

tion of the papers drawn up by himself on various matters of public interest. The selection from these papers and the letters of the Prince forms by far the most interesting and important part of the present work, and we shall be glad if this portion of it can hereafter be extended. In other respects this biography would gain by abridgment; and it is also to be regretted that the very high price of these volumes places them altogether out of the reach of the people. A cheap edition of the book, which might be sold at cost price, since profit can be no object, reduced to about half its present size, but retaining all that came from the Prince's own pen, would be the most acceptable gift Queen Victoria could make to her people, and perhaps the most enduring monument of her Consort's fame.

ART. VII.—*Letters of Henry Stanley from Equatorial Africa to the 'Daily Telegraph.'* London: 1877.

THE exploration of Africa has been conducted of late on a new system. The routes of the earlier travellers passed either through parts of the continent where the population is sparse, as in Caffre land or in the Sahara, or in those where it is organised into large kingdoms, such as lie between Ashanti and Wadai, and which are much too powerful to admit of any traveller forcing his way against the will of their rulers. The older explorers were therefore content to travel with small retinues, conciliating the natives of the larger kingdoms by patient persistence and feeling their way. But of recent years all this has been changed. The progress of discovery has transferred the outposts of knowledge and the starting-points of exploration to places where the population is far more abundant than that which is met with in either the northern or the southern portions of Africa, yet where it is, for the most part, divided into tribes. Hence modern explorers have found the necessity of travelling with large and strongly armed retinues. This new method has been frequently adopted in the upper basin of the White Nile, which has also been the scene of many military expeditions sent by the Egyptian government to force a way into the Soudan, including that commanded by Sir Samuel Baker. So, in the south, Livingstone's comparatively small band of determined Caffres, placed at his disposal by a chief whose confidence he had gained, enabled him to cross the continent in the latitude of the Zambesi. Subsequently other travellers, like Burton, Speke, Grant, and Cameron, starting from Zanzibar, have adopted a similar plan. Their forces

were large enough to enable them to pass as they pleased through regions where the tribes were small, they were sufficiently powerful to make larger tribes fear to attack them, and as they invariably adopted a conciliatory policy with the latter, they never came into serious collision with the natives. Mr. Stanley has adopted the plan of travelling with an armed retinue on a much larger scale than any of those whom we have named, and he has certainly carried, by these means, a great expedition successfully through Africa. Thus he states, 'I led 2,280 men across hostile Unyoro,' on an expedition intended to cross the Albert Nyanza. Again, when he leaves Nyangwe on his final expedition down the Lualaba, he starts with a body of 500 fighting men. Thus with a larger military force than hitherto employed, and making a determined use of it, Mr. Stanley has conducted a geographical raid across the middle of Africa, which has led him into scenes of bloodshed and slaughter, beginning at the Victoria Nyanza, and not ending until he arrived in the neighbourhood of the Western Coast. This achievement undoubtedly places Mr. Stanley in the foremost rank of African discoverers, and ensures to him a hardy-earned and lasting fame.

The question will no doubt be hotly discussed how far a private individual, travelling as a newspaper correspondent, has a right to assume such a warlike attitude, and to force his way through native tribes regardless of their rights, whatever those may be. A man who does so acts in defiance of the laws that are supposed to bind private individuals. He assumes sovereign privileges, and punishes with death the natives who oppose his way. He voluntarily puts himself into a position from which there is no escape, except by battle and bloodshed; and it is a question which we shall not argue here, whether such conduct does not come under the head of filibustering. Nations are above laws, and may do and decide what expeditions they may care to launch, but the assumption of such a right by private individuals is certainly open to abuse, and seems hard to defend. It is impossible to speak of Mr. Stanley's journey without noticing this exceptional characteristic of it. At the same time it is not our present object to discuss the morality of his proceedings, but to occupy ourselves with his discoveries, which are unquestionably of the highest geographical importance, and may lead to consequences in comparison with which the death of a few hundred barbarians, ever ready to fight and kill, and many of whom are professed cannibals, will perhaps be regarded as a small matter.

The results of Mr. Stanley's journey at the moment of

writing these remarks are very imperfectly before us; but we already know enough to see that he finds the course of the Congo to form a great arc, as was rudely laid down in the well-known map of Duarte Lopez, published by Pigafetta at Rome in 1591, and that his route brings him into *quasi* connexion with the two furthest points reached in that part of the continent by explorers from the north, namely, that reached by Schweinfurth, who received the gold medal of the Royal Geographical Society in 1874 'for his discovery of the Uelle 'River, beyond the south-western limits of the Nile basin,' and that other point reached by the literary informant of Dr. Barth, who, travelling southwards from Darfūr, came to the great river of Kubanda, flowing to the west.

The Uelle was reached by Schweinfurth* in April, the time when its waters were at their lowest level, yet it was then 800 feet across, with a depth of from twelve to fifteen feet; its volume of outflow was estimated by him at 10,000 cubic feet per second. All the Monbutto and the Niam-niam people agreed in telling him that the Uelle held on its course, as far as they could follow it, for days and days together, till it widened so vastly that the trees on its banks ceased to be visible. Schweinfurth speaks with admiration of the peculiar shape and size of the canoes that he saw on the Uelle, which curiously correspond with those seen by Stanley on the Aruwimi. Schweinfurth says:—

'They were hewn out of a single trunk of a tree, and, alike in shape and solidity, were superior to what we had hitherto seen. Some of them were not less than thirty feet long and four feet broad, and sufficiently spacious to convey both horses and bullocks. So ample are their dimensions that there is no risk of their being upset, nor did they lurch in the least degree as we got into them. They were made with both ends running* horizontally out into a beak, and the border lines were ornamented with carved figures.

'I had seen the teak canoes of the Red Sea, which are called "Hoory" in Arabic, and are of a build imported from India, and many of the canoes which are in use at Saakim and Djidda; but none of these were comparable, either with respect to size or elegance, with the canoes of the Monbutto.'

Mr. Stanley speaks of similar canoes at the mouth of the Aruwimi, which he places some 250 miles to the SW. of Schweinfurth's position, the river itself being obviously either the Uelle or a larger stream to which the latter is an affluent, or at least a river draining the same country and having

* Schweinfurth, 'The West of Africa,' vol. i. p. 553, English translation.

similar characteristics to those which Schweinfurth has so ably described. Mr. Stanley's words are as follows:—

'Down the natives came, fast and furious, but in magnificent style. Everything about them was superb. Their canoes were enormous things, one especially, a monster of eighty paddlers, forty on a side, with paddles eight feet long, spear-headed, and really pointed with iron blades for close quarters, I presume. The top of each paddle shaft was adorned with an ivory ball. The chiefs pranced up and down a plank-
ing that ran from stem to stern. On a platform near the bow were ten choice young fellows swaying their long spears at the ready. In the stern of this great war canoe stood eight steersmen, guiding her towards us. There were about twenty—three-fourths of her size—also fine-looking; but none made quite such an imposing show. At a rough guess there must have been from 1,500 to 2,000 savages within these fifty-four canoes.'

Another point of resemblance between the characteristics of Schweinfurth's country and those at the mouth of the Aruwimi are the dwarf inhabitants. We find the words 'Region of dwarfs' near that place in Mr. Stanley's map that is published by the 'Daily Telegraph,' and we are all familiar with Schweinfurth's description of the diminutive race that fell under his own notice. When fuller reports reach us, we shall no doubt hear much of extreme interest on this subject, which throws important light on the nature of the aboriginal inhabitants of Africa, or at least of those who preceded the negro.

The point of contact between Stanley and Barth's informant is at the northernmost part of the great arc of the Congo, where muskets were seen and robes were worn by the chiefs of crimson blanket cloth, bearing witness to the existence of a native trade with the north. Barth himself was never within 600 miles of this spot, but he was a great collector of itineraries, and there was one in particular upon which he laid the greatest stress. He did so with such good reason, that the river of Kubanda, of which we are about to speak, has ever since been regarded by geographers as a fact to be accounted for in whatever theory might on other grounds be advanced as to the hydrography of Central Africa. This river, as laid down by Barth in his map, coincides very fairly with the part of the Congo above mentioned. Such distrust attaches itself to all native information that it is well to explain at some length the qualifications of Barth's informant; and in doing so a double purpose will be served, for we shall have further on to lay much stress on the merits of the Arab civilisation in Africa, of which the man in question is an exceptionally high

example. He was * the Fúki Sámbo, a person of the Fellatah race, and of wide-spread reputation, with whom Barth spent many hours of conversation at Másseña, about 100 miles to the SE. of Lake Tchad. He says :—

‘I could hardly have expected to find in this out-of-the-way place a man not only versed in all the branches of Arabic literature, but who had even read (nay, possessed a manuscript of) those portions of Aristotle and Plato which had been translated into, or rather Mohammedanised in, Arabic, and who possessed the most intimate knowledge of the countries he had visited. . . . When he was a young man, his father, who himself possessed a good deal of learning, and who had written a work on Háusa, sent him to Egypt, where he had studied many years in the mosque of El Azhar. It had been his intention to go to the town of Zebid in Yemen, which is famous among the Arabs on account of the science of logarithms, or *el hísab*; but when he had reached Gunfúda, the war which was raging between the Turks and the Wahabiye had thwarted his projects, and he had returned to Darfur, where he had settled down some time, and had accompanied a memorable expedition to the south-west, as far as the borders of a large river, of which I shall have another occasion to speak.’

A short account of the expedition that he accompanied is given in the ‘Journal of the Royal Geographical Society.’ † They passed through Bimberri, a pagan country, to Kubanda, a large place extending ten or twelve miles along the banks of a river, so large that they could with difficulty make out people standing on the southern bank, and which was not fordable. This river ran straight from east to west. In a second expedition a little to the west of this, they reached a pagan country Andoma, inhabited by a very warlike race, who had oxen and sheep. Their country was covered with a great profusion of trees of which the native names are given. The king sat on a throne constructed of elephants’ tusks laid one above the other. This latter statement corresponds with Stanley’s account of the ivory structure of solid tusks surrounding an idol; and as to the former Schweinfurth remarks that among the trees mentioned by the Fúki Sámbo is the ‘Kumba’—the Kumba being the name in the Niam-niam language for the abundant Malaghetta pepper (*Xylopiæ æthiopicæ*), which has communicated its name to the ‘Pepper Coast’ of Western Africa. This gives some grounds for supposing that the river of Kubanda debouches on the coast of Western Africa.

Mr. Stanley’s discoveries come therefore most opportunely in the present state of geographical science. They supply

* Barth’s Travels in Central Africa, vol. iii. p. 373.

† Journal of R. Geogr. Soc., 1853, p. 120.

central threads in the network of routes by which, through his efforts, Africa is now finally covered. As it is perhaps the greatest of the first-class exploratory achievements in Africa, so it is the last of those which the world now admits other than in the barren regions of either pole. It has dissected and laid bare the very heart of the great continent of Africa.

It is not proposed in the following remarks to trace the steps or to epitomise the discoveries of Mr. Stanley. The materials are not before us, as we pen these lines, for doing so with any approach to completeness or justice. But the occasion is a good one to make some general remarks on the proximate future of Africa, based on the experiences of many previous travellers, and confirmed by the geographical facts in their broad outlines as now made known to us.

What is the extent and value of the territory that has been discovered in Equatorial Africa by Mr. Stanley and his immediate predecessors, and what action should be taken by ourselves or others to turn these discoveries to the best advantage to themselves and to the world at large? In short, what do we find in Central Africa, and what should we do with it?

The first consideration is that of mere size of territory, comparing the area of the regions in question with those situated between the same latitudes in other parts of the world. They are essentially equatorial regions, as distinguished from tropical ones; that is to say, they lie within some twelve and a half degrees north and south of the equator, where the climate tends to be more hot and damp than under the tropics, and where the vegetation is peculiarly luxuriant and rank in regions little elevated above the sea level. There cannot be a greater contrast between adjacent districts than that which, on the whole, subsists between the equatorial and tropical regions. We find in the latter the burning deserts and the arid plains of the Sahara and Arabia, of those near the Indus, of Utah and Colorado, in the Northern Hemisphere, and those of Kalahari, Central Australia, and Atacama in the Southern. We must therefore carefully distinguish between equatorial and tropical lands, in making comparison between the area with which we are now concerned in Africa and that of similar districts in other parts of the globe. If we turn to a map of the world, and reckon the amount of equatorial land in Africa as five, we shall find the amount of equatorial land in South and Central America to be as four, and the aggregate of the remainder, elsewhere on the globe, to be as one. The latter is scattered in numerous fragments over all parts of the huge equatorial zone that encircles the world—the most

important of these being the southernmost horn of India, Ceylon, the Malay Peninsula, Sumatra, Borneo, Celebes, New Guinea, the northern shoulder of Australia, and a multitude of islands in the Pacific, including our new colony of Fiji. But the combined area of all this is only about a fourth part of the area of the corresponding regions of South America, and adding all together we obtain a grand total of equatorial land that is just equivalent in size to that in Africa. The discoveries of Livingstone, Burton and Speke, Cameron, and other recent travellers in addition to those of Stanley have made us acquainted with a region that is as large as the whole of the equatorial lands that exist elsewhere in the world.

So much for mere size; next as regards elevation above the sea level. The equatorial low lands are on the whole little suited to support a large population. They are mostly choked with rank vegetation, they are damp and reeking with miasma. But a large part of Central Africa is much more favourably situated. It consists of elevated basins, one containing the upper waters of the Congo, another those of the Nile, another that of Lake Tchad, a fourth that of the Benué and Niger, and all are flanked by broad ridges near and parallel to either coast. The floors of these basins are more, sometimes much more than one thousand feet above the sea level, and, in consequence of this exceptional altitude, they are subjected to a climate far drier and lighter than that which characterises the larger part of the equatorial land that exists elsewhere in the world. A considerable part of Central Africa maintains a teeming population, contrasting strongly with the sparse inhabitants of South America, and the capabilities of the country generally appear to be such as would enable it, so far as they alone are concerned, to be as populous as any part of the world.

The very causes that conduce to the comparative salubrity and to the fertility of Central Africa militate against its easy commercial intercourse with other countries. Its rivers, in traversing the mountain ridges that confine its elevated interior basins, descend to the lower lands near the sea shore through a succession of falls or rapids, and are therefore impracticable as continuous water-ways leading from the interior to the ocean. The Congo is undoubtedly the most marked of all these instances, being at the same time the river that gives the principal outlet to the waters that fall in the equatorial lands. The rapids begin within a very few miles of the head of its magnificent estuary, and are totally insurmountable by ship, boat, or canoe. The river passes through

gorges, of the lowermost of which Tuckey has given us a minute description. Ascending the river still higher, those falls and rapids are reached, down which Stanley's party drifted in continual danger, and in one of which Francis Pocock was drowned. Such is the narrowness and depth of the rift through which the Congo passes, in the neighbourhood of the Yellala Falls, that, when looked down upon from above, the mighty river seemed to Tuckey's party as if it had shrunk to the size of a Scottish burn. It was strangely contracted in width, and even in that reduced water-way its course was further constricted and choked by masses of rock. It was difficult to believe that the mighty volume of the river could find its passage through so narrow a channel, and the hypothesis was freely entertained by members of the party that the bulk of the river must have found a subterranean course. They supposed that the greater part of its waters disappeared at the point where the narrows began, and rose again to the surface after their termination. Here a succession of violent whirlpools and upheavals disturb the current of the river; they are so turbulent that no vessel can venture to approach them, and it was with the greatest difficulty that the boats of Captain Tuckey's party were extricated even from their eddies.* Stanley's route struck overland at the point where these narrows began, and therefore he had not the opportunity of seeing this part of the river; but he gives a graphic description of the gorges higher upstream, through which he and his party struggled for nearly half a year.

'While we were fighting our tragical way over the long series of falls along a distance of more than 180 miles, which occupied us five months, we lived as though we were in a tunnel, subject at intervals to the thunderous crash of passing trains. Ah! so different it was from that soft, glassy flow of the river by the black forests of Uregga and Koruru, where a single tremulous wave was a rarity, when we glided day after day through the eerie wilds, in sweet, delicious musings, when our souls were thrilled at sight of the apparently impenetrable forests on either hand, when at misty morn, or humid eve, or fervid noon, wild nature breathes over a soft stillness. . . . But there is no fear of any other explorer attempting to imitate our work here. Nor would we have ventured upon this terrible task had we the slightest idea that such fearful impediments were before us.' †

None of the other rivers of Equatorial Africa give commercial access to the interior. Thus the Ogowai, though pursued far upstream by recent explorers, is hardly practicable for small

* Tuckey's Congo, p. 340, &c.

† Daily Telegraph, Nov. 22, 1877.

vessels even up to its falls, some 250 miles from the sea. The navigation of the Coanza is interrupted by falls one hundred and forty miles from its mouth.

On the eastern coast the rivers are small, excepting the Zambesi, whose channel is full of shifting sandbanks, and whose mouth is closed by a dangerous bar. Moreover, its upper course is broken by the cataracts of Kebra-bassa and Mosio-tunya. Its tributary, the Shiré, up which small vessels might otherwise pass from the sea to Lake Nyassa, is blocked by thirty miles of rapids. The other rivers on the same coast have their sources on the seaward side of the ridge that confines the central basins, and therefore cannot give access to them. Moreover, they are but narrow streams, little fitted even for steamers of the smallest size. The Juba has a long course, but it does not come from the central equatorial regions.

Two rivers of equatorial origin remain, that require a fuller description, namely, the Niger and the Nile. The course of the former is such as to give it but little commercial value, as has been proved only too clearly by the slender results of very considerable efforts to utilise it. It does not flow from the interior, but rises so near the west coast that its sources are only some two hundred and fifty miles from Sierra Leone; it then makes a vast semicircular arc, cutting a huge slice out of the Sahara, and returns to the west coast in a not very different latitude from that in which it started. The sea coast running almost east and west, and forming the lower side of the great western protuberance of Africa, which is known by the name of the Gold Coast, is the diameter of a circle of which the great arc of the Niger forms the northern semicircumference. On the uppermost convexity of the Niger is situated Timbuctoo, whose name is well known, though it has no commercial importance beyond that of being the emporium of the desert Sahara; consequently, the main stream of the Niger does not pass through productive lands, neither does it drain any considerable portion of the central equatorial districts. Moreover, above the confluence of its little-known affluent, the Benué, its water-way is impeded by rapids. The Nile, and that river alone, affords in some sense a direct means of access to the interior. By waiting for the season of its flood, and by tugging and hauling up seething waters and amid rocks, a small sea-going ship of strong build could, by a *tour de force*, be transferred from the Mediterranean to the waters of the Albert Nyanza. But this long navigation of upwards of two thousand miles, interrupted by six rapids between Assouan and Khartum, and by another serious one above Gondokoro,

and impeded by the difficulty of forcing a passage through the rafts of floating papyrus that choke the upper White Nile, cannot be a useful commercial water-way. It requires the assistance of railways, such as that now contemplated in the Soudan, by which its cataracts may be avoided. So far as physical difficulties are concerned, and without reference to political ones, the easiest line from the Albert Nyanza to the ocean would not be by the Nile, but overland to the coast opposite the island of Zanzibar.

The difficulties that beset the approach to the interior of Equatorial Africa by means of its rivers, contrast most remarkably with the ease with which the almost equally large equatorial regions of South America are reached by the Amazon and the Orinoco. The natural internal navigation of that continent is magnificent, and such as is to be met with in no other part of the world. South America may be traversed almost to the Andes and in all other directions by a system of rivers, whose main streams are capable of bearing large sea-going vessels for hundreds of miles from their mouths.

The interior of the several equatorial lands that are dispersed in fragments elsewhere over the globe, is necessarily more accessible, so far as physical difficulties of distance are alone concerned, on account of their small size. They lie on the ocean highways, and whatever produce they may yield that is worth exporting can be easily made into an article of commerce. But Africa is comparatively self-contained and secluded; a vast population may thrive in its interior upon the produce of its soil; the means they have of internal communication by lake and river are excellent, but they are to an unusual degree shut out from foreign trade. The easiest of all forms of communication with the outside world is denied them by the physical structure of their continent; they are geographically doomed to commercial isolation as regards the more bulky articles of traffic.

What does the interior of Africa produce that would make it worth the trader's while to fetch from so great a distance? A long list of equatorial products has often been suggested as the subjects of a future commerce; but the objection against most of them is, that the same products can be grown with equal ease in other countries much easier of access, or on the seaboard of Africa itself. There is far more equatorial land in the world than suffices for the commercial wants of non-equatorial countries. We have so great a glut of it that an enormously large proportion of the long-known parts remains unutilised. The new discovery of an additional amount of similar

country in Africa is of no importance to us as regards the products of which we have just been speaking. It is, of course, impossible to say but that further exploration may discover articles of commerce that Africa alone can afford, and of which we have as yet no knowledge. We have seen that its elevated basins under an equatorial sun are a peculiar geographical feature; therefore we may indulge in such hopes, though we do not venture to build upon them.

The mineral wealth of Africa in iron, copper, and other metals has been often spoken of, and is no doubt of great importance to its inhabitants. It cannot, however, be seriously proposed to export these heavy articles from the far interior to the coast. It so happens that ores of malachite do exist in large quantities in Benguela, at not more than 140 miles from the sea, and that their export has been attempted by English companies. But though the mines were rich the cost of production and carriage exceeded the value of the ore; they therefore failed to repay the adventurers. If it did not pay to work these mines, so favourably situated for the purpose in many respects, how can it be reasonably hoped that foreigners will be able to work mines situated in the far interior to an advantage?

There is certainly one peculiar product of Africa, namely ivory, which has had, and which will long have, a large influence in promoting its commerce and consequent civilisation. It is gratifying to learn from Mr. Stanley that ivory abounds on the Upper Congo. Near the confluence of the Aruwimi, he saw a village where the quantity of ivory lying useless about astonished him.

'There was an ivory "temple"—a structure of solid tusks surrounding an idol; ivory logs, which, by the marks of hatchets visible on them, must have been used to chop wood upon; ivory war-horns, some of them three feet long; ivory mallets, ivory wedges to split wood, ivory pestles to grind their cassava, and before the chief's house was a verandah, or burzah, the posts of which were long tusks of ivory. We picked up 133 pieces of ivory which, according to rough calculation, would realise, or ought to realise, about 18,000 dollars.'

Unfortunately, so soon as an ivory traffic is established, and as a consequence of it, guns are freely purchased, and the export of the ivory thenceforward proceeds far more rapidly than the ivory can be reproduced. Such stores of it as may exist are soon made away with, while the elephants are shot down in such large numbers that they become rapidly exterminated. When the ivory trade shall have died away through exhaustion of these animals, one of the agents that are best suited

to promote the civilisation of Africa will have disappeared. Leaving aside philanthropic considerations for the moment, and looking at Africa from the point of view of our own ancestors, and of the modern Arab, and of a very large portion of the remainder of the human race, there was a singular congruity between the old-fashioned ivory and slave traffic and the physical as well as the social conditions of the continent. Enslavement of a weaker neighbour has ever been the recognised custom of the country; and it was a charmingly *naïve* device of turning their superfluous slaves and their collections of ivory to commercial account, to put a tusk on the back of each slave and march him with his burden to the coast, selling both the porter and the ivory on their arrival there. But we may, fortunately for Africa, with much commercial advantage, substitute the labour of cattle for that of human porters. The tsetse fly is not so widely spread as had been feared. The Cape wagon with its yokes of oxen has already been driven inland from the coast opposite Zanzibar, and one wagon will carry the loads of sixty men. Looked at merely as beasts of burden, negro porters, even if bought for nothing, and sold at some few pounds a head on reaching the coast, are not so cheap and effective on an established route as a wagon and its team of oxen.

There is one mineral product which may possibly be destined to transfigure Africa, and that is gold. We know that it is found in many parts of the boundary ridge of the central basin. There is the gold of Abyssinia and Sennaar, and on the opposite side of the continent, gold is collected from all parts of the high land parallel to the coast between the mouths of the Senegal and the Niger. It has given its name to the Gold Coast, and our name of the guinea is derived from the Gulf of Guinea. Moreover, a steady export of gold has existed from apparently the most ancient historical times, by routes leading from the landward side of the districts in which it is found, across the Sahara to the Mediterranean. But above all in present productiveness are the recently discovered gold-fields in South-Eastern Africa. Its export from Sofala and the Zambesi district is of ancient date, but within the last few years a vast extent of country to the southward of this has been found to be auriferous. Should further discoveries of gold be made, they may supply the inducement that at present is needed for men of other races than the negro, such as the Chinese coolie, to emigrate, and, by occupying parts of the continent, to introduce a civilisation superior to that which at present exists.

Africa affords a motive for settlements of a few white men in a line down the middle of its interior for the establishment of an overland telegraph between Alexandria and the Cape, instead of, or in addition to, the costly and precarious alternative of an ocean cable. At first sight, nothing can seem more absurd than the serious proposal to carry so modern and refined an appliance of European civilisation as the electric telegraph through the heart of so savage a region as that which intervenes between Gondokoro and the Transvaal. But the subject has been much discussed by African experts, and the more it is considered the more feasible does it appear. Much experience already exists in respect to the establishment of telegraph wires through savage or lawless countries, and the result is entirely favourable to the possibility of their maintenance in Africa. Savages do not appear to take alarm at the first sight of the pole and wires, and they become both accustomed to their presence and to comprehend and appreciate their object as the line is progressively laid down. The savage soon learns that any injury to the line is at once found out, and its locality known, in a way that is mysterious to him, so that he acquires a superstitious respect for the wire. Again, as small subsidies are given to the chiefs through whose territories it passes, to insure its security, its presence is acceptable to them, and felt to be advantageous; moreover, it is often of local service between neighbouring stations. We can have little doubt that the establishment of a line of telegraphic depôts, with their European residents, from north to south in Africa, would have considerable effect in maintaining order among the tribes through which it passed.

Africa is destitute of capitalised wealth. No rich and luxurious civilisation has existed in its equatorial regions, like that of Peru or of India, to tempt commercial adventurers. Excepting in the Arab kingdoms to the north, it is a land of hovels, or, at the best, of thatched houses, and of a hand-to-mouth existence. The negro has no instinct to build solidly and for perpetuity; he therefore wants the most important of the elements that conduce to civilisation, for without a material nucleus of solid buildings no respectable civilisation can exist.

All the circumstances we have adduced point to the general conclusion, that the existing produce of Equatorial Africa is insufficient to form the basis of a really large commercial traffic. We must not allow ourselves to be over-sanguine, and fall into the often-repeated error of those who have interested themselves philanthropically in Africa, by yielding to an unjustifiable

enthusiasm and placing too much confidence in the speedy development of a great commerce with that continent.

How does the negro rank as a labourer? There is great diversity witnessed in Africa, partly dependent on race and partly on the temporary national mood, which may at one time be inclined to peaceful pursuits and at another time to war, and which also may be inspired by a hopeful sense of success in life, or by that of despondency. It will, however, be of much use to us, in endeavouring to answer the question as fairly as possible, to consider the opinions formed of the negro when he is working side by side with men of other races. Very useful testimony upon this is given in the 'Report on the Treatment of Immigrants in British Guiana,' where Africans, East Indians, and Chinese are all to be found as coolies, and where their respective national characteristics have been the subject of direct enquiry. They work in gangs; the negro gang has almost always a negro for a driver, though sometimes the driver is a Portuguese; the East Indian coolie has commonly a negro driver, and the Chinaman has always a Chinese. The African can do the best day's work at field labour of all, and he despises the East Indian for his want of strength. The East Indian cannot earn half as much as the African in the same number of hours, but he despises him for his uncivilised ways. The Chinese is the most intelligent of the three, and is more independent than the East Indian, but he is always ready to leave field work for any other occupation. If there were no compulsion, the negro would have idled more than the other two, his tale of work would probably have fallen below theirs, and he would have become a sturdy pauper. Such, for the most part, is the condition of the free negro in Africa.

The African is much inferior to the European, and especially to the East Indian, in his handicraft; the only manual work in which negroes show fair dexterity in their native land being that of blacksmiths. Their forge and tools are curiously rude, but as their iron is pure owing to the use of charcoal fuel, and as they take much pleasure in working it, the results are very creditable. Their spearheads are frequently shaped with elegance, and they are light and strong—indeed they are such as a second-rate country blacksmith in England would find difficulty in rivalling.

The negro, taken generally, is idle and clumsy, but we must not allow ourselves to speak of him in terms of universal dispraise. The fact is, that while his average pleasure in work and his average manual dexterity are low when measured by a European standard, it is by no means so low as to make it

impossible for a few exceptional individuals and even communities to rise to an equality with average Europeans. By picking and choosing the best individuals out of a multitude of negroes, we could obtain a very decent body of labourers and artisans; but if we took the same number of them just as they came, without any process of selection, their productive power, whether as regards the results of toilsome labour or of manual dexterity, would be very small.

The indolence of the African is partly constitutional and partly due to the paucity of his wants, which can be satisfied in his own country with so little effort that the stimulus to exertion is wanting. Leaving for the moment out of consideration the combative, marauding, cruel, and superstitious parts of his nature, and all that is connected with the satisfaction of his grosser bodily needs, his supreme happiness consists in idling and in gossip, in palavers and in petty markets. He has no high aspirations. Nothing that the produce of his labour can purchase for him, in addition to the supply of primary necessaries, equals in his estimation those pleasures of idleness that he must forego by the very act of labouring. His natural instincts are such, that the practice of hard daily labour is really bad political economy on his part. He loses more of that which is of value to him in consequence of his labour than he gains by what his labour produces. He has little care for those objects of luxury or for that æsthetic life which men of a more highly endowed race labour hard to attain. His coarse pleasures, vigorous physique, and indolent moods, as compared with those of Europeans, bear some analogy to the corresponding qualities in the African buffalo, long since acclimatised in Italy, as compared with those of the cattle of Europe. Most of us have observed in the Campagna of Rome the ways of that ferocious, powerful, and yet indolent brute. We may have seen him plunged stationary for hours in mud and marsh, in gross contentment under a blazing sun; at other times we may have noticed some outbreak of stupid, stubborn ferocity; at others we may have seen him firmly yoked to the rudest of carts, doing powerful service under the persistent goad of his driver. The buffalo is of value for coarse, heavy, and occasional work, being of strong constitution, and thriving on the rankest herbage; else he would not still be preserved and bred in Italy. But he must be treated in a determined sort of way, by herdsmen who understand his disposition, or no work will be got out of him; and besides that, he is ferocious and sufficiently powerful to do a great deal of mischief.

The capacity of the negro to form kingdoms is an important

factor in our estimate of the future development of Africa, the numerous tribes by which a great part of the continent is at present occupied being a great hindrance to the maintenance of safe thoroughfares and to the inexpensive transit of produce. As a matter of fact, considerable kingdoms do exist in Equatorial Africa, though a notable proportion of them are ruled by sovereigns who are not of pure negro blood. It is well worth while to collate the accounts written by various travellers on the social and political life in the more typical of these kingdoms. Thus the following extracts relating to Kano and Uganda will show, the first the effect of Arab culture and a Hausa race, and the second will show the much lower civilisation under the influence of Galla sovereigns, which nevertheless is less coarse than that of Dahomey or Cazembe.

The annexed extract is from Dr. Barth. It gives an interesting picture of the every-day life in Kano, the great commercial centre of northern Equatorial Africa:—

‘It was the most animated picture of a little world in itself, so different in external form from all that is seen in European towns, yet so similar in its internal principles. Here a row of shops filled with articles of native and foreign produce, with buyers and sellers in every variety of figure, complexion, and dress, yet, all intent upon their little gain, endeavouring to cheat each other; there a large shed, like a hurdle, full of half-naked half-starved slaves torn from their native homes, from their wives or husbands, from their children or parents, arranged in rows like cattle, and staring desperately upon the buyers, anxiously watching into whose hands it should be their destiny to fall. In another part were to be seen all the necessaries of life; the wealthy buying the most palatable things for their table, the poor stopping and looking eagerly upon a handful of grain; here a rich governor dressed in silk and gaudy clothes, mounted upon a spirited and richly caparisoned horse, and followed by a host of idle insolent slaves; there a poor blind man groping his way through the multitude, and fearing at every step to be trodden down; here a yard neatly fenced with mats of reed, and provided with all the comforts which the country affords—a clean snug-looking cottage, the clay walls nicely polished, a shutter of reeds placed against the low well-rounded door, and forbidding intrusion on the privacy of life, a cool shed for the daily household work, a fine spreading allé-luba-tree affording a pleasant shade during the hottest hours of the day, or a beautiful gón-da or papaya, unfolding its large feather-like leaves above a slender, smooth, and undivided stem, or the tall date-tree waving over the whole scene; the matron in a clean black cotton gown wound round her waist, her hair neatly dressed in “chókoli” or “bejáji,” busy preparing the meal for her absent husband, or spinning cotton, and at the same time urging the female slaves to pound the corn; the children naked and merry, playing about in the sand at the “urgi-n-dáwaki,” or the “da-n-chácha,” or chasing a straggling stubborn goat; earthenware pots and wooden bowls, all

cleanly washed, standing in order. Further on a dashing Cyprian, homeless, comfortless, and childless, but affecting merriment or forcing a wanton laugh, gaudily ornamented with numerous strings of beads round her neck, her hair fancifully dressed and bound with a diadem, her gown of various colours loosely fastened under her luxuriant breast, and trailing behind in the sand; near her a diseased wretch covered with ulcers or with elephantiasis.*

Speke has described in a graphic manner the life at the court of Uganda, where he resided for many months. Here the ruling caste are Gallas, or some cognate tribe, totally different in race from the people whom they govern. The moment when he first came into the presence of persons of this caste, he says that he felt and saw he was in the company of men who were as unlike as they could be to the common order of natives in the surrounding districts. They had fine oval faces, large eyes, and high noses, and in their deportment and intelligence showed themselves to be far the superiors of the negro. Under the rule of a man, Kiméra by name, of this caste who established himself in the country, the kingdom of Uganda was formed out of an outlying portion of a much larger negro state, and it was organised in the following fashion. Kiméra formed a strong clan, apparently of his immigrant countrymen around him, whom he appointed to be his immediate officers; he rewarded well, punished severely, and soon became magnificent.

'Nothing short of the grandest palace, a throne to sit upon, the largest harem, the smartest officers, the best dressed people, even a menagerie for pleasure—in fact only the best of everything—would content him. . . . The system of government, according to barbarous ideas, was perfect. Highways were cut from one extremity of the country to the other, and all rivers bridged. No house could be built without its necessary appendages for cleanliness; no person, however poor, could expose his person; and to disobey these laws was death.' †

It must, however, be understood that the grand palace is only a structure of palisading and thatch, and that the costume of the best-dressed people is only a piece of bark cloth.

The customs of Uganda as established by their founder continued in full force at the time of the visit of Speke. He describes how persons at court are on the watch for men who may commit some indiscretion, to confiscate their lands, wives, children, and property.

'An officer observed to salute informally is ordered for execution, when everybody near him rises in an instant; the drums beat, drown-

* Barth's Travels in Central Africa, vol. ii. p. 108.

† Speke, 'The Source of the Nile,' p. 253.

ing his cries, and the victim of carelessness is dragged off, bound by cords, by a dozen men at once. Another man, perhaps, exposes an inch of naked leg whilst squatting, or has his mbugu (bark cloth) tied contrary to regulations, and is condemned to the same fate.'

In short, the discipline in Uganda is much sharper and quite as prompt as that in a kennel of foxhounds; and such is the character of the negro that he likes the treatment and thrives under it, as is shown by the smartness and strong national feelings of the people, who contrast very favourably with their more barbarous neighbours.

We will now consider the influence that has been exerted by white men in Africa. Of the Portuguese there is nothing good to say, and the least said the soonest mended. Their rule in Africa is effete, and we shall not further allude to it. But what of the effect of the English and American philanthropists who have formed stations and settlements to reclaim the negro from his barbarism?

The republic of Liberia was established on African soil, with more than 500 miles of sea-board, to serve as a home in Africa for such of the freed negroes of the United States as might choose to emigrate there, and to constitute an independent negro community whence civilising influences might spread to the interior. It has been in existence, either as a colony or as a free state, for fifty-seven years, and has received altogether upwards of 20,000 negro emigrants, whom the Commissioner of the Freedman's Bureau in the United States describes, in metaphorical terms that are not altogether happy, as 'the *cream* of the coloured population of the South.' Since the war the emigrants have generally been quite poor, but they are spoken of as an intelligent, active, industrious, and enterprising set of men. There appear to be far more applicants than the philanthropists who keep the undertaking going, are able with their funds to convey across the Atlantic. Thus in 1872 there were upwards of 3,000 applicants; but, as only about 400 can be despatched annually, we may believe that there has been much careful selection, whereby the purport of the phrase just quoted may be justified. Notwithstanding this, Liberia cannot be called a success. Its promoters, no doubt, take an enthusiastic view of its affairs, but there seems to be internal evidence in the official publications of the colony to warrant a dispassionate bystander in sharing the opposite opinion, which is much the more widely prevalent. Thus the governor, in 1872, says: 'The present condition of our national affairs is most unsatisfactory and perplexing; and he speaks of 'shameful peculations and misapplications.' These

strong words seem justified by a recent transaction that shows the corrupt political life of Liberia. In 1871 a shameful loan was negotiated in England in the time of the then governor, Mr. Roye. The sum nominally borrowed was 100,000*l.*, at 7 per cent. interest, but issued at 30 per cent. below par, and with an additional deduction of three years' interest (or 21*l.*). That is to say, he and a few others who acted with him agreed to give 7,000*l.* annually for a sum of only 49,000*l.*; in other words, they borrowed at upwards of 14 per cent., but, owing to their own malversations, they do not seem to have netted much more than half of even that reduced sum. Governor Roye was arrested, tried, and found guilty. He, however, escaped out of prison, found his way to the sea-shore, and, seeing a boat at anchor, plunged into the water and swam to it, to get safe away out of the country. There was no one on board; he ineffectually endeavoured to climb into it, and, after swimming round it more than once, was drowned, being hampered in his efforts by the weight of a bag of money he had tied round his waist. This episode in the political life of the state is all the more disgraceful, as the emigrants pose themselves in virtuous attitudes. Thus upwards of a third of the adult emigrants are described as 'professors of religion.'

The experience of Liberia appears strongly to show that the negro is little capable of forming a state similarly organised to those of civilised nations. If a band of selected negroes fail, what can be expected from a miscellaneous multitude of them?

There exists a belief among us that the superiority of Western ideas and civilisation is so unquestionable and absolute that we have only to educate the negro in our ways, and he will adopt them gladly. We have such confidence in our own social ideas that we are apt to think that a few hundreds of intelligent Britons are sufficient to set an example capable of spreading among millions in Africa, that by these means a widely spread industry will prevail, and lines of peaceful commerce will open, and a negro Arcadia will easily be made to flourish in that benighted continent. Past experience does not warrant the conclusion that the immediate influence of the white man can so prevail upon the black. What it does show cannot be more clearly and justly stated than it has been in a remarkable article written in 'Fraser's Magazine,' Nov. 1875, by a negro of pure African extraction, Mr. Blyden, who was then the principal of the Presbyterian High School in Liberia, and is at this moment the Minister of Liberia in England. It is entitled 'Mohammedanism and the Negro Race,' and shows forcibly, on the one hand, the civilising influence of the

Arab upon the negro, and, on the other, the harmful influence of the white man, even as a philanthropist. Mr. Blyden says:—

‘West Africa has been in contact with Christianity for three hundred years, and not one single tribe, *as a tribe*, has become Christian. Nor has any influential chief yet adopted the religion brought by the European missionary. From Gambia to Gaboon, the native rulers, in constant intercourse with Christians, and in the vicinity of Christian settlements, still conduct their government according to the customs of their fathers, where those customs have not been altered or modified by Mohammedan influence. The Alkali of Port Loko, and the chief of Bullom, under the shadow of Sierra Leone, are *quasi* Mohammedan. The native chiefs of Cape Coast and Lagos are pagans. So in the territory ruled by Liberia the native chiefs in the four counties—Mesurado, Bassa, Sinou, and Cape Palmas—are pagans. There is not a single spot along the whole coast, except, perhaps, the little island of Corisco, where Christianity has taken any hold among large numbers of the indigenous tribes.’

Christianity, often of a very emotional and of a debased kind, has had great hold on the black population of the Southern States of America; but it has not increased their manliness and self-respect, either there or elsewhere. On the contrary, as Mr. Blyden shows, it was conveyed to them by whites who socially and otherwise made it at the same time very clear to them that they were a hopelessly inferior and subordinate race. They therefore accepted Christianity as a religion suitable to men living in a servile condition, since it did not prompt them to assert themselves, but told them to acquiesce in their yoke, and to bear their present abject state with meekness and in the hope of happiness in a future life. He remarks:—

‘Wherever the negro is found in Christian lands, his leading trait is not docility, as has been often alleged, but servility. He is slow and unprogressive. Individuals here and there may be found of extraordinary intelligence, enterprise, and energy, but there is no Christian community of negroes anywhere which is self-reliant and independent. Haiti and Liberia, so-called Negro Republics, are merely struggling for existence, and hold their own by the tolerance of the civilised powers.’

As regards the æsthetic side of the influence of the white races, Mr. Blyden lays much stress on the incongruity of the recognised forms of Caucasian beauty with those of the negro features. He speaks of the masterpieces of Italian art, and says that—

‘To the negro all these exquisite representations exhibited only the physical characteristics of a foreign race; and, while they tended to quicken the tastes and refine the sensibilities of that race, they had only a depressing influence upon the negro, who felt that he had

part nor lot, so far as his physical character was concerned, in those splendid representations. . . . To him the painting and sculpture of Europe, as instruments of education, have been worse than failures. They have really raised barriers in the way of his normal development. They have set before him models for imitation; and his very effort to conform to the canons of taste thus practically suggested has impaired, if not destroyed, his self-respect.'

He quotes the prayer of a negro preacher to God to extend 'his lily-white hands' over the congregation, and the sermon of another, who, speaking of heaven, said: 'Brethren, imagine 'a beautiful white man, with blue eyes, rosy cheeks, and 'flaxen hair,—and we shall be like him.' The negro, when Christianised by white men, is educated falsely to his nature, and any such education must prove an ultimate failure.

On the other hand, the Arab influence in the northern parts of Equatorial Africa, whatever evil it may have wrought there, and still more in the South, has had remarkable influence in elevating the negro. Mr. Blyden says:—

'Mohammedanism in Africa counts in its ranks the most energetic and enterprising tribes. It claims as adherents the only people who have any form of civil polity or bond of social organisation. It has built and occupies the largest cities in the heart of the continent. Its laws regulate the most powerful kingdoms—Futah, Maëina, Hausa; Bornou, Waday, Darfur, Kordofan, Senaar, &c. It produces and controls the most valuable commerce between Africa and foreign countries, it is daily gathering converts from the ranks of paganism; and it commands respect among all Africans wherever it is known, even where the people have not submitted to the sway of the Koran.

'No one can travel any distance in the interior of West Africa without being struck by the different aspects of society in different localities, according as the population is pagan or Mohammedan. Not only is there a difference in the methods of government, but in the general regulations of society, and even in the amusements of the people.'

He adds:—

'In traversing the region of country between Sierra Leone and Futah Jallo in 1873, we passed through populous pagan towns, but the transition from these to Mohammedan districts was striking. When we left a pagan and entered a Mohammedan community, we at once noticed that we had entered a moral atmosphere widely separated from, and loftier far than, the one we had left. We discovered that the character, feelings, and conditions of the people were profoundly altered and improved.'

The Arabs coalesce with the natives, they intermarry and trade in large numbers, and they do not look upon a converted negro as an inferior. They are zealous propagators of their faith, and, as Mr. Pope Hennessy pointed out in a remarkable

report, they promote with much success numerous schools for elementary education. Mr. Blyden says:—

‘In Sierra Leone, the Mohammedans, without any aid from Government—Imperial or local—or any contributions from Mecca or Constantinople, erect their mosques, keep up their religious services, conduct their schools, and contribute to the support of missionaries from Arabia, Morocco, or Futah when they visit them. The same compliment cannot be paid to the negro Christians of that settlement.’

Of Mohammedanism and Christianity—we do not speak here or elsewhere as to their essential doctrines, but as they are practically conveyed by example and precept to the negro—the former has the advantage in simplicity. It exacts a decorous and cleanly ritual that pervades the daily life, frequent prayers, ablutions and abstinence, reverence towards an awful name, and pilgrimage to a holy shrine, while the combative instincts of the negro's nature are allowed free play in warring against the paganism and idolatry he has learned to loathe and hate. The whole of this code is easily intelligible, and is obviously self-consistent. It is not so with Christianity, as practised by white men and taught by example and precept to the negro. The most prominent of its aggressions against his everyday customs are those against polygamy and slavery. The negro, on referring to the sacred book of the European, to which appeal is made for the truth of all doctrine, finds no edict against either the one or the other, but he reads that the wisest of men had a larger harem than any modern African potentate, and that slave-holding was the established custom in the ancient world. The next most prominent of its doctrines are social equality, submission to injury, disregard of wealth, and the propriety of taking no thought for the morrow. He, however, finds the practice of the white race from whom his instructions come, to be exceedingly different from this. He discovers very soon that they absolutely refuse to consider him as their equal; that they are by no means tame under insult, but very much the reverse of it; that the chief aim of their lives is to acquire wealth; and that one of the most despised characteristics among them is that of heedlessness and want of thrift. Far be it from us to say that the modern practice in these matters may not be justified, but it appears to require more subtlety of reasoning than the negro can comprehend, or perhaps even than the missionary can command, to show their conformity with Bible teaching.

The influence of the English in Africa is barely felt beyond the boundaries of their colonies. We have held Sierra Leone, and many points of vantage on the West African coast, for

two generations. The philanthropists and the merchants have both been busily engaged there in immediate relations with the negro, but the result is that, at the back of our settlements, paganism begins and our influence ceases. We cannot even keep open the roads of communication with the neighbouring interior. They are closed by force, by passive obstruction, or by prohibitive dues. The weight of barbarism is far too great for the efforts of our few travellers to remove. We might go into lengthy details in evidence of this; two or three will suffice. First as regards land travel: it is now only eight years ago that an Englishman, Mr. Winwood Reade, succeeded in penetrating 250 miles inland from Sierra Leone, and reaching the sources of the Niger. Another fact is the savagery among the people about the mouths of that same river, notwithstanding the persistent and costly efforts that have been made to turn its stream into a frequented and commercial water-way. For a third fact in evidence of the flourishing barbarism in the neighbourhood of our settlements, we may point to the existence of such a kingdom as Ashanti.

The failure of our influence in opening safe lines of commerce to the interior is due to three causes. In the first place we do not travel in sufficient numbers or with sufficient frequency to maintain communications; we shall probably never do so, because the commercial gains promise to be very slight, the country is unhealthy, and the number of men who care to risk the fatigues and expense of such journeys is small. In the second place our free trade in rum and muskets demoralises the people. In the third place, a large part of the bulky produce shipped for us by negroes from the coast is reared and gathered in the immediate neighbourhood by slave labour, belonging to the chief who sells it; it is therefore an advantage to him to possess many slaves, so he acquires through our free trade the necessary guns and ammunition to make raids upon his neighbours to catch as many slaves as he requires. The consequence is, that adjacent to his frontiers are lands whose inhabitants are in enmity with him, and through traffic becomes impossible.

The Arabs, on the other hand, prohibit all forms of alcohol; they are easily acclimatised, and they settle and travel in multitudes; they have been great openers of routes, being urged not only by the commercial stimulus, but also by the religious one of making the pilgrimage to Mecca. Routes have been established by them across the broadest parts of the continent of Africa. In the South, the Arabs had penetrated to Nyangwe,

from either coast, earlier than our explorers. We have already shown that in the heart of Africa, in that part of the Congo most removed from Nyangwe in the East, and the Yellala Falls on the West, which had been the previous outposts of exploration by the white man, Mr. Stanley appears to have passed by that very riverbank on which Barth's literary friend stood some thirty years ago, with, so to speak, his Arabic translations from Plato in the one pocket and those from Aristotle in the other.

The Arab traders from Zanzibar are unquestionably the apostles of a lower civilisation than their fellows in Northern Africa, being apparently more demoralised by the larger proportions of the horrible slave trade prevailing there. Nevertheless, there are many men among them capable of better things, and their race is probably destined to play an increasingly important part in the whole of Equatorial Africa. The ideal of the Arab is far lower than that of the white man, but, being as he is in more complete sympathy with the negro, he has succeeded where we have failed in materially raising him in personal dignity and in general civilisation.

Africa is not wholly destitute of means of self-amelioration. There is perhaps no part of the world in which greater differences are to be seen among the inhabitants than are to be found there among the negroes, and it has occurred to every traveller to occasionally witness specimens of black humanity that have struck him with some admiration. By perpetual war and struggling such as have gone on from time immemorial, the tendency of the ablest to prevail will necessarily advance the average of the negro race. Already those who appear to have been the aborigines of the land, namely, the dwarf tribes of whom Schweinfurth writes, and their congeners the Bushmen, have been ousted by the negro. Again, the negro in historical times inhabited the Sahara to the North, whence he has been driven back by the Tuarek; he inhabited districts in the South, whence he has been driven back by the Caffre; and we have seen how a Galla stock has obtained the ruling power in certain of the north-east parts of Equatorial Africa. The negro may himself disappear before alien races, just as his predecessors disappeared before him; or the better negro races may prevail and form nations and exclude the rest. It certainly appears thus far that those races who accept the Arab are more likely to succeed in the struggle for supremacy and existence than the others, and it would follow that our wisest course is to give the Arab a judicious and discriminating support.

At the present moment three Englishmen are appointed

viceregerents of Arab influence in the equatorial dominions of the Khedive of Egypt. First and foremost among men, in his power of quelling disorder without the use of violent means, stands Gordon Pasha, a real hero in his unswerving and determined pursuit of the path of duty, who is the Governor-General of the Soudan, or country inhabited by the black races of Egypt. The second is Burton, the well-known traveller in many lands, and an expert in all that relates to Mohammedanism, who has been recently appointed Governor of Darfur; and the third is Sir Frederick Goldsmith, an able Indian officer, newly appointed Governor of Massowah on the Red Sea. The influence of the British race can hardly be exerted in a more appropriate way than this: that is to say, through men who have the sentiment and practice of statesmanship, knowing what are the traditions, the instincts, and the capabilities of the races over whom they are called to rule, exacting from them that which they are confident of being able to obtain, and not wrecking their venture by attempting more. An extension of some such method of governing as this, in the regions over which the Sultan of Zanzibar has more or less sovereign control, is urgently needed. The foreign export of slaves has to be absolutely stopped to put an end to the desolating raids and horrible cruelties practised in the interior, and a legitimate Arab commerce and influence has to be legalised and furthered. Thus much, we may perhaps have strength and influence to effect, but the white man can never himself become the itinerant trader in Africa. The climate is unsuitable, the gains too small, the difference of race and civilisation between the negro and himself is too great. The Arabs are needed as intelligent, numerous, and enterprising intermediaries, and they are the best at present to be obtained; so we must accept them with all their faults.

The remaining duty of the white man is to explore the land, partly to show what produce worthy of exportation it can yield, and partly to find out the best routes by which it can be conveyed to the coast. Let the white man originate, let him conduct the larger commerce from the sea coast, let him crush the external slave trade, and let him take such part in the higher politics of the continent as he can reasonably hope to exert; but let him, if possible, abandon all thoughts of annexing large districts in Eastern Africa, which, according to the experience of the West, will exercise no influence commensurate to the cost in lives and money of maintaining them, while they would impose upon England the uncongenial duty of miserable wars like that of Ashanti, and of continual petty

onslaughts like those we continually hear of, upon the pirates at the mouths of West African rivers. Let the missionaries go where they will and do what good they can, but let them take the risks on their own heads, be respectful to the good points of Mohammedan precept and example, and not entangle us in a system of national interference. Equatorial Africa is never likely to become a home for large numbers of white men, certainly not for men of the Anglo-Saxon race. Let us then, whether as a nation or as individuals, whether as cosmopolitan philanthropists or as men of commerce, confine our efforts to the more feasible task of controlling and aiding the one intelligent race, who already permeate it, by our action on the sea-coast, and by our political influence at the head-quarters of the Arab—Egypt and Zanzibar. The opinion that the interior of Africa has been thrown open to civilisation and trade by Mr. Stanley's daring navigation and descent of the Congo river, is one which requires to be supported by much stronger evidence than we at present possess before it can be adopted.

ART. VIII.—*The Duties of the General Staff.* By Major-General BROUSART VON SCHELLENDORF. Translated from the German by W. A. H. HARE, Lieutenant Royal Engineers. London: 1877.

IN the number of this Journal which appeared in July 1871, we published an article on the military policy of Russia, from the pen of one of the most eminent and most lamented of our contributors, the late Lord Sandhurst. At that time a complete reorganisation of the Russian army had been just sketched out; since then it has been embodied in a law and various supplementary decrees, and, as far as time permitted, carried into execution. Unfortunately for Russia it had not come into full operation—nay, even the new machinery was not in complete working order—when the Turkish war commenced. Our object at the present time is to trace the progress of Russian military reform during the last six years, and to measure by the ascertained facts of the current campaign the actual power of Russian arms.

On November 16, 1870, the Emperor issued an ukase proclaiming the liability of every Russian to military service. The next step was to appoint a Commission, of which the Minister of War, General Milutine, was the head, to devise a scheme for carrying this law into effect. The difficulties were very great on account of the number of races and religions comprised