

I had ever been before; and though^o all, including the chief, were as kind and attentive to me as possible, and there was no want of food (oxen being slaughtered daily, sometimes ten at a time, more than sufficient for the wants of all), yet to endure the dancing, roaring, and singing, the jesting, anecdotes, grumbling, quarrelling, and murdering of these children of nature, seemed more like a severe penance than any thing I had before met with in the course of my missionary duties. I took thence a more intense disgust at heathenism than I had before, and formed a greatly elevated opinion of the latent effects of missions in the South, among tribes which are reported to have been as savage as the Mokololo. The indirect benefits which, to a casual observer, lie beneath the surface and are inappreciable, in reference to the propable wide diffusion of christianity at some future time, are worth all the money and labour that have been expended to produce them."

Having made arrangements for his journey to the western coast he departed, together with a number of the Mokololo, from Linyanti, November 1853. It is impossible in this notice to give an account of the many places of interest which he visited during this journey to Loanda, which occupied nearly two years. We will merely mention some of the most prominent places and the dispositions of the inhabitants.

After proceeding northward beyond his former journey he met with the Balonda. They appear to be much more superstitious than the inhabitants farther south. Among them also he discovered the first evidence of idolatry in the remains of an idol at a deserted village. In every village which he visited he found a drum, which at the death of any of the people was beat from sunset to sunrise. This drum-beating arose from the idea that the Barimo, or spirits, could be drummed to sleep. They likewise have a strong belief in the power of charms, which often prevents the powerful from oppressing the weak, as they fear they may afterwards injure them by their medical knowledge. Of this tribe Dr L. thus remarks:—

"The Balonda in this quarter are much more agreeable-looking than any of the inhabitants nearer the coast. The women allow their teeth to remain in their beautiful white state, and would be comely but for the custom of inserting pieces of reed into cartilage of the nose. They seem generally to be in good spirits, and spend their time in everlasting talk, funeral ceremonies, and marriages. This flow of animal spirits is one reason why they are such an indestructible race. The habitual influence on their minds of the agency of unseen spirits may have a tendency in the same direction, by preserving the mental quietude of a kind of fatalism."

After passing through a number of districts and villages, in nearly all of which he was kindly treated, he arrived at the River Kasai, or Loke. This river he represents as a most beautiful stream, resembling the Clyde in Scotland. It flows toward the north and northeast. Here his men were subjected to the following trick, which shows the treacherous disposition of the inhabitants of that district, and which Dr L. says is but one of a number equally dishonourable:—

"While at the ford of Hasai we were subjected to a trick, of which we had been forewarned by the people of Shinte. A knife had been dropped by one of Hangenke's people in order to entrap my men; it was put down near our encampment, as if lost, the owner in the meantime watching till one of my men picked it up.—Nothing was said until our party was divided, one half on this, and the other on that bank of the river. The charge was made to me that one of my men had stolen a knife. Certain of my people's honesty, I desired the man, who was making a great noise, to search the luggage for it; the unlucky lad who had taken the bait then came forward and confessed that he had the knife in a basket, which was already over the river. When it was returned, the owner would not receive it back unless accompanied with a fine. The lad offered beads, but these were refused with scorn. A shell hanging round his neck, similar to that which Shinte had given me, was the object demanded, and the victim of the trick, as we all knew it to