

finish with another month of tornadoes. All the low lands are meanwhile turned into a marsh or formed into temporary lakes. Then comes the drying season, which is the most dangerous part of the year. The oldest residents well seasoned to the climate, expect to be laid down at this time; no European hoping for an escape. In November, the sea-breezes once more restore life to the atmosphere of St Mary's, when the ground is dried up. But these cooling breezes do not reach McCarthy's Island. Their place is supplied by the land-breeze, which blows from the north-east for several months. This is a hot wind, gradually increasing in heat and strength, till in March and April (when the sun is vertical) it resembles the fumes issuing from a furnace. Every thing is dried up and cracks with the heat; for desks, tables, doors, floors, &c. split or open. This wind becomes strong during the day, with frequent eddies and whirlwinds. Columns of sand float through the air, and in a moment fill every crevice of the house, should they happen to cross it. The nights are usually calm, though a faint breeze is sometimes felt from the sea. In the coolest part of the house, the thermometer rose to 120° Fahrenheit every day for two months; whilst it was several degrees higher in the huts. At 9 or 10 A. M., it reached 92° or 94°, and then gradually rose to the above-mentioned point; where it continued to 7 or 8 P. M., and sunk to between 90° and 80° during the night. At St. Mary's, on the contrary, the sea-breeze prevails during the day, though the land-breeze frequently takes the precedence at this season of the year; in which case the thermometer immediately rises. It is estimated that there is thus a difference of nearly ten degrees in the temperature of St. Mary's and McCarthy's Islands: though it is sometimes much more, and during the rains much less. St. Mary's is the mildest and least unhealthy of all the British settlements in Western Africa. This results from its being an island of a sandy soil, and contiguous to the ocean. But if measures were taken to clear away the mangroves, and to drain or embank the low grounds, it might be still much improved. As McCarthy's Island is larger, of a very rich soil, and nearly covered with wood, the same facilities are not at present afforded. Besides, the river is here much narrower, and the banks are low, and therefore very marshy in the rainy season.

Fort-George is the principal town on McCarthy's Island. It is situated about half way up, on the northern bank. Till lately, it consisted entirely of native houses and store-rooms. The first stone residence was the Wesleyan Mission-house, containing a chapel below, and apartments for the Missionary above. This has recently been enlarged; and the Sabbath congregations consist of about four hundred persons. More than half that number have enrolled themselves as members or candidates for membership in Christian communion. A good stone house has lately been built for some of the Government officers and a fort, barracks, &c., were in contemplation. One of the merchants has also erected a stone house and store. The latter is of no little importance on account of the dreadful conflagrations which have taken place; and as rum and gunpowder are constantly articles of traffic with the natives, the firing a store endangers the whole town. Much of the traffic formerly carried on here is now pursued higher up the river, whither the merchants' vessels proceed for this purpose. A Mandingo town, named Norocunda, lies contiguous to Fort-George; but this has dwindled to an inconsiderable size. For, although it was stipulated in the articles of purchase, that the natives should not be molested, yet they have been frightened away by the unfriendly conduct of some of the officers. We abstain here from remarking upon the treatment of the liberated negroes by the British authorities, farther than to state, that it is characterized by the most grievous oppression and cruelty, being contrary to all principles of hu-

manity and justice; and little likely to fulfil the benevolent intentions of the British Legislature.

We now come to treat of the aborigines of the Gambia and its neighbourhood. These may be divided into three general classes or nations, according to the languages which they employ; though there are various subdivisions of tribe and dialect. They are the Jollof, (or Jalloof,) the Foola, (or Foulah,) and the Mandingo. The Jollof is the most inconsiderable of these nations, and does not properly belong to the Gambia, but to the southern banks of the Senegal. However, there are many of this people found at the Gambia. They are a hardy race of men, industrious in their habits, sociable in their manners, and one of the most intelligent of the negro tribes. Their form and countenance are diversified; some of them having the regular characteristics of negro feature, and others approaching to the Mandingo or Foola, which is a European cast of countenance. These latter Jollofs are probably of a mixed origin; such mixtures frequently taking place through the predominance of the slave system. From the power formerly exercised by the Portuguese, and latterly by the French, in the Senegal, many of the Jollofs have been held in a state of bondage. At the same time they have acquired some of the arts of civilized life; and the best mechanics of the Gambia are of this tribe. Those in immediate contact with the French are tinctured with the forms of Popery; though we cannot understand that they have learned any thing of the doctrines or precepts of Christianity. Again, from the vicinity of the Jollofs to the Moors on the north of the Senegal, the greater part have embraced Mahometanism. These people are warlike, brave, and generous; they have a great attachment to each other; and are proverbial for their gratitude and fidelity, features of character not easily found amongst their neighbours. They are very superstitious, and are much afraid of spectres and spirits, against which they have various means of defence. Thus, when a corpse is to be buried, the mourners walk in solemn silence, or only chant a funeral dirge; and at their return, they wash their hands or feet in a vessel of water placed on the outside of the deceased's house. If it be the head of the house that has died, a large fire is kindled, and the hut filled with smoke; so that, should the spirit of the departed come back to take away his wife, his eyes may be blinded; and, unable to distinguish the object of his search, he will go away disappointed and not return again. The widow, also, for some time, constantly carries in her hand a knife tied by a thong to her wrist, so as to frighten away her husband's spirit, should he wish to attack her out of doors, &c., &c. The Jollof language is guttural in itself, but is now so much mixed up with French and Arabic words, that it is half lost in these foreign dialects. It is copious and very expressive, but rough and vulgar, as might be expected from its contact with low Frenchmen and Arabs. It would be hard to determine the origin of this race of Africans. It appears to be either the remnant of a once powerful nation, or else a colony which has taken possession of part of the Foola country. The order in which the present possessors of Western Africa are located, is as follows:—The Moors have Barbary and the Desert; the Jollofs and Foolas are on the south bank of the Senegal. Next to these are Mandingoes on both sides of the Gambia; and then the Foolas of the mountainous regions near Sierra-Leone, &c.; and beyond the Kong mountains are the negro tribes of the Gulf of Guinea. The Foolas and Mandingoes are the most powerful nations, and are established in several distinct states and kingdoms, using different dialects of the same languages. The islands on the coast are peopled by a number of small tribes, of different languages and manners.

[To be continued.]