prescriptions of our own Galens; but an colightened perception of the beautiful, as exhibited in the chignons of the ladies of Ishogo, must not be passed over in silence. A haut may be gleaned from the few ollowing descriptive paragraphs; in which, per haps, one or two things are mentioned which public opinion would scarcely sanction as proper for importation into this country:-

"The Ishogos are a fine tribe of negroes; they are strongly and well built, with well-developed limbs and broad shoulders. I consider them superior to the Ashiras in phy sique, and I remarked that they generally had finer heads, broader in the part where phrenologists place the organs of ideality. With some of them their general appearance reminded me of the Fans. The women have good figures: they tattoo themselves in various parts of th body-on the shoulders, arms, breast, back, and abdomen-and some of them have raised pea like marks similar to those of the Apono women between the eye-brows and on the cheeks Both men and women adopt the custom of pull ing out the two middle incisors of the upper jaw, but this mode of adding to their personal attractions is not so general as among the Aponos: many file their upper incisors and two or three of the lower ones to a point.

The men and women ornament themselves with red powder, made by rubbing two pieces of barwood together; but their most remarkable fashions relate to the dressing of the hair. On my arrival at Igoumbie, I had noticed how curious the head-dresses of the women were, being so unlike the fashions I had seen among any of the tribes I had visited. Although these medes are sometimes very grotesque, they are not devoid of what English ladies, with their present fashions, might consider good taste: 11 short, they cultivate a remarkable sort of chignons. I have remarked three different ways of hairdressing as most prevalent among the Ishogo belles. The first is to train the bair into a tower-shaped mass elevated from eight to ten inches from the crown of the head; the hair from the forehead to the base of the tower, and also that of the back part up to the ears, being closely shaved off. In order to give shape to tower, they make a framework, generally out of old pieces of grass-cloth, and fix the hair round it. All the chignons are worked up on a frame. Another mode is to wear the tower with two round balls of hair, one on each side above the ear. A third fashion is similar to the first, but the tower, instead of being perpen dicular to the crown, is inclined obliquely from the back of the head, and the front of the head s clean shaven almost to the middle. The neck is also shorn closely up to the ears.

"The hair on these towers has a parting in the middle and on the sides, which is very neatly done. The whole structure must require years of careful training before it reaches the perfec-A really good chignon is not attained until the owner is about twenty or twenty-five years of It is the chief object of ambition with young Ishogo women to possess a good well-frained and well-greased tower of hair of the kind that I describe. Some women are better dressers of hair than others, are much sought for-the and cleaning of the hair requiring a long day's work. The woman who desires to have her hair dressed must either pay the hair-dresser or must promise to perform the same kind office to her

neighbor in return. 'Once fixed, these chignons remain for a couple of months without requiring to be rearranged, and the mass of insect life that accumuates in them during that period is truly astonishing. However, the women make use of their large iron or ivory hairpins (which I described 'Equatoricl Africa') in the place of combs The fashion of the 'chignon' was unknown when lest Europe, so that to the belles of Africa be longs the credit of the invention. The women wear no ornaments in the ears, and I saw none who had their ears pierced; they are very dir ferent from the Apingi in this respect. Like the women of other tribes, they are not allowed to wear more than two denguis, or pieces of grass-cloth, by way of petticoat. This stinted clothing has a ludicrous effect in the fat dames, as pieces do not then meet well in the middle.

"The men also have fancy ways of trimming their hair. The most fashionable style is to shave the whole of the head except a circular patch on the crown, and to form this into three nely-plaited divisions, each terminating in point and hanging down. At the end of each of these they fix a large bead or a piece of iron or brass wire, so that the effect is very singular. The Ishogo people shave their cyebrows and pull out their eyelashes." M. Du Chaidu obligingly furnishes us with an

inventory of the frousseau of a bride of Mobana, a highland town of the Ashanges:-"Mobana is a large place, with houses like those of Niemboual. Numerous bee-hives hang against the houses, or are scattered among the plantain-trees. Goats are plentiful; some of them are of great size, and very fat. These gene rally form part of the dowry given when a woman is married. While at Mohana, I assisted at the departure of a young woman who had been given in marriage to a man of a neighbor-ing village. Her father was to take her there, with all the marriage outfit (trousseau de ma-riage). It consisted of eight of the plates of the country, such as I have already described two large baskets for carrying plantains from the plantations, or calabashes full of water from the spring; a great number of calabashes; a large package of ground-nuts; a package of squash-seeds; two dried legs of antelope; some fine nchandas (the name given to the denguis here), and per stool. Several members of her family carried this elaborate outfit. The bride elect was smartly-dressed; her chignon had been built up most claborately the day before. As she left the village, the people remarked to each other, 'Her husband will see that the Mobana people do not send away their daughters with nothing,

'Her old mother accompanied her to the end of the street, and then returned to her home, looking proud and happy at having seen her

daughter go with such an outilt."

It was whilst remaining at Mayolo, on his return to the coast, that M. Du Chaillu had the pleasure of listening to the following legend.

The time was evening; the place an encampment, around the area of which many villagors. ment, around the ares of which many villagers were reclining. The narrator of the "store, or parable," was "a very talkative old fellow, who seemed to be the wag of the village." The little narrative is entitled Akenda Mbani; "Redjiona had a daughter called Arondo, and she was very beautiful. Redjiona said. and she was very beautiful. Redjious said, 'A man may give me slaves, goods, or ivory to marry my daughter, but he will not get her. I want only a man that will agree that when Arondo falls ili, he will fall ili also, and that when Arondo dies, he will die also.' Time

went on; and, as people knew this, no one came to ask Arondo in marriage; day, a man called Akenda Mbani ('never goes day, a man called Akenda Mbani ('never goes twice to the same place') came, and he said to Redjious, 'I come to marry Arondo, your daughter; I come, because I will agree that when Arondo dies, I will die also. So Akenda Mbani married Arondo, Akenda Mbani was a great bunter, and, after ne had married Arondo, he went hunting, and killed two wild hears. On his return he said killed two wild boars. On his return he said. 'I have gilled two boars, and bring you one,' Redjiona said, 'Go and letch the other.' Akenda Moani said, 'My father gave me a nconi (a law) that I must never go twice to the same place. Another day he went hunting again, and killed two antelopes; on his return,

again, and killed two antelopes; on his return, he said to Regious, 'Father, I have killed two kambi (antelopes); I bring you one.' The king answered, 'Please, my son-in-law, go and tetch the other.' He answered, 'You know I cannot go twice to the same place.'

"Another time he went hunting again, and killed two bongos (a kind of antelope). Then Redjious, who saw that all the other animals were being lost, said, 'Please, my son-in-law, show the people the place where the other bongo is,' Akenda Mbani replied, 'If I do so, I am alraid I shall die.' am atraid I shall ole,'

'In the evening of the same day a canoe from the Orongou country came with goods, and remained on the river side. Akeuda Mbani said to his wife Arondo, 'Let us go and meet the Oroungous.' They saw them, and then took a box full of goods, and then went back to their own house. The people of the village traded with the Oroungous, and when the Croungous wanted to go bacs, they came to Akenda Mbani, and he trusted them ten slaves, and gave them a present of two goats, and many bunches of plantains, mats, and iowls; then the Oroungous lett. Months went on; but, one day, Arondo said to her husband, We have never opened the box that came with the Oroungous. Let us see what there is in it, They opened it, and saw cloth; then Arondo said, 'Husband, cut me two fathoms of it, for I like it.' Then they lest the room; then Arondo seated herself on the bed, and Akenda Mbani on a stool, when saddenly Arondo said, 'Hus-bane, I begin to have a headache.' Akenda Mbani said, 'Ab, ab, Arondo, do you want me to die?" and he tooked Arondo steadily in the race. He tied a bandage around her head, and did the same to his own. Arondo began to cry as her headache became wotse; and, when the people of the village heard her cry, they came all around her. Redjious came, and said, 'Do not cry, my daughter; you will not die.' Then Arondo said, 'Father, why do you say I shall not die? for, it you lear death, you may be sure it will come.' She had hardly said these words than she expired. Then all the people mourned and Redjioua said, 'Now my daughter is dead,

Akenda Mbani must die also.'
"The place where people are buried is called Djimai; the villagers went there and dug a place or the two corpses, which were buried to-Redjious had a slave buried with Arongo, besides a tusk of an elephant, rings, mats, plates, and the bed on which Akenda Mbani and Arondo slept; the cutiass, the hunting-bag, and the spear of Akenda Mbani were also buried. The people then said, 'Let us cover the things with sand, and make a little mound.' When Agambouai (the mouth-piece, the speaker of the village) heard of this, he said to Redjioua, 'There are leopards here.' Then Redjious said, 'Do not have a mound over my child's burial-place, for fear that the leopards might come and scratch the ground, and eat the corpse of my child.' Then the people said, 'Let us then dig a deeper hole;' and they took away Arondo and Akenda Mbani, and placed both on stools, and then dug and and placed both on stools, and then dug and and placed both on stools, and then dug and the company to be the things that were the dug, and put back the things that were to buried with Arondo, and then laid her in her place. Then they came to Akenda Mbant, who then awoke and said, 'I never go twice to the same place; you put me in the tomb, and you took ne away from it, though all of you knew that I never go to the same place again.' When Redjioua heard of this he became very angry, and said, 'You knew that Akenda Mbani never goes twice to the same place; why did you remove him?' Then he ordered the people to catch Agambouai, and cut his head off.

'MORAL.-Formerly it was the custom with married people that when the woman died the man should die also, and vice versa. But since the time of Akenda Mbani, the custom is altered, and the husband or the wife no longer die with

From M. Du Chaillu's chapter entitled "Physical Geography and Ctimate," we extract a rev particulars of much interest and considerable

ovelty:-'Equatorial Africa from the western coast, as far as I have been, is covered with an almost impenetrable jungle. This jungle begins where the sea ceases to beat its continual waves, and how much further this woody belt extends, further explorations alone will be able to show. From my turthest point it extended eastward as far as my eyes could reach; I may, however, say that, near the banks of a large from a northeast direction towards the southwest, prairie lands were to be seen, according to the accounts the Ashangos had received.

"This gigantic forest extends north and south of the Equator, varying in breadth from two to three degrees on each side of it, south of the equator, it extended much further coutherly than I have been, and on the north it reached further than I travelled in my former ourney. Now and then prairies looking like islands, resembling so many gems, are found in the must of this dark sea of everlasting foliage, and how grateful my eyes met them uo one can conceive, unless he has lived in such a solitude. "Now and then prairies are seen from the sea-shore; but they do not extend far inland, and are merely sandy patches left by the sea in the

progress of time, "In this great woody wilderness man is scattered and divided into a great number of tribes. The forest, thinly inhabited by man, was still more scantily inhabited by beasts. There were no beasts of burden—neither horse, camel, donkey, nor cattle. Men and women were the only carriers of burden. Beasts of burden could not live, for the country was not well adapted for them. The only truly domesticated animals were goats and fowls—the goats ncreasing in number as I advanced into the interior, and the fowls decreasing. I was struck by the absence of those

species of animals always found in great number in almost every other part of Airica. Neither lious, rhinoceroses, zebras, giraffes, nor ostriches were found and the great variety of clands and gazelles (although found almost everywhere he in Airica) were not to be seen there, Travellers in my locality would never dream that such vast herds of game could be found on the same continent as those described by dif-ferent travellers. Hence large carnivorous animals are scarce; leopards, and two or three species of hyenas and jackals, only being found Little nocturnal animals are more common, but they are very difficult to get at. Rectiles abound in the forest. There are a great many species of snakes, the greater part of which are Some are ground-snakes, others spend part of their lives upon trees, while some are water-snakes. Among the ground-snakes one of the most to be dreaded is the Ciotho nasi cornis. There are several species of Echis and of Atheris; these are generally found upon trees; they are small and very venomous. A very dangerous snake is the black variety of the cobra (Dendraspis angusticeps). This suake is much dreaded, for, when surprised or attacked, rises up as if ready to spring upon you. There a large water-spake found often in the beauiful clear water of the streams of the interior, lescribed by Dr. Gunther under the name of Siturophaga grayii. I have often seen this snake coiled up and resting on the branches of rees under water.

'Lizards are also abundant in some districts and it is amusing to watch how they prey on the insect world. Among them I noticed a night species, that lives in the houses, and which the great enemy of cockronches. They are is the great enemy of cockroaches. They are continually moving from one place to another during the night, in search of their prey. During the day they remain perfectly still, and hide themselves between the bark of trees forming the walls of the huts.

"The country is also very rich in spiders: they are of wonderful diversity of form. Some

of them are so large, and their webs so strong,

that birds are said to be caught in them. There are house-spiders, tree-spiders, and ground spiders. These spiders are exceedingly useful rid the country of many fies. How many times I have seen them overpower prey which seemed much stronger than themselves! The web-spiders seemed to have but a few enemies, but the house and wall-spiders, which make no web, have most in-veterate enemies in the shape of two or three kinds of wasps. During the day I have seen these wasps travelling along the walls with a rapidity that astonished me, and finally, when coming to a spider, immediately pounce upon the unfortunate insect, and overpower it by the quickness of the movements of their legs, and succeed in cutting one after the other the legs of the spider close to the body, and then suck it, or fly away with it to devour it somewhere

"I consider some species of ants, snakes, lizards, and spiders as most useful, for they destroy a great quantity of insects and other vermin. The great moisture of the country I have visited, with its immense jungle, is well adapted for the insect world, and would prove a very rich field to a naturalist and collector who would make it his special study and business. I was supprised how closely several of ness. I was surprised how closely several of them mimicked or imitated other objects; some looked exactly like the leaves on which they mest generally remain; others are exactly of the color of the bark of trees on which they rawl; while others looked exactly like dead leaver, and one or two like pieces of dead branches of trees. Dragon flies of beautiful Dragon flies of beautiful olor were met near the pools.

"Bats are very abundant, and I had succeeded in making a fine collection of them. sometimes came by kundreds and spent the whole of the night flying round a tree which bore fruits they like, and the noise made by their wings sounded strangely amid the stillness which surrounded them.

"Squirrels are rather numerous, and there a good number of species. and snakes are their great enemies. In 'Equitorial Africa' I described how I saw a suske charming a squirrel, and made the little crea-ture come to him.

"There are eight species of monkeys, but they are not all found in every district. They live in troops, but when old they live generally by themselves, or in pars. Of all the Mammoillan animals inhabiting the forests, the monkey tribe is the most numerous; but the poor monkey is surrounced by enemies, the greatest being man, who sits raps everywhere to catch him; then he is conhunted by the negroes with gunsor tinually arrows; the guanonien, an eagle, is also his m-

veterate enemy. "The guanonien is a most formidable eagle, and, in spite of all my endeavors, during my former and this last journey, I have been unable to kill one; but several times I have been startled in the forest by the sudden cry of inguish of a monkey who had been seized by this 'leopard of the air,' as the natives often call it, and then saw the bird with its prey disappear out of sight.

"One day, hunting through the thick jundle, I came to a spot covered with more than inc bundred skulls of monkeys of different sign. me of these skulls must have been those of formidable animals, and these now and tien succeeded, it appears, in giving such bite to this eagle that they disabled him. For awlite I thought myself in the Valley of Golgoba. Then I saw at the top of a gigantic tree, at the foot of which were the skulls, the nest of the bird, but the young had flown away. I was told by the natives that the guanonia comes and lays in the same nest year after year. When an adult specimen will be procured, it may be found to rival in size the co-

dor of America. "By the side of wild men roamed the apes the chimpanzee forming several varieties These are called by the negroes the Nacniego Nschiego Nkengo, Nschiego Mbouve, and Koo loo Kamba, all closely atlied, and I think hardly distinguishable from each other by their bon structure. Then came the largest of all, the gorilla, which might be truly called the king of the forest. They all roamed in this grea jungle, which seems so well adapted to be theil homes, for they live on the nuts, berries, and fruits of the forest, found in more or less number throughout the year; but they eat such i quantity of food that they are obliged to roau from place to place, and are found periodically in the same district.

tarther and farther every year into the tast

lesses of the interior. Miles after miles were travellled over with out hearing the sound of a bird, the chatter d a monkey, or the lootstep of a gazelle, the gentle normur of some hidden stream only came upon our ears to break the duliness this awing silence, and disturb the grandes solitude man can ever behold-a solitude which often chilled me, but which was well adapted for the study of nature."

In his "Mission to the King of Dahomy,

by Captain Burton, puclished about two years ago, there appeared a very painfuchapter on "The Negro's place in Nature, introduced by a letter to Dr. Hunt, the founde and President of the Anthropological Society The gallant captain put forward the theorie of inalienable physical, mental, and moral ir feriority of the Hamite to the Semitic famlies, and even argued for a heterageneity a descent. He protested, with some pains an emphasis, that the exceptional cases quoted b prove equality were irrelevant, as being case of men into whose negro blood the Semin element had been transfused. Of the Dah-mans, Captain Burton had the lowest possible opinion. The following is his eloquent an heartless summary:—They are a mongre race, and a bad. Cretan liars, Cretans at lears ing, cowardly, and therefore cruel; gamblers and, consequently, cheaters; brutal, noisy boisterous, unvenerative, and disobedient; dis sas-bitten things, who deem it 'a duty to th gods' to be drunk; a flatulent, self-conceite herd of barbarians, who endeavor to humiliar those with whom they have to deal; in mot, slave-race-vermin, with a soul apirer." We have no self-gratulation at appropriating

the compliment implied in such a vilification of the character of the negro. We are glad to observe that the estimate of M. Du Chaillu is more discriminating, more humane, and more just. Whilst exhibiting their faults, he does not veil their virtues, nor beiray any inclina-tion to deny their claims of brotherhood. M. Du Chaillu concludes his very interesting vorume by the following appeal in their favor:-

"As to his future capabilities, I think extreme views have prevailed among us. Some hold opinion that the negro will never rise higher than he is; others think that he is capable of reaching the highest state of civilization. For my own part, I do not agree with either of these opinions.

"I believe that the negro may become a more useful member of mankind than he is at present that he may be raised to a higher standard; but that, if left to himself, he will soon fall back into berbarism, for we have no example to the contrary. In his own country the efforts of the missionaries for hundreds of years have had no effect; the missionary goes away and the people relapse into barbarism. Though a people may be taught the arts and sciences known by more gifted nations, unless they have the power of progression in themselves they must inevitably relapse in the course of time into their former state.

"Of all the uncivilized races of men, the negro has been found to be the most tractable and the most decile, and he possesses excellent qualities that compensate in great measure for is bad ones. We ought, therefore, to be kind to him and try to elevate him. That he will disappear in time from this land I have ver little doubt; and that he will follow in the course of time the inferior races who preceded him. So let us write his history."

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