

was observed to remove from the company, make an offering of a little food on a leaf, and pray, looking upwards, where he supposed his father's spirit to be. They are not like Mohammedans, ostentatious in their prayers. They speak of the spirit world with reverence, and court the shade and silence for their acts of worship. The Mohammedan is right in making the great show he does, bowing down to the earth before all, and using the repetitions which belong to his creed, because his religion enjoins great show of piety, and fosters the idea of proud superiority in the self-complacent Pharisee over the whole human family; while the African retires from view, somewhat like the Christian, who enters into his closet, and, when he has shut the door, prays to his Father who sees in secret.

"The primitive African faith seems to be that there is one Almighty Maker of heaven and earth; that he has given the various plants of earth to man to be employed as mediators between him and the spirit world, where all who have ever been born and died continue to live; that sin consists in offences against their fellow-men either here or among the departed, and that death is often a punishment of guilt, such as witchcraft. Their idea of moral evil differs in no respect from ours, but they consider themselves amenable only to inferior beings, not to the Supreme. Evil speaking—lying—hatred—disobedience to parents—neglect of them—are said by the intelligent to have been all known to be sin, as well as theft, murder, or adultery, before they knew aught of Europeans or their teaching. The only new addition to their moral code is, that it is wrong to have more wives than one. This, until the arrival of Europeans, never entered into their minds even as a doubt.

"Everything not to be accounted for by common causes, whether of good or evil, is ascribed to the Diety. Men are inseparably connected with the spirits of the departed, and when one dies he is believed to have joined the hosts of his ancestors. All the Africans we have met with are as firmly persuaded of their future existence as of their present life. And we have found none in whom the belief of the Supreme Being is not rooted. He is so invariably referred to as the Author of everything supernatural, that, unless one is ignorant of their language, he cannot fail to notice this prominent feature of their faith. When they pass into the unseen world, they do not seem to be possessed with the fear of punishment. The utensils placed upon the grave are all broken, as if to indicate that they will never be used by the departed again. The body is put into the grave in a sitting posture, and the hands are folded in front. In some parts of the country, there are tales which we could translate into faint glimmerings of a resurrection; but whether these fables, handed down from age to age, convey that meaning to the natives themselves, we cannot tell. The true tradition of faith

is asserted to be, 'though a man die, he will live again;' the false, that when he dies he is dead for ever."

These are the men who are hunted up like wild beasts and driven off to market. Truly they are liker men than the armed savages who prey upon them. Dr. Livingston describes these African tribes as exhibiting considerable skill and ingenuity in some of the industrial arts, and as capable of great improvement. They engage, in a small way, in the spinning of cotton; and the country presents a field much larger than the Southern States for the successful cultivation of the cotton plant. But natural resources of various kinds exist in vast abundance in that neglected region. Indigo, sugar, tobacco, and other commodities, may be raised to any extent, while the soil is rich in copper, iron, and coal, and gives indications of a plentiful deposit of gold. Of the use of the coal, the natives do not seem to have the slightest idea, as the boundless forest has hitherto supplied them at hand with all they require in the shape of fuel and fire. The country swarms with game. There are herds of buffaloes, zebras, antelopes and elephants. Dr. Livingston mentions an elephant procession two miles in length, and before the tread of this lordly brute every living creature, including the vaunted lion, takes to flight and disappears. Dr. Livingston has exploded the old notion that the lion is the king of the forest. The boldest lion turns tail at the sight of a buffalo, and skulks into the jungle, and the buffalo, in his turn, gives way at once to the giant of the wilderness.

The grand results of the expedition were the discovery of Lakes Shirwa and Nyassa; the ascertainment of a vast cotton field; and the practicability of putting a stop to the slave-traffic by the establishment of a gun-boat on the waters of Nyassa, which extend 210 miles in length and 25 in breadth. This measure would shut up all intercourse between the interior of the country and the sea, via the Zambezi and its tributaries. Until the slave-traffic is effectually stopped, all missionary labors must be vain. While the hand of the white man is polluted with native blood, it need not come with the symbol of love and mercy. The poor and ignorant African cannot distinguish between one white man and another; and so long as these barbarities are practised by any European nation, the Devil of the African will be painted white. By-the-by, why do we paint our Devil black? He certainly ought to be white.

W. M. P.

Albion Mines, Dec., 1865.

Cape Breton.

We are not in possession of sufficient data to enable us to form a right estimate of the undeveloped wealth of Cape Breton. There