



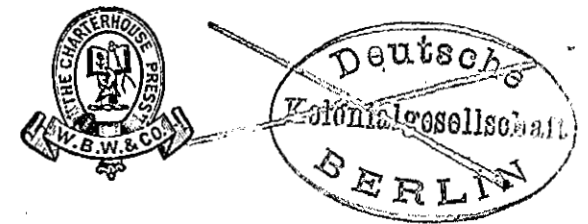
CELEBRATION OF HER MAJESTY'S JUBILEE

AND OF

THE CENTENARY OF SIERRA LEONE.

MEMORIAL
OF THE
CELEBRATION OF THE JUBILEE
OF
HER MAJESTY'S REIGN
AND OF
THE CENTENARY OF SIERRA LEONE,
1887.

(Published by Order of the Committee of Arrangements.)



London:
W. B. WHITTINGHAM & CO.,
91, GRACECHURCH STREET.

S 17/3876

W. B. WHITTINGHAM & Co.,
PRINTERS,
"THE CHARTERHOUSE PRESS,"
91, GRACECHURCH STREET, E.C.;
AND
44 & 45, CHARTERHOUSE SQUARE,
LONDON.

Stadt- u. Univ.-Bibl.
Frankfurt/Main



P R E F A C E .



THE celebration of the Centenary of Sierra Leone, coinciding as it did with the celebration of Her Majesty's Jubilee, has formed an important feature in the history of the Settlement, and has given it a degree of prominence which it has probably never before enjoyed.

The founding of Sierra Leone was a great event in the history, not only of the inhabitants, but of the Negro race everywhere. At the time that the Settlement was founded, it was held as a conviction by all civilised nations, excepting a few individuals in England, that it was right to enslave the Africans—that a Divine decree had sanctioned their servitude. The establishment of this Colony for the purpose for which it was founded was a direct repudiation of this unhallowed theory. It laid down a principle, whose working and development abolished the Slave Trade, abolished Slavery throughout the British, French, Dutch and Danish Colonies, and in the United States, and is still at work hastening the disenthralment of the fettered millions in Brazil and the Spanish Colonies. Therefore, the anniversary, especially the Centennial Anniversary, of the establishment of this great principle, was considered worthy of grateful and enthusiastic recognition by members of the Negro race everywhere.

But it was an event to be specially honoured by Sierra Leoneans. It would have been unpardonable in the inhabitants of this Settlement, if they had not felt a local pride in the great event commemorated. This soil—Sierra Leone soil—had the honour of being consecrated as the scene for the first practical application of the great principle, not only of universal freedom, but of giving to the African a comfortable home in the land whence he was so violently torn. It is gratifying to know, therefore, that the deliberate judgment of public opinion favoured the recognition of the Centennial Anniversary, and the general feeling of the people ratified its connection with the celebration of Her Majesty's Jubilee.

The blending of the commemoration of these two important events was not without interest and significance. It is during Her Majesty's reign that the most important events affecting Africa's destiny, and bearing upon the objects and purposes of Sierra Leone, have transpired. The Queen has in several instances impressed the people of West Africa with a sense of her personal interest in them and their country. She received within her private circle an African child, rescued from death, and provided for her education. It was the Queen's Government also which received into the family of nations the first independent Christian Negro Government in Africa, and twice presented the infant Republic of Liberia vessels of war to give dignity to her *début* and protect her nascent interests. It was considered also that the union of the celebrations would afford the advantage of giving a wider interest to the Centenary, which was in a measure local, and

of putting the Settlement, while celebrating a purely local event, in accord with millions of Her Majesty's subjects in different parts of the world, who rejoiced in the fiftieth anniversary of the accession of a Sovereign who has not only reigned longer than most Sovereigns, but deserved to reign longer than many.

Owing to the unfavourable reputation of the climate, the West Africa Settlements have received, perhaps, less continuous attention than any other portion of Her Majesty's dominions. If we except the Gold Coast, there have been no incidents in their history of commanding or absorbing interest. The elements of the romantic and the picturesque have been wanting in their career. On the contrary, the reports which have been circulated from time to time concerning them have been the reverse of alluring or attractive.

SIERRA LEONE, by far the most important of them, both in its *raison d'être* and in its political, commercial and social influence, has been viewed from a distance, and by many with a shudder. It has, as a rule, been superficially and hastily judged by passing travellers; and the estimate of the amount and quality of its civilisation and religion has been far from flattering. This estimate has been suggested chiefly by the writings of persons who had neither the leisure, the will, nor the ability to make an impartial and accurate study of the people or the country, and the results of whose observations or experience, as given to the world, must be attributed partly to an intense and wholly indiscriminating prejudice and want of sympathy, and partly to a redundantly fertile imagination. But it is consolatory to know that the misrepresentations have

almost always proceeded from irresponsible parties. Men of elevated social standing or official responsibility have never—with the rarest possible exceptions—allowed themselves to be so lacking in self-respect, or in the sense of well-bred propriety, as to be carried away by that clownish love for caricature or rampant humour at other people's expense, which appeals more to vulgar instincts than to cultivated taste.

But notwithstanding all drawbacks, the Settlement has been steadily advancing in political, social, and intellectual importance. The ignorance and prejudice which delighted in exaggerated and untruthful representations will now stand without excuse.

The following pages, containing a record of the proceedings of the recent Celebration, will, it is hoped, at least show that whatever may have been the condition of things in the *past*, the transforming power of civilisation is taking hold of the people, a new spirit is insinuating itself among them, and the Second Century of the Settlement opens with the most favourable auguries.

SIERRA LEONE,
July, 1887.



CONTENTS.



| | PAGE |
|--|------|
| PREFACE | vii |
| RESOLUTIONS | xv |
| THE CENTENARY AND JUBILEE | i |
| Appeal to the Inhabitants of Sierra Leone | 2 |
| Centennial Jubilee Committee | 4 |
| PROGRAMME:— | 5 |
| Grand Illuminations by the Public | 6 |
| Reception of Delegates by the Governor | 7 |
| Presentation of Banners to Public Schools | 9 |
| The Torchlight Procession | 10 |
| The State Thanksgiving Service | 10 |
| Opening of Wilberforce Memorial Hall | 11 |
| Telegram to Canon Wilberforce | 11 |
| Centenary and Jubilee Hymn (by Rev. Frank Nevill, M.A.) | 14 |
| Receipt of Telegram from Sir Samuel Rowe | 15 |
| Congratulatory Telegram to Her Majesty | 15 |
| Centenary Ode, by Dr. E. W. Blyden | 16 |
| Opening of Exhibition | 17 |
| Government and Private Illuminations | 18 |
| The Historical Play | 18 |

THE CENTENARY AND JUBILEE (PROGRAMME)—*continued.*

| | PAGE |
|---|------|
| Opening of the Botanical Station | 20 |
| Treat to the Poor and Infirm | 22 |
| Assembly of Sunday Schools | 22 |
| Grand Concert | 23 |
| Conclusion | 25 |

APPENDIX :—

| | |
|---|----|
| Centenary and Jubilee Papers | 27 |
| A Discourse, by the Rev. O. Moore | 28 |
| Address by the Rev. S. Spain | 41 |
| A Discourse by the Right Rev. E. G. Ingham, D.D., Lord Bishop of Sierra Leone | 50 |
| An Oration, by the Hon. Samuel Lewis, B.L. | 58 |

Historical Representation of Sierra Leone (Written by Dr. E. W. Blyden)—

| | |
|---|-----|
| Prologue, by the Rev. J. C. May | 92 |
| The Timneh, by Mr. W. T. G. Lawson | 93 |
| The Nova Scotian, by J. B. Elliott, Esq. | 96 |
| The Maroon, by Mr. S. F. Cromanty | 98 |
| The Re-captive, by the Rev. G. J. M'Caulay | 99 |
| Liberia, by Mrs. L. A. Johnson... .. | 100 |
| The Mohammedan, by Mohammed Gheirawani | 102 |
| The Missionary, by Mr. J. G. Wilson | 103 |
| The Creole, by Mr. Samuel Barlatt | 104 |
| Sierra Leone, by Mrs. M. S. Boyle | 106 |
| Britannia, by the Rev. T. Truscott | 107 |

| | |
|--|-----|
| Report of the Trustees of the Wilberforce Memorial Fund, read by the Rev. F. Nevill, Hon. Sec. | 109 |
|--|-----|

Telegrams :—

| | |
|--|-----|
| From His Excellency Sir Samuel Rowe, K.C.M.G. | 113 |
| Reply from His Excellency J. S. Hay, C.M.G. | 113 |

APPENDIX (TELEGRAMS)—*continued.*

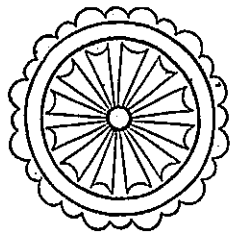
| | PAGE |
|--|------|
| From the People of Sierra Leone to Her Majesty the Queen | 113 |
| Reply from Her Majesty | 114 |
| Report on the Botanical Station | 115 |
| Report of the Sub-Committee appointed to Examine and Report on Exhibits at Wilberforce Memorial Hall | 119 |

List of Awards at Jubilee and Centenary Exhibition 120-4

- 1.—The Compagnie du Senegal de la Côte Occidentale d'Afrique.
 - 2.—Honourable S. Lewis, B.L.
 - 3.—The Wesleyan Female Educational Institute.
 - 4.—The Rev. J. Gomer.
 - 5.—Mr. James Burnett.
 - 6.—Mr. A. B. C. Sibthorpe.
 - 7.—Mr. J. B. Roberts.
 - 8.—Mr. S. O. Lardner.
 - 9.—Mr. J. W. Labor.
 - 10.—Mr. C. J. Gilpin.
 - 11.—Mr. E. W. Cole.
 - 12.—Mr. Charles Garnon.
 - 13.—Mr. George Herring.
 - 14.—Miss Caroline Campbell.
 - 15.—Mr. S. F. Cromanty.
- Recommendation of Committee.

Centenary and Jubilee Fund—

| | |
|---|-----|
| Treasurer's Account and List of Subscriptions | 125 |
| " " Expenditure | 130 |
| Notice as to promised and unpaid Subscriptions | 134 |



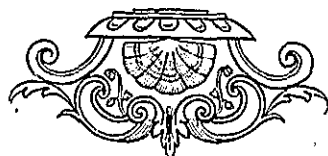
RESOLUTIONS.



AT a meeting of the Committee of Arrangements for the Celebration of Her Majesty's Jubilee and the Centenary of the Settlement, held June 27th, 1887, the following Resolutions were adopted:—

1. That the thanks of the Committee be given to His Excellency Deputy-Governor James Shaw Hay, C.M.G., for the able and generous services rendered by him in promoting the plans of the Committee.
2. That the thanks of the Committee be given to the Hon. Samuel Lewis for his very instructive and appropriate Oration, delivered in the Wilberforce Memorial Hall, on the occasion of the Celebration, and that he be requested to furnish a copy for publication.
3. That the thanks of the Committee be given to the Rev. Samuel Spain, for his interesting and eloquent Address, delivered at the Model School Room, before the Grammar School and the Wesleyan High School, and for his having placed it at the disposal of the Committee.

4. That the thanks of the Committee be given to the Rev. Frank Nevill, M.A., for the very appropriate Hymns composed by him for the occasion.
5. That the thanks of the Committee be given to Dr. Edward W. Blyden, for writing the Historical Play and the Centenary Ode.
6. That the thanks of the Committee be given to the Ladies and Gentlemen who took part in the performance of the Historical Play.
7. That the thanks of the Committee be given to the Ladies of the Sierra Leone Musical Society, for their brilliant and successful Concert in connection with the Celebration.
8. That an account of the Proceedings, Addresses, &c., in connection with the Celebration, be compiled and published in a volume, of good stout paper, clear type, and strong and elegant binding, to be called THE JUBILEE AND CENTENARY MEMORIAL VOLUME.



THE CENTENARY AND JUBILEE.



IT had been contemplated by some of the inhabitants of Sierra Leone, from the early part of 1884, during the Administration of Sir Arthur E. Havelock, K.C.M.G., to provide for a suitable celebration of the Centenary of the Settlement.

The first public meeting for the formal discussion of the subject, with a view to definite arrangements for the celebration, took place in the Model School Room on Thursday evening, August 12th, 1886, the Rev. CHARLES MARKE, Wesleyan Superintendent of the Freetown Second Circuit, in the Chair. After several able and patriotic speeches, in which the Hon. Samuel Lewis, J. A. M'Carthy, Esq., S. J. Wright, Esq., Dr. Sylvester J. Cole, &c., took part, a Committee, consisting of twenty-four gentlemen, with power to increase their number, was formed.

At a subsequent meeting, held at the office of Hon. Samuel Lewis, His Excellency JAMES SHAW HAY, C.M.G., was elected President *ex-officio* of the Committee, and the following gentlemen Vice-Presidents:—

Hon. Samuel Lewis, Ernest Vohsen, Esq., J. B. M'Carthy, Esq., J. A. M'Carthy, Esq., Hon. Syble Boyle, Dr. E. W. Blyden.

Samuel H. A. Case, Esq., and Rev. O. Moore were elected *Secretaries*, and James Taylor, Esq., *Treasurer*.

The following is a complete list of the Committee:—

Hon. Samuel Lewis, Hon. S. Boyle, Dr. E. W. Blyden, Dr. D. P. Ross, Dr. Wm. Renner, Dr. Sylvester J. Cole, Capt. J. A. Lewis,

Messrs. J. A. M'Carthy, E. Vohsen, J. Taylor, Revs. C. Marke, O. Moore, G. J. Macaulay, T. H. Carthew, J. C. May, Messrs. J. B. Elliott, P. Lemberg, J. B. Mends, I. W. Paris, M. Benson Nicol, A. Buckle, S. J. Wright, H. B. Macfoy, W. M. Glouster, S. O. Lardner, S. F. Cromanty, J. S. Williams, B. R. Williams, Samuel H. A. Case, J. W. Shaw, J. B. Roberts, T. Bishop, jun., T. Colenso Bishop, Almamy Amarrah, Alpha of Fourah Bay, G. H. Garrett, H. C. Fox, Moses S. Boyle, J. B. M'Carthy, G. B. Williams, C. J. G. Barlatt, Samuel F. Owens, J. A. Reffell, C. S. Harding, W. C. Betts, H. J. Pearce.

At this meeting several suggestions for the celebration of the Centenary were carefully considered, and the following Appeal to the inhabitants of the Settlement was ordered to be issued:—

“An Appeal to the Inhabitants of Sierra Leone to celebrate the Centenary of the Colony, and the Jubilee of Her Majesty's Reign, in 1887.

“FOUNDED expressly to confer the blessings of Freedom, Civilisation and Religion upon the Negro, rescued from a slavery in every respect the most grinding and degrading—a slavery, which in its peculiar features, has been deemed the most gigantic and most infamous wrong that greed and violence combined had ever perpetrated on any section of the human family, the Settlement of Sierra Leone will next year (1887) be a hundred years old. That same year will also complete the fiftieth year of Her Most Gracious Majesty's reign over the British Empire, an Empire of which Sierra Leone feels proud to form a part. By a happy coincidence then, the Centenary of this Settlement synchronises with the Jubilee of Our Gracious Queen, thus awakening in our breasts at once the ennobling and powerful sentiments of Patriotism, Gratitude and Loyalty.

“The conviction has been everywhere most justly entertained that

the best and most efficacious way should be sought out and adopted, to give decided expressions to and demonstrate these sentiments, which have at all times and in every age been mainsprings in the progress of any community that ever rose to eminence.

“Within the period soon to terminate, much certainly has been done, notwithstanding the fact that much yet remains to be done. From us have arisen Mechanics and Artisans who, with slender advantages, have been able to erect our comfortable dwelling Houses and Public Buildings, and provide for us other conveniences of civilised life. Provision has been made, by which to-day over 5,000 of our children are receiving the benefit of early education, and our Higher Seminaries are in vigorous working order, imparting the advantages of advanced education and culture—circumstances from which the future development of our country may reasonably be expected.

“We have been the means of carrying on a Commerce which has engaged the attention of Europe and America on the one hand, and, on the other hand, attracted to centres of civilisation the commodities and peoples from the interior of our Continent.

“In short, from the degraded condition of a slave, destitute and dependent, to the envied and respectable status of a duly qualified member of the English Bar, and of the Faculty of Medicine; of Chief Magistrate and Member of Legislative Council in Her Majesty's Settlements, of Officer of the Crown in every post to which respectability, honour and ability are indispensable requisites; of Merchants in affluent conditions, of able Ministers of Religion, aye, and of a Bishop—the difference is immense; and yet this difference has been achieved, often under most unfavourable circumstances, in the history of our Colony.

“INHABITANTS OF SIERRA LEONE! you are now invited, one and all, to contribute, according to your powers, in any way you can, to

the proper celebration of a Centenary that has such results to recount, and under such happy conjuncture as the Jubilee of our Sovereign the Queen, which will be celebrated in every part of the civilised world.

"You are appealed to, to strive with one accord and enthusiasm, to render the coming year, 1887, a fitting close to one period of our country's existence, and, most of all and chiefly, to make it, what is certainly far more desirable and necessary—to make it the beginning of a new era, introducing a better and more satisfactory condition of things for ourselves and our people as a Community and as an important section of the human race."

After the issue of this Appeal, a series of Committee Meetings was held for the discussion of plans and arrangements for the celebration. At the meeting of May 4th, 1887, it was decided that the Centennial celebration, which had been fixed for May 22nd, should be deferred to June 21st, that it might coincide with the celebration of

HER MAJESTY'S JUBILEE.

The following gentlemen, representatives of churches and heads of departments, were then added to the Committee to form a Joint-Committee for the united celebration:—

| | |
|--------------------------------|---------------------------|
| Church Missionary Society | Rev. F. Nevill, M.A. |
| Wesleyan Society | „ W. R. C. Cockill. |
| Roman Catholics | „ Father Blanchet. |
| United Methodist Free Churches | „ T. Truscott. |
| Native Pastorate | „ J. Robbin. |
| The Diocese | Right Rev. Bishop Ingham. |
| Church of God | Mr. M. T. G. Lawson. |
| Medical Department | Dr. Wm. Renner. |

| | |
|------------------------------|---------------------------------------|
| Surveyor's Department | W. B. Campbell, Esq. |
| Secretariat and Treasury | Honble. T. Risely Griffith. |
| Customs | M. V. D. Stuart, Esq. |
| Gaol | R. Wade, Esq. |
| Police | E. Adolphus, Esq. |
| Ecclesiastical | Rev. J. E. Taylor. |
| Post Office | J. H. Spaine, Esq. |
| Sanitary | A. Rivington, Esq. |
| Audit | C. B. Mitford, Esq. |
| Printing | S. Hemmings John, Esq. |
| Harbour Master | A. B. Hanson, Esq. |
| Registrar | F. A. Jones, Esq. |
| Sheriff | D. Carrol, Esq. |
| Judicial | His Honor F. F. Pinkett. |
| Military | Major Maltby, W.I.R., O.C. Troops. |
| Commissariat | Major F. E. Bennett. |
| Army Medical | Dr. Connolly, P.M.O. |
| Royal Engineering Department | Lieut. Beaumont. |
| The Press | F. Cornelius May. |

This arrangement met the hearty approval of all sections of the community.

On the 16th of June the following programme for the Joint-Celebration was published:—

PROGRAMME.

Sunday, June 19th.—Thanksgiving Services in all the churches throughout the Settlement, and Offertories. (Special form of Thanksgiving and Prayer by the Archbishop of Canterbury to be used.)

Monday, June 20th.—2 p.m. Reception of Deputations from Sherbro, the Districts and the Villages, by the Governor-in-Chief and Committee at the Government Practising School. 3 p.m., Procession of the Pupils of the Grammar School and Wesleyan High School to receive representative Banners, to be afterwards lodged at the Wilberforce Memorial Hall. 5 p.m., Concert on the Government Wharf. 8 p.m., Torchlight procession (weather permitting).

Route of Procession:—1. The Government Wharf; 2. Water Street; 3. East Street; 4. Kissy Street; 5. Sackville Street; 6. Goderich Street; 7. Government House; 8. Westmoreland Street; 9. Howe Street; 10. Oxford Street; 11. The Grammar School; 12. Wellington Street; 13. Westmoreland Street; 14. George Street; 15. The Wharf.

Tuesday, the 21st.—Firing of 50 guns by the Military Department. 9 a.m., State Service at St. George's Cathedral, according to Government Notice. (Special form of Thanksgiving and Prayer by the Archbishop of Canterbury, to be used.) 10 a.m., Opening of Wilberforce Memorial Hall. Opening of Exhibition. The Oration immediately after the opening of Hall and Exhibition. Congratulatory Telegram to Her Majesty. 8 p.m., Fireworks on the public wharf. 8.30 p.m., Historical play at Wilberforce Memorial Hall.

GRAND ILLUMINATIONS BY THE PUBLIC.

Wednesday, the 22nd.—8 a.m., Opening of the Botanical Gardens. Picnic of the Buxton Sabbath-school scholars, at King Tom's. 8.30 p.m., Grand subscription Ball at the Wilberforce Memorial Hall.

Thursday, the 23rd.—10 a.m., Treat by the Grand East End Club to the old and young. 7 p.m., Soirée of the Grand East End Club at the Government Practising School. 9 p.m., at Falcon Bridge

Battery, Grand Fireworks by Messrs. Fisher and Randall (weather permitting).

Friday, June 24th.—12 noon, Procession from the West End by the West End Centenary and Jubilee Association to Government House with Addresses of Congratulation to His Excellency the Governor. 12 noon, Assembly of Sunday-schools and Addresses. 2.30 p.m., Sports of the Grand East End Club. 2.30 p.m., South East End Club Celebrations, to consist of (a) Treat to children; (b) Sports; (c) Procession. 7.30 p.m., Grand Concert by the Musical Society.

On behalf of the Committee. Samuel Lewis, Vice-President; E. Vohsen, J. Taylor, Frank Nevill, J. B. M'Carthy, W. B. Campbell. Freetown, June 16, 1887.

The general enthusiasm increased as the week for the celebration approached. On Sunday, June 19th, religious services were held in all the churches and mosques, and sermons and addresses suitable to the occasion were delivered.

On Monday, the 20th of June, the Centenary and Jubilee Committee assembled at the Government Practising School, under the Presidency of His Excellency Governor Hay, to receive the Delegates from the Districts and Villages. At two o'clock the Delegates had all arrived, and the following gentlemen were presented to the Governor, who shook hands with each as he was introduced:—

Kissy.—Josiah C. Hamilton, John Taylor, Athanasius T. Macaulay, Oliver S. Spencer, William P. Salter.

Wellington.—Samuel H. Gerber, Nathan S. Briggs, Moses J. Gerber, Romulus C. Moses, Thomas T. Langley.

Grafton.—John A. Davies.

Hastings.—Isaac B. Thomas, Thomas J. Paul.

Waterloo.—Rev. M. Taylor, Rev. J. P. Coker, S. W. Kawaley, James Godwin, Charles Nicholson, George Cole.

Leicester.—Wm. Smith, N. Renner.

Gloucester.—William Cole, Sigismund Saunders.

Bathurst.—Daniel G. Pinkney, Ezekiel Bennett.

Regent.—Thomas C. Williams, John W. Wheeks.

Charlotte.—Daniel C. Lacton, Henry S. Williams.

Murray Town.—W. J. Ashley, George W. King, Joseph W. Cole,
James G. May.

Aberdeen.—Thomas W. Cole, George G. Shyllon.

Goderich.—Andrew T. B. Coker.

York.—Moses S. Daulphin, Baanah W. Davies, John T. French.

Kent.—William Beckley, Hyrcanus Shyllon.

Dublin.—Thomas Richards.

Sherbro.—S. B. A. Macfoy, William Hughes, J. B. Wright.

Benguema.—Rev. H. P. Thompson.

All being seated, His Excellency rose and said :—" Gentlemen, On behalf of the Centenary Committee, I beg to offer you a most cordial and hearty welcome, coming as you have done to celebrate two most remarkable and interesting events. It is given to few to celebrate a Sovereign's Jubilee, and to still fewer to celebrate a People's Centenary. Our beloved Queen has completed fifty years of reign, and she is beloved by all her people, as Queen, wife and mother. She has ever set us, her subjects, a brilliant example of all that is truly great and good, and to her we owe a debt of gratitude that can never be repaid. We have also to celebrate the Centenary of the Colony to-day; and, as His Lordship the Bishop has rightly said, it is the Colony's second jubilee. It has been fraught with difficulties strange and varied. The first settlers found this place a vast desert. It was full of primeval forest, but now has become what we all see it to-day. Perhaps you would ask me what can be done to make a people great. I should say, give your children a good, sound education. Instil in them a love of truth; for I believe that a well educated and God-

fearing people will in time become a great people, and when your children and grand-children occupy the places we occupy to-day and read the proceedings, it will be looked upon as the wisest and best interest of their country. You will remember that some time ago Subscription Lists were issued for the Imperial Institute, and, although I cannot state the number of subscribers, yet the amount raised will be over £300. I bid you all a most hearty welcome on behalf of the Centenary Committee."

This speech was responded to by the Rev. Moses Taylor, Delegate from Waterloo.

After the serving of refreshments to the Delegates followed an able and eloquent address by the Rev. Samuel Spain, Tutor of Fourah Bay College, delivered to the pupils of the Church Missionary Society Grammar School and the Wesleyan High School. At the conclusion of this address, which was received throughout with great applause, two beautiful banners, £25 in value, with the inscription—

"CENTENARY OF SIERRA LEONE
AND JUBILEE OF THE QUEEN,
1887,"

were presented to the two schools on behalf of the Centenary Committee; the one of white silk to the Grammar School, by the Rev. G. J. Macaulay, of Kissy; and the other, of pink silk, to the High School, by Ernst Vohsen, Esq., to be deposited, as memorials, in the Wilberforce Memorial Hall. The band of the Grammar School then played the National Anthem, and the whole audience united in singing, after which three cheers for each school were given, and the assembly dispersed.

In the afternoon the Band from the Barracks played on the Government Wharf, while thousands of persons promenaded on the Embankment. This Musical Entertainment was followed by

THE TORCHLIGHT PROCESSION,

Under the management of a Sub-Committee appointed for the purpose, viz., Messrs. S. O. Lardner, Benson Nicol, J. B. Mends, J. B. Roberts, and S. F. Cromanty, guided by the Executive Committee, these forming a part of the procession, arrived at the Government Wharf at the hour appointed, and torches having been handed to them, were in readiness to proceed. Sixty boys from the High School bore torches also. From the Wharf the procession marched to East Street, and as they reached the Battery two shells in their honour were fired by the members of the firm of Messrs. Fisher and Randall, Limited, who were amusing an immense crowd by an ingenious display of fireworks in the Battery grounds. The procession went along East Street to Kissy Street, turning up Sackville Street, and having marched through the principal streets, followed by enthusiastic crowds, separated about midnight.

In no other part of the world was such a procession possible. Not only was there represented a heterogeneous mixture of barbarism and civilisation—representatives of different European nations and of nearly all the tribes of the Soudan—but every variety of costume, from the artistic finish of the Parisian to the primitive simplicity of the Limba. But all mingled and commingled in perfect harmony, and the procession, the first of the kind ever witnessed here, was a complete and gratifying success.

Tuesday, June 21st, the day appointed by the Queen for the celebration of the Jubilee, was a memorable day in the annals of the Settlement. Contrary to apprehension, in view of the season of the year, the day dawned beautifully.

A few slight showers occurred during the morning, which served only to temper the atmosphere and make it comfortable in crowded buildings. The State service, which commenced precisely at

nine o'clock in the Cathedral, was a most imposing ceremony. The different races and tribes and creeds in the Settlement met together in that place of worship, and all sitting under the influence of that absorbing patriotism, which the Bishop aptly described as the "freemasonry" of nations, sent up heartfelt prayers and thanksgiving on behalf of the Sovereign whose Jubilee was celebrated.

Much credit is due to the Hon. T. Risely Griffith, Colonial Secretary and Treasurer, for the care with which provision was made for all classes, and the wise discrimination with which tickets were issued. All heads of departments—military, naval, civil, and ecclesiastical, as well as representatives of foreign nations and distinguished foreign visitors, received special tickets. The Cathedral was gorgeously decorated with the Royal Standard and the flags of different nations and other emblems of public rejoicing. Printed copies of the Prayers for the Service, written by the Archbishop of Canterbury, with the hymns composed for the occasion by the Rev. Frank Nevill, M.A., were placed in all the pews, affording to all the opportunity of joining in the general expression of devotional loyalty. The Rev. Moses Pearce, Garrison Chaplain, and the Rev. Eldred Taylor, Acting Colonial Chaplain, took part in the service, which was well conducted and impressive. The music, under a skilful conductor and executed by a trained choir, led by a portion of the military band, was most effective and successful.

Bishop Ingham, carried away by the general inspiration, surpassed himself in his eloquent address, and became the exponent of the sentiments of his vast and diversified audience. The hearts of all were deeply stirred, and impressions were left never to be effaced from memories, enriched by all the grandeur of an instructive, picturesque and stately ceremony.* Just as the service was drawing

* The Bishop has kindly allowed the publication of his Address in this Volume (See Appendix).

to a close, Nature made herself heard—a lively breeze springing up, brought with it a refreshing shower, which seemed to be the response of the elements to the solemn and impressive ceremonies.

From the Cathedral, the enthusiastic multitude walked across Gloucester Street to the new Wilberforce Memorial Hall. Here, again, the exercises were unique, and appealed with impressive force to the pride of patriotism and to the instinct of gratitude of the crowded assembly.

On a platform at the south end of the Hall sat His Excellency James Shaw Hay, C.M.G., as President of the meeting, supported on his right by the Right Rev. E. G. Ingham, Bishop of Sierra Leone, and on his left by the Hon. J. K. Donaldson, Acting Chief Justice. The following were the other gentlemen who occupied seats on the platform:—

Lieut.-Colonel Hill, Officer Commanding the Troops; Hon. T. Risely Griffith, Colonial Secretary and Treasurer; Hon. S. Lewis, Hon. T. J. Sawyer, E. Vohsen, Esq., Consul for Germany; M. S. Boyle, Esq., Liberian Consul; J. A. Lewis, Esq., United States Consul; P. Lemberg, Esq., Portuguese Consul; J. Maillat, Esq., Acting French Consul; F. Burman, Esq., Acting Spanish Consul; Don Luis Sorela, Dr. Blyden; Revs. J. Robbin, C. Marke, G. J. Macauley, T. Truscott, O. Moore, J. C. May; Messrs. J. B. M'Carthy, J. B. Elliott, T. Colenso Bishop, W. M. Gloucester, S. J. Wright, R. Wade and others.

At the hour appointed the Deputy Governor rose and said:—

“Ladies and Gentlemen,—In connection with the two interesting and remarkable events we are now celebrating to-day we have met to open this Hall, which is dedicated to the memory of a great and good man, the late William Wilberforce. Of him it may truly be said that ‘he was never weary of well-doing.’ Endowed with great mental capacity, as well as considerable material resources, he spared

neither in furthering a good cause. Although of naturally a delicate constitution, he had an indomitable spirit, and was ever ready to fight the Battle of Right against Might. Time will not permit me to give you a sketch of either his public or private life, in both of which he was admirable, nor is there any necessity in an assembly like this; the name of William Wilberforce being ‘familiar in your mouths as household words.’ I will, however, observe that one of the great works of his life, by which he was instrumental in restoring to thousands their birthright, Freedom, would alone endear his memory in the hearts of this community, and I can conceive no spot on earth more appropriate in the site of this Hall than where it stands, in the midst of the people he loved so well, and for whom he laboured so devotedly. I have now to declare this Hall open, and under the Divine Blessing may it assist the religious and social progress of the people.”

After a few remarks by the Bishop, the Rev. Frank Neville read the Report of the Trustees of the Wilberforce Memorial Hall.*

His Excellency the Governor then moved a vote of thanks to the Rev. F. Nevill for the invaluable services rendered by him to the Trustees of the Wilberforce Memorial Hall, which, being seconded by the Bishop, was put to the audience and unanimously carried.

The following telegram was then handed to the Governor by Mr. Nevill to be forwarded to Canon Wilberforce, a descendant of the distinguished philanthropist to whose memory the Hall has been dedicated:—

Public Hall, Sierra Leone, opened to-day to memory of William Wilberforce. Our greetings.

The regular programme of exercises now began, when the Choir sang the following Centenary and Jubilee Hymn, composed for the occasion by the Rev. Frank Nevill, M.A.:—

* See Appendix.

HYMN.

1. Eternal God and King,
With joyful hearts we sing
Thy Ceaseless Care,
A Monarch's Jubilee,
A People's History,
In blended harmony
Thy praise declare.
2. Our gracious Sovereign's throne
To-day with garlands strewn
From distant lands,
On Truth and Equity,
On Commerce wide and free,
In might on land and sea,
Unshaken stands.
3. By dauntless heroes led,
By gentle pity sped
In Freedom's light,
A human Brotherhood
Claimed its high birth and stood,
Though soiled by strife and blood,
Strong in Thy might.
4. The wide Sierra's height,
The rushing torrent's might,
The wild beast's cry,
The palm tree's waving crest,
The ocean's deep unrest,
The storm cloud's lowering breast
Praise Thee on high.
5. Guide Thou Thy people's way,
Be Thou our Sovereign's stay,
As Thou hast been;
Thy Church in love defend,
Thy Peace eternal send,
Thy Grace to all extend,
God save the Queen.—Amen.

At the conclusion of the Hymn, the Governor arose and introduced the Hon. Samuel Lewis, orator of the day. Mr. Lewis, then, in an elaborate address discussed in a most thoughtful manner the various questions which affect the interests of the Settlement. At the close of this masterly oration,* the Governor announced a telegram from Sir Samuel Rowe, then at Bathurst, Gambia, congratulating the people on the arrival of the Centenary. On the motion of Mr. Lewis, an answer was at once returned, thanking Sir Samuel Rowe for his kindness. After which Mr. Lewis moved that the following Telegram be sent to the Queen:—

MAY IT PLEASE YOUR MAJESTY,—The people of Sierra Leone venture to convey to-day to your Majesty their humble and loyal greetings, and to mingle their congratulations with those of millions of your Majesty's subjects in all parts of the world, who, to commemorate this glorious occasion of the Jubilee of your Majesty's Reign, will doubtless avail themselves, as we are now proudly doing, of that wonderful adaptation of electricity to the use of man—brought to such perfection during your Majesty's illustrious reign—a reign distinguished above all previous reigns by the numerous discoveries, inventions, and enactments which have tended to ameliorate the condition and accelerate the progress of humanity—to transmit the expression of the assurance that this is a day which, marking the close of fifty years of such brilliant achievements, makes their hearts swell with emotions of gladness, of pride, and of thankfulness, and on which the prayer with more than the usual fervour ascends to the Great Ruler of nations to bless our gracious Sovereign and grant her in health and wealth long to live.

And they the more joyfully unite in this congratulatory expression and demonstration in view of the fact that they celebrate to-day also the Centennial Anniversary of the founding of the settlement, which, under your Majesty's benignant and fostering rule, has made such advancement in civilisation, and which, founded by distinguished English philanthropists for a purely humanitarian purpose, was at once the pledge and the proof as well as the promise given by England of the practical interest of a great nation in the regeneration of a continent and the disenthralment of a race.

* See Appendix.

Mr. Lewis's motion was ably and eloquently supported by the Rev. O. Moore, Principal of the Church Missionary Society Grammar School, and having been put to the audience by the Governor, was adopted by an unanimous vote, the audience rising. The Choir then sang the following Centenary Ode, composed for the occasion by Dr. Edward W. Blyden :—

ODE.

1. This day we celebrate;
The Story we relate
 Of hundred years;
Since first these shores were blest
When Thousands here found rest
From scenes of the oppress'd—
 From bitter tears.
2. O Lion's Mountain, thee
With joyful eyes we see;
 Freedom's retreat.
Here from Nigritia's plains,
From where the Congo reigns,
From Yoruba's domains
 The captives meet.
3. Here liberty prevails;
The tyrant's power fails;
 Here all are free;
And, under Gospel light,
In Britain's watchful sight
We all enjoy the right,
 In harmony.
4. Britannia's noble Queen
Here in her might is seen
 To help the weak;
Her ægis—far and wide—
From stream and mountain side,
From where the hills divide,
 The victims seek.

5. Prosperity to thee,
Thou land of Afric's free,
 Sierra Leone;
For thee we raise our hearts
To Him who grace imparts
For all uplifting arts,
 Sierra Leone.
6. May freedom's banner wave
Long here the oppress'd to save
 From every yoke;
And in Time's onward flow,
As centuries come and go,
This may all peoples know—
 This we invoke.
7. God bless our noble Queen,
Whose Jubilee is seen;
 And bless her reign.
From India's coral strand
T' Atlantic's verdant land,
May all men understand
 She breaks the chain.
8. Now, to His praise we sing,
Who did our fathers bring
 From distant shore;
May He protect us here,
And make our growth appear
To all, both far and near,
 For evermore.

After the singing, the Governor gave notice that the representative Exhibition would now be opened in the lower part of the building. A full description of the exhibits, prizes, &c., appears in the Appendix.

THE ILLUMINATIONS.

In the evening immense crowds were seen in the principal streets and thoroughfares, loud in their admiration of the brilliant illuminations. The Legislative Council having voted £150 for illumination, the Government illumination extended from Government House down George Street to the Public Wharf, and along Water Street to the East Battery.

Among the private buildings which attracted special remark were those of the Hon. Samuel Lewis, Moses S. Boyle, Esq., Liberia Consul, Captain Judson A. Lewis, United States Consul, Dr. W. B. Davies, Messrs. Fisher and Randall at Battery House, Collector Stuart, J. Taylor, Postmaster Spaine, are all deserving of great praise for the skill and ingenuity of their display. The Grammar School and Wesleyan High School are also entitled to great credit for the pains and taste exhibited in their successful effort to entertain and please the public. The Senegal Company and the two Telegraph Companies also drew crowds by their splendid illuminations.

Notwithstanding the inexperience of the people in the matter of street decoration and in the art of illumination, the scene presented on the day and evening of June 21st will never be forgotten for brilliancy and effect. The whole was undertaken under the influence of a loyalty and patriotism which produced what has been aptly described as "the wildest enthusiasm," sparing no labour, trouble, or expense.

THE HISTORICAL PLAY.

At 8.30 p.m., according to announcement, Wilberforce Memorial Hall was again open for the Historical Play, illustrating the history of Sierra Leone. Crowds were standing outside the building long before the time, anxious to get in, and, as admission could be gained only by tickets, a great deal of

impatience was manifested. As the doors opened a rush was made, which was kept under control with the greatest difficulty.

The Governor, who had intimated his desire to attend the evening's performance, and had put his official dinner at an earlier hour than originally intended, arrived a few minutes before the time, accompanied by Lieutenant-Colonel Hill, the Right Reverend Bishop Ingham, the Colonial Secretary, and other officers. The entrance of His Excellency and *suite* was the signal for striking up the National Anthem by the choir. The proceedings were then commenced by the Rev. J. C. May, who delivered the prologue or opening address.

He was followed by W. T. G. Lawson, Esq., who, representing an aged Timneh chief, supposed to have survived three generations and to be living in the fourth, gave an account of the condition of things here before the Settlement was founded. Mr. Lawson appeared in the picturesque costume of the interior, accompanied by two Timnehs.

Mr. Lawson was followed by J. B. Elliott, Esq., who represented the Nova Scotian—the first settlers of the Colony. The Nova Scotian was to have been followed in regular order by the Maroon, but Mr. S. F. Cromanty, the gentleman who had promised to take this part was, unfortunately, at the last moment, prevented from attending by illness, and his place was not supplied.

The Recaptive, by the Rev. G. J. Macaulay, then gave an interesting account of his melancholy experiences.

The Republic of Liberia was represented by Mrs. Lydia Ann Johnson, of Monrovia, whose speech, delivered with clearness, distinctness and freedom, was applauded to the echo.

Next appeared on the stage Mr. Thomas George, *alias* Mohammed Gheirawani—a Mohammedan—dressed in their usual effective costume.

Then followed representations of the Missionary by Mr. J. Wilson,

of the Niger Mission, who performed his part well, and was much applauded.

The Creole, by Mr. Samuel Barlatt, carried away the audience by his cool but effective eloquence.

Sierra Leone was most artistically and effectively represented by the graceful presence and speech of Mrs. M. S. Boyle; while Britannia, whose address closed the proceedings, had to be taken by an European gentleman, the Rev. Thomas Truscott, who at the last moment—the Committee having been unable to secure the services of an English lady—kindly came to the assistance of the promoters. At the conclusion of the speech of Britannia, the curtain was lifted when behind it, decorated with ferns and flowers, appeared a bust of the Queen, ordered from England for the occasion. The actors took their position on each side of the bust, when Sierra Leone, represented by Mrs. Boyle, by the side of Britannia, placed a wreath on the bust, and the National Anthem was struck up. Chemical lights, produced at each end of the stage by Messrs. Vohsen and Maillat, gave a most striking effect to the scene, especially showing the bust of Her Majesty and the costumes of the actors.

The audience, consisting of the most intelligent classes of the community, thoroughly enjoyed the whole proceedings, joining heartily in the demonstrations of sympathy which greeted the speakers.

THE BOTANICAL STATION.

On Wednesday morning, the 22nd, a large number of persons coming from all directions of the city, turned their steps towards the west end of Pademba Road for the purpose of being present at the formal opening of the Botanical Gardens, undertaken by the lately formed Botanical Society of Sierra Leone. About half-past seven His Excellency J. S. Hay, C.M.G., accom-

panied by His Lordship the Bishop and the Hon. T. Risely Griffith Colonial Secretary and Treasurer, proceeded to the station in hammocks; they were immediately followed by a procession of the pupils of the High School, headed by their band, which attracted numbers of persons as they went on. We noticed among those present, the Hon. S. Lewis, Hon. Secretary of the Society; E. Vohsen, Esq., Manager of the Gardens; Don Louis Sorela, Revs. M. Pearce, M. Taylor, G. J. Macauley, J. C. May; Messrs. J. B. M'Carthy, G. B. Williams, T. Bishop, W. B. Campbell, J. H. Spaine, and others.

When all had taken their position, His Excellency addressed those assembled beneath and around the pavilion in words to this effect:—

“Gentlemen,—As you are all aware we are assembled here this morning for the purpose of opening these grounds so beautifully laid out. It is interesting to know that this garden has been brought about by the efforts of the members of the Botanical Society lately organised, and that its opening should take place during the Centenary and Jubilee celebrations. During the time I have been here, it has been my pleasure to urge on the necessity of the proper training of the youth of this settlement in useful handicrafts; and in another place I referred lately to the subject of technical education, which I would be glad to see largely adopted in the schools of the country.” His Excellency further referred to the encouragement given in other countries to agricultural enterprise, and said that it is the intention of the promoters that these gardens should be the means of stimulating the farmers of this settlement to the cultivation of new products. After this His Excellency touchingly referred to the lamented death of the late Chief Justice Pinkett, one of the early promoters of the scheme, and Vice-President of the Society. He then called upon the Hon. S. Lewis, Hon. Secretary, to read the Society's Report.*

* For Report, see Appendix.

TREAT TO THE POOR AND INFIRM.

At noon about 150 poor and infirm men and women were gathered at the Government Practising School, through the kindness of the Hon. T. R. Griffith, Hon. S. Lewis, E. Vohsen, Esq., and others, who had contributed for a treat to them in connection with the Jubilee and Centenary Celebration. To every poor and aged person present were given a plate, a spoon, about 1lb. of rice, 1lb. of beef, 1 candle, 1 box of matches, 1 pipe, 4 leaves of tobacco, and sixpence.

At 12.30 p.m. His Excellency appeared on the scene and gave a kind and sympathetic address to the poor people, who cheered lustily and manifested in various other ways their appreciation of the generous treatment accorded to them.

The day closed with the GRAND JUBILEE AND CENTENARY BALL at the Wilberforce Memorial Hall.

Thursday, the 23rd, was marked by the Treat and Conversazione of the Grand East End Club, and the Treat to old and young, by Mr. J. H. Thomas, at Goderich Street.

ASSEMBLY OF SUNDAY SCHOOLS.

On Friday, the 24th, the gathering of the Sunday Schools in the city in connection with the Centenary and Jubilee celebration took place, under the management of James Taylor, Esq.

Soon after 11 a.m. processions of various Sunday Schools, with artistic banners, were seen coming from every direction, some headed by drum and fife, and consisting of boys and girls neatly clad, and adult scholars with their teachers, wending their way to the Government Practising School, where it was arranged they should meet. As no building in the Settlement was large enough to contain the vast

juvenile assembly—between 4,000 and 5,000—it was decided that they should meet in a body on the lawn at the Government Wharf. Each school marched in regular order from the Government School to Water Street, and then to the Wharf. The Cathedral School, headed by the Police Band, led the way. Then followed the other Episcopalian Schools, viz., Holy Trinity, Christ Church, St. John's, Brookfields. *Wesleyans*—Zion, Bathurst Street, Buxton, Krootown, Gibraltar, Ebenezer. *United Methodist Free Churches*—Samaria. *African M.E. Church*—Zion, Wilberforce Street, St. John's Methodist.

On arriving at the place of *rendezvous* each school was, in turn, called to sing something; after which the whole united in singing such popular pieces as "Hold the Fort," "There is a Happy Land," &c. On the elevated steps above the lawn stood the Bishop of Sierra Leone and other clergymen. Addresses were delivered at intervals. The Rev. J. C. May, Principal of the High School, who first spoke, was followed by the Venerable Archdeacon Crowther, of the Niger Mission; the Rev. J. Eldred Taylor, Assistant Colonial Chaplain, and His Lordship the Bishop. Amongst the lay gentlemen present were the Hon. T. R. Griffith, Colonial Secretary and Treasurer; Hon. J. K. Donaldson, Acting Chief Justice; Hon. S. Lewis, C. B. Mitford, Esq., Acting Auditor; Don Luis Sorela, Herr Vohsen, Dr. E. W. Blyden, and Messrs. D. Carrol, W. B. Campbell, &c. The interesting exercises continued for two hours, and the Schools separated and repaired to their several localities to enjoy the treat provided for them.

GRAND CONCERT.

The Grand Concert at the Wilberforce Memorial Hall, by the Ladies of the Sierra Leone Musical Society, brought the day to a close.

CONCLUSION.

No arrangement could have been more fortunate than the blending of the celebration of the Centenary with that of Her Majesty's Jubilee. It united all the elements in the Colony. Those who took no interest in the Centenary joined in the celebration of the Jubilee, and those who felt no particular interest in the Jubilee were enthusiastic over the celebration of the Centenary. In order to make the united celebrations a complete success, much organisation and a great deal of co-operation were necessary. Throughout the Settlement—in all the villages from Waterloo to Kent—the people entered upon preparations for the occasion with great enthusiasm. It was the general topic for days, so that business was virtually suspended before the week appointed for the great demonstrations.

The Colonial Secretary and Treasurer described the manifestation of loyalty and patriotism on the part of the people during the celebration as marked by the "wildest enthusiasm." This "enthusiasm" prevailed from Sunday, June 19th, when Thanksgiving Services were held in all the Churches, to Friday evening, the 24th, when the Concert of the Musical Society brought the demonstrations to a close.

Nature was most generous in her participation in the happiness of the people. At a time of the year when showers are almost continuous, the sun shed his glories upon the scene with almost uninterrupted regularity and brilliancy. It was possible every day for outdoor exercises and amusements to be carried on.

His Excellency Deputy-Governor Hay, sympathising with the jubilant feelings of the people, ordered that two days should be observed as public holidays—Tuesday the 21st and Wednesday the 22nd. But most of the native stores and shops were closed during

the greater part of the week, and the people lost sight of business cares in the abounding joys of the Centenary and Jubilee.

The Committee of Management are gratified that their arrangements met with the cordial approbation of the general community, and they congratulate all who took part in these celebrations upon the universal good feeling and good humour which enabled the Settlement to enjoy demonstrations and festivities which will long be remembered.

The Addresses, Reports, &c., read during the celebration, which are of special and permanent interest, are found in the following Appendix.





APPENDIX.

Centenary and Jubilee Papers.

1. SERMON BY REV. OBADIAH MOORE.
2. ADDRESS BY REV. SAMUEL SPAIN.
3. SERMON BY THE BISHOP OF SIERRA LEONE.
4. ORATION BY HON. SAMUEL LEWIS.
5. HISTORICAL PLAY.
6. REPORT OF TRUSTEES OF WILBERFORCE MEMORIAL HALL.
7. TELEGRAMS.
8. REPORT ON THE BOTANICAL STATION.
9. REPORT OF SUB-COMMITTEE ON EXHIBITS.
10. SUBSCRIPTIONS AND ACCOUNTS OF RECEIPTS AND DISBURSEMENTS.



A DISCOURSE

Delivered by the Rev. O. MOORE, Principal of the Grammar School, at St. George's Cathedral on the occasion of the Celebration of the Centenary of Sierra Leone and the Jubilee of the Reign of Her Majesty, Queen Victoria, on Sunday, June 19th, 1887.

"Hear, O Israel; Thou art to pass over Jordan this day."—Deut. ix, 1.

"Rejoice with trembling."—Psalm ii, 11.

THE history of Israel is unlike the history of any other nation. The whole range of recorded events cannot produce a parallel. The people have "dwelt alone:" and even now, though they have been scattered these 1,800 years among the nations and peoples of the earth, the victims of oppression and contempt, of violence and wrong, they still maintain their own nationality and have survived alike the oppressor and the scorner. By no process has it been found possible to effect a fusion of them with any of the nations of the earth.

Yet notwithstanding all that was wonderful in their history, there was nevertheless in it much that was in common with the ordinary career and history of other nations. Their life and progress was subject to the operations of those general laws and external influences which were constantly affecting and moulding the growth and character of nations. We may therefore justly regard the history of

this ancient people as a type of the history of the rise, progress and growth of any section of the human family. Be it remembered that every step in that history, was immediately planned and directed, or else permitted, by the same God who ruleth among the kingdoms of the earth by general laws, laws which are in operation to-day as they have been since the creation of man. Israel's history to us is a mirror in which we see reflected with wonderful likeness the outlines of our own history as a people, and the contemplation of it is full of instruction and encouragement.

It is this impression which has decided us in the choice of text for the present important occasion, and has suggested the line of thought we now purpose to pursue.

"Hear, O Israel: Thou art to pass over Jordan this day. Rejoice with trembling."

Observe the occasion when these words were uttered. It was a momentous crisis in the career of Israel. The people had arrived at the end of one stage in their national life, and were on the point of entering upon another stage in advance of the first—a stage higher, nobler, and more independent, giving scope for freer actions, but entailing greater responsibilities, a stage as yet untried, and full of risks and dangers. Before entering, therefore, on this new sphere of action, they were bidden to look back. They were standing on the plains of Moab. They halted there—only halted—on their onward march to Canaan. This interval their great leader and lawgiver wisely employed in directing their minds and thoughts to a survey of their wondrous past history, deeming it a most salutary preparation before launching forth into the future awaiting them—a dubious future indeed, but which might be bright and glorious nevertheless, or else perilous and full of disasters, according to the action and conduct of the very people themselves. Their marching order was "Forwards." Their footsteps pointed forwards, but they were asked to pause and look back awhile.

I. *Israel's past.*—It was very necessary they should recall that past, full as it was of painful and humiliating recollections, of wonderful preservation and deliverances, manifestations of God's goodness, mercy and justice. "Thou shalt remember and not forget;" "Thou shalt consider;" "Remember therefore;" "Take heed lest thou forget;" these and similar expressions directed to Israel abound in this Book of Deuteronomy.

(a) The people would remember their slavery in Egypt, in a land that was not theirs—its rigour, its hardships, its duration—a slavery induced partly by the conduct of their own ancestors when they sold their own brother Joseph as a slave to merchants trading with Egypt. Their feelings were outraged. Their infant sons were ruthlessly destroyed. Their labours were exacted with stripes to build treasure-cities for Pharaoh. Their toil was unrequited. Meanwhile, though overworked almost to death, they were accused of laziness and sloth. "Ye are idle, ye are idle!" It was indeed "a furnace of iron," that slavery. The iron entered into their very souls.

(b) They would remember their wonderful deliverance—how the Lord with an outstretched arm smote down their oppressors, calling the rain and lightning from heaven, insects, and the waters of the Red Sea to avenge the wrongs of His people.

(c) They would remember also their forty years' wanderings in the wilderness, a howling terrible wilderness where there was no way; their wayward temper, their murmurings, distrust, disobedience; the want, fatigue, and weariness of their march; the hunger and the thirst. They would remember their visitations from God—the fiery serpents, the consuming fire from heaven, the yawning earth that swallowed up some: They would remember the Merciful interpositions—the manna, the water from the rock, the cloud by day, and the pillar of fire by night—the miracles of judgment and justice, and miracles of mercy and love. They would remember all these particulars, how the same God that punished their errors supplied their

wants, provided for their comfort and convenience, and, at last, by a round of varied and oftentimes most painful experiences, brought them to the banks of Jordan. The result of all this survey of the past was an outburst of praise to God, because "He is good and His mercy endureth for ever." In chapter xxxiii of this book we have the inspired song that conveys the sentiments and feelings which the Lord's countless mercies and other acts of His providence to Israel ought to awake and kindle in the breast of His grateful and redeemed people.

Did we deem it necessary, it were easy to show how in the wilderness the people exhibited those deplorable traits of character which slavery never yet fails to stamp on all who have been its victims. We could point out the significant fact that it was not those who had sipped full of the horrors and woes of slavery, and, therefore, were imbued the deepest in its degrading vices, not the grown up adults from Egypt (for their carcasses fell in the wilderness), but their children it was who were trained in rough liberty in the wilderness, and had been but little contaminated with actual slavery—that it was they who were now on the banks of the Jordan, with orders to cross over and subdue their promised land of rest and freedom! So debasing is slavery.

2. *Now for the prospect before Israel.*—"Hear, O Israel, Thou art to pass over Jordan this day." "Rejoice with trembling." The song of Israel at this time, already referred to, was a song of gratitude for mercies and deliverance. It was not the song of triumph for victory achieved. There was awaiting them a fierce warfare, demanding and calling forth the exercise of all their courage, energy, and constancy. Therefore they were to "rejoice with trembling." And well they should. They were losing soon their great leader, Moses. For forty years past they had been in the habit of looking up to him in moments of extremity, in dangers and perplexities, and had never been disappointed nor found him wanting. In his hand

still waved the mysterious rod with which he had smitten Pharaoh and the Egyptians, parted the Red Sea, routed the Amalekites, and brought water from the flinty rock. But his work was now done. He was not to cross over "this Jordan." Israel by the bank of this river saw on the other side the fields and hills of the land flowing with milk and honey, the land of their forefathers' pilgrimage, their long promised home. They knew that a stern conflict awaited them. They knew that on their pathway there would be trials, temptations and possibly transgressions; and they knew from experience how God would be angry with them if they sinned, and how they would suffer accordingly. To know in addition to all these that they would have to march on to these scenes of trials and dangers without their trusted leader and guide must have been very depressing to flesh and blood. But though Moses could not go along with them, their God would go. But what if they should provoke Him to wrath? What if owing to their sins, He should forsake them, leave them to their own devices and to be vanquished by their enemies? What if the future before them prove a failure, a disastrous failure? These thoughts occurred to Moses. He pressed them home on the minds of his people. They should therefore "serve the Lord with fear and rejoice with trembling."

Like Israel of old, we, brethren, are to-day standing as it were on the bank of our own Jordan, ready to cross over; or on an isthmus between a past full of varied and painful experiences and a future that is far from being a future without clouds. The Settlement of Sierra Leone is now one hundred years old; and for one-half of this period, full fifty years, she has been under the rule of one Sovereign, one whose exemplary virtues have deservedly endeared her to all her subjects in all parts of the world. We are met to-day a grateful people to pour forth our songs of praise, gratitude and Thanksgiving to the ears of the Lord of Sabaoth for having wrought out for us deliverance and freedom from bondage as He did for his ancient

people Israel. We would not point out what similarities exist between our history and that of Israel. It would seem as if our fathers were the people the prophet Isaiah referred to when in chapter xlii, 22, he says:—"This is a people robbed and spoiled: they are all of them snared in holes, and they are hid in prison houses: they are for a prey and none delivereth; for a spoil and none saith, Restore." At last human agony could go no further. God's time came. He heard the sighings of the prisoners and the crying of those that were appointed to die. He then sent His servants—men inspired of God and anointed with the unction from the Holy One—Wilberforce, Buxton, Granville-Sharp, Clarkson, and others—sent them "to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that were bound, and to proclaim the acceptable year of the Lord."

Let us look back a hundred years ago. Then, like Israel in Egypt, our fathers were groaning in servitude. Thousands and ten thousands of them were undergoing a life of hardship and bitterness in a land not their own. The origin, character, severity, duration, and the demoralising effects of the West Africa Transatlantic slave trade, time as well as inclination disposes us at present to pass over. The seizure, the march, the detention at the baracoons, the middle passage, the weary drag of painful existence in American plantations, all involved horrors and agonies beyond the power of human language adequately to express, or of human mind adequately to conceive, or to conceive in any degree without a shudder. History records no devastation from war, no plague, no commotions of Nature, which in their workings have entailed even a tithe of the sufferings to both body and mind, or which have occasioned a loss of life any way approaching in magnitude the complicated sufferings and destruction of human life by the slave trade. It was a huge and complicated system of iniquity, violence, and wrong, without one redeeming feature. This slavery is a proof how, even under the light of the

Gospel, and, in the case of professing Christians, how deep and to what a degree of moral degradation can even enlightened human nature fall!

Brethren, whilst we all—the sons of the enslaved and the descendants of the slavers—alike execrate and condemn the odious traffic in blood and human woe, let us all tremble and take heed lest we also disgrace our Christian profession and degrade our nature by some moral misbehaviour.

Thousands of Negroes by this means were living and pining in America. But several events conspired to draw attention to their condition and contributed eventually to their emancipation. We touch them lightly.

(a) The war of American Independence broke out with England. America, the land of the oppressor, refused to be even taken advantage of by the mother country. Many of the Negroes rallied round the standard of England and fought, as was to have been expected, against their American masters. On the conclusion of the war the rebel slaves, as they were considered, must be placed beyond the reach of their incensed masters. Some were taken to Nova Scotia and others were enrolled as regiments in the British army and taken to England. On their discharge, these last were turned adrift all over England without homes and unprovided for.

(b) Meanwhile several American planters and other men of property visited England with their slaves, and of course they ill-used the slaves. Granville-Sharp interposed on behalf of these outcasts of humanity, and, by perseverance and moral courage, extorted the famous verdict from Lord Chief Justice Mansfield that slaves on touching British grounds are freemen. The consequence of this decision was that slaves in England to the number of 400 were abandoned and turned into the streets of London and other large cities as destitute as their brethren discharged from the army. They became a nuisance to the Government, and the pecuniary means of Granville-Sharp were too slender to supply all their wants.

(c) Meanwhile, William Wilberforce, in Parliament took up his parable against the slave trade. After twenty years of ceaseless toil he succeeded in pledging the British nation to the abolition of the odious traffic. Thomas Fowell Buxton continued the glorious work, having received it from the hands of Wilberforce, now enfeebled with age. For twenty-six years more Buxton toiled, till he succeeded, in 1833, in passing a Bill for the Abolition of Slavery in the British Empire. That year was indeed a year of Jubilee for the oppressed of Africa. They heard amidst their chains in America and leaped for joy as they heard the heart-thrilling announcement of Liberty—

The year of Jubilee is come,
Return ye ransom'd captives home.

About 1783, the idea occurred simultaneously and without concert, to the mind of the benevolent Sharp and of a Doctor Smeathman of founding a settlement on the West Coast of Africa near Sierra Leone where the destitute Africans in Britain might be placed and there be enabled by honest industry to earn their livelihood with all the advantages of liberty. The idea took a definite form in about 1786, and a spot—the peninsula we now inhabit, was bought from the Natives by the "Committee for relieving the Black Poor." At length, on the 8th of April, 1787, with 400 Negroes on board, under the command of a Captain Thompson of the Royal Navy, with a clergyman, too, as Chaplain (the Rev. Mr. Fraser), the sloop-of-war *Nautilus*, sailed from the shores of England for Sierra Leone. It was thus and under such circumstances the settlement of Sierra Leone was founded. The object to be satisfied was philanthropy, Christian philanthropy, not the desire for colonies or dominion. The experiment was then to be made whether under proper culture and training the Negro race could not occupy a position and attain to a standard like one of the nations of the earth. On the one side was prejudice and ignorance denying the possibility of such a thing. On the other side was faith and enlightenment, believing in the humanity and equality of the dark

sons of Africa—that every one of them was a “man and brother.” “Some of us may live,” said William Pitt, in the House of Commons, “may live to see a reverse of that dark picture (the degraded state of Africa) from which we now turn our eyes with shame and regret: we may live to behold the Natives of Africa engaged in the calm occupations of industry, and in the pursuit of a just and legitimate commerce: we may behold the beams of science and philosophy breaking in upon their land, which at some happier period, in still later times, may blaze with full lustre, and joining their influence to that of pure religion may illuminate and invigorate the most distant extremities of that immense continent.” This is faith. Buxton writes: “Before we can pronounce a man or a race of men desperately wicked and incorrigibly idle, they must have their fair chances as men. We must give them a motive for their exertions. . . . We must release them from the trammels which encumber their progress, if we desire to see them advance with rapidity.” The anticipations of such men as these have been abundantly realised, though not to their fullest extent as yet. Under the fostering care of the Government which took over the Colony in 1807, the Settlement thrived. But the Missionary—the holy man with the holy book—he it was who dissipated the darkness that brooded over the minds and souls of the liberated fathers of the Settlement—who sent the rays of light and knowledge and heavenly hope into their hearts and proclaimed the true liberty—the freedom indeed! It was the silent labour, the meek endurance, the unobtrusive but matchless heroism of these good men—the missionaries—that wrought the greatest results in Sierra Leone. In spite of appalling difficulties, such as arose from habits fostered by slavery, such as must encumber the efforts and progress of men whose only lessons had been stripes and who had by bitter experience been instructed to distrust each other: in spite of all these fearful drawbacks to progress; under a paternal government, but most through the influence, the ennobling and elevating influence of the religion of Jesus, the

Settlement has risen to its present position, and by the grace of God we are to-day what we are. “O come then, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation. Let us come before His presence with thanksgiving and show ourselves glad in Him with psalms:” “For the Lord hath done great things for us whereof we are glad.”

Let us now look before us. Israel has left the slavery of Egypt, has passed an apprentice life in the wilderness, learning by bitter experience how to use the gift of freedom and to shake off the habits and vices of slavery. Israel could not dwell in the wilderness—that was not his home of rest. Israel must go forward. “Hear, O Israel, thou art to pass over Jordan this day.” Let us too look before us. Let us forget now those things that are behind and look forward to those that are before. We are on the threshold of another century of our existence. What is the outlook? What is the prospect of our country? A hundred years hence, who can tell where and what Sierra Leone may be? A hundred years hence, perhaps few, if any, of those now in this place; few, if any, out of this congregation will be spared to tell to a wondering generation then the doings of to-day. We would be gone, all perhaps, the preacher and his congregation; and this sacred building may become a heap of ruins; our hills and mountains resume that array of leaves and forests which once they had before the hand of man swept them away, and this good city of Freetown itself may be another Tadmor in the wilderness! Who knows? Our future is not without clouds. Our prospect is far from being one of pure sunshine. Clouds and shadows hang about. We rejoice therefore with trembling.

The past by the means it has afforded us, by the mercies bestowed, by the sorrows, the wormwood and the gall; by the sins done and forgiven, has entailed on us all a fearful responsibility. I say—on us *all*—whether we come from abroad, from Europe and elsewhere, or are the sons of the soil. The past should fill *both* of us with humility

—for the one, humility mingled with gratitude from a sense of the degradation from which they had been rescued; for the other, humility mingled with a generous shame that they should have perpetrated such deeds and inflicted such sorrows! But we *all* should rejoice that now all, the oppressor and the oppressed, kneel side by side in peace and amity and worship one God as *Father of all*; that all own and acknowledge one earthly Sovereign who measures out equal rights to all as her subjects. Two days hence we expect to assemble here again to commemorate the Jubilee of the reign of this gracious Sovereign Our Queen, and to pray that her throne be established in righteousness. We shall pray then that England should remember her duties and her responsibilities towards Africa; that her rule over us was originally intended to be and was paternal; that her obligation to give protection and security to the governed is in our case almost lost in the holier and far higher responsibility of fostering our growth and helping forward our progress by removing difficulties out of our way; by carrying into full effect the philanthropic intentions of the good and saintly men who first founded these settlements. We shall pray that she may not forget her highest glory by which she is under a moral obligation to take by the hand the sons of down-trodden Africa, as Peter did the kneeling Cornelius—take them by the hand, help to raise them up, saying unto them, “Stand up, for I myself also am a man!” But the heaviest responsibility rests with the people of the land themselves. They cannot and ought not always to need leading by the hand. On their own effort and conduct it rests how their future, the future of this country, shall be moulded. They have, like Israel, to put forth energy and strength, to toil, wait, and be patient: and God grant them leaders as he granted ancient Israel—men who will secure the confidence of their brethren, will lead them to glorious achievements for the good of their country and the welfare of the people! They have as a people to purge themselves from vice and folly and cultivate that righteousness which alone exalteth nations;

righteousness in their daily intercourse with each other, in their intercourse with the stranger, and in their everyday life. If we do this, our future will be bright and glorious under God. But be the future what it may. Sierra Leone as a political experiment may fail and come to nothing. Be it so. Our commerce may die. Let it. May we all—all who are to-day on these shores—may we but secure a portion in the city having foundation; hold our citizenship in Heaven, and come at last to Mount Zion unto the city of the living God, the heavenly Jerusalem, unto the church of the first-born above, to the spirit of just men made perfect, to the innumerable company of angels, to God the Judge, and to Jesus the mediator.

Brethren, let us be true to ourselves. Let us cultivate, I repeat, that righteousness which exalteth a nation, and worship and fear the Lord, the great King who ruleth over the nations of the earth. Let us do our duty now. *Now* let us begin.

Trust no future howe'er pleasant;
Let the dead past bury its dead;
Act, act in the living present,
Heart within and God o'er head.

It is folly to brood over the past. Faith in God forbids us to despond about the future. Presently we rejoice in our liberty. There is another, a higher and truer liberty which we must have, all of us, if we would be true freemen. “If the Son shall make you free, ye shall be free indeed!” If we have been and are the Lord's freemen, let us stand in the liberty wherewith Christ has made us free. Let us act as free, but not using our liberty as a cloak of maliciousness. There is also a slavery, deeper and more disastrous than that of the body. It is the slavery of sin. God alone delivers from this. It is this slavery and the deliverance which follows it that give to the Lord Jesus one of His grandest names and to His people a name which must endear them to the heart of the Saviour. I mean the *Redeemer* and the *redeemed, the ransomed of the Lord*. So completely is the idea of slavery and bondage and an eventual deliverance connected with

God's people in the Bible that we find texts after texts which seem to be literal descriptions of the condition of the slaves during the days of the West Africa slave trade. Even now the glowing and consoling language of the prophet to Israel has a strange and mysterious meaning and application which the African race alone seems capable of feeling. "The redeemed of the Lord shall return and come with singing unto Zion: and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and mourning shall flee away. I, even I, am he that comforteth you. Who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy maker that has stretched forth the heavens and laid the foundations of the earth, and hast feared every day continually because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor?"

There is a time coming on when God's people shall be gathered from all lands, and redeemed and ransomed from the power and dominion of sin: when they shall be the Lord's freemen; a time when there will be the new heaven and new earth wherein dwelleth righteousness. In that time and in that new earth there will reign the feeling of universal brotherhood, between man and man. Then and there envy and hate, prejudice and pride shall die: man shall no longer mourn on account of inhumanity from his brother man. Violence shall not be heard, wasting nor destruction anywhere. Ephraim, who is weak, shall not envy Judah, who is strong and powerful, and Judah in the fulness of his strength and power shall not vex Ephraim, and God shall be all and in all. For that time let us prepare. To that glorious period let us hasten, and for it let us pray. Always forwards—always onwards.

Forward! be our watchword, steps and voices join'd,
 Seek the things before us, not a look behind:
 Forward through the desert, through the toil and fight,
 Jordan flows before us, Zion beams with light;
 Forward out of error, leave behind the night,
 Forward into triumph! forward into light!



ADDRESS BY THE Rev. S. SPAIN.

THE following able and interesting Address was delivered by the Rev. S. Spain, of Fourah Bay College, to the Grammar School and the Wesleyan High School, on the occasion of the presentation of "Representative Banners" at the Government School, Oxford Street, on Monday, June 20th.

MY DEAR FRIENDS—Pupils of the Grammar School and the Wesleyan High School.—I am here to-day by invitation from the Centenary and Jubilee Celebrations Sub-Committee to address you before the presentation to you of two representative Banners which, I am informed, are to be deposited in the Wilberforce Memorial Hall.

On a day like this, a recurrence of which it may safely be predicted that no one here present will be privileged to behold, I feel it an honour to have an opportunity granted me to say a few words. I felt constrained also to accept the duty assigned me because of my previous connection with both of the seminaries whose present pupils you are. That is a claim on me which I am only too happy to acknowledge and to discharge. My present duty, I take it, is to adduce a few reasons from an educational point of view justifying the celebration of the Centenary of this settlement. And as I turned over the pages of educational effort here I could not but be struck with astonishment at the wonderful progress made during the past century, despite discouragements which may have been ordinarily considered as insuperable. A brief review, therefore, will suffice. I will notice at the outset that education was the earliest effort of the first missionaries. Education and religion were handmaids: may they ever continue so! Preaching could hardly have been undertaken with success amongst a people speaking a multitude of tongues, every

one of which was unknown to the missionary. We find those devoted men applying themselves in the first instance to teach the rudiments of the English Language, as a preparation for their spiritual work. And what, we may ask, were the materials for their handiwork? Putting aside the Nova Scotian settlers, who possessed a few ideas from previous contact with civilisation, the mass of our fathers presented a miserable spectacle, deplorably wretched in body and in mind; so deplorable, indeed, that only the *might of faith* could refrain from exclaiming, "Can these dry bones live?" There were not wanting also those who, in much wisdom, had only too good a reason to believe that the philanthropic efforts of our early educators were but evidences of "madness mild." Still they plodded on through evil report and good report: the slaves now made free were gathered into schools, day as well as night schools: and the immediate result was such as to encourage their instructors.

The ever-to-be-remembered W. A. B. Johnson, of Regent's Town, G. R. Nylander, and others, were not merely preachers. Whilst Mr. and Mrs. Nylander conducted schools in Freetown, and afterwards at the Bullom shore, Mr. Johnson taught a school of between 300 and 400 men and boys at Regent. As evidence of success, Nylander was able to speak of having taught the A B C to pupils taller than himself; and Johnson, that the adults were able within a year of commencing the Alphabet to read No. I and No. II of the Reading Books of those days. The early missionaries were Educationists in the strictest sense of the term. It was their lot to elicit ideas, evolve emotions and develop character in a people almost despaired of. And herein lies the essence of education. From force of circumstances, and some of them from previous training (for a few had learnt the National Society's system of education), our early educators began their work *in the right way*. The results we behold to-day.

Let scoffers say what they will: let cavillers refuse to give credit

to the labours of those worthies: let wise acres continue to be certain that the Negro cannot be educated and enlightened—to all such we have but a simple reply in the old saying, "*Si queris monumentum, circumspice*. Look around you and see a people raised from wretchedness and made capable of appreciating the enlightenment and happiness and comfort which civilisation brings; *look around you* and observe a people educated to be thrifty and industrious; *look around you* and behold numbers of this race competing with the race of their instructors in science, literature and art; and tell me if these are not monuments, enduring monuments, of Negro capability, for which we should be thankful to-day.

But I am anticipating. These results were not achieved in a day. No educational results can ever be thus achieved. There must be first *training* and then *discipline*. The period of training may be divided into two stages—primary and secondary. In either of these stages we may describe the taught as *the weak arm leaning on and being led by the strong arm*. In proportion as the scholar possesses the capacity to be thus led, so he advances in his training. The Educationist in this early stage is engaged in evolving emotions within by the realities of sense without; after this he presents to the scholar the hard facts of life through the literature of past and present ages. Then follows discipline. By this I mean *self-discipline*; and this is comprised in that stage of education usually described as the University stage.

Up to 1819 (remarkable for the birth of our beloved Queen, the Jubilee of whose reign we now commemorate also), our early educators had to content themselves with the primary stage of training; in that year "Christian Institutions" were formed, and attempts were made to train our fathers "in the knowledge of agriculture and the simple arts, as well as for qualifying some to become teachers and preachers of the Gospel." That certainly was a distinct advance. The early records bear testimony to the spirit in which that stage was

begun. The secretaries of the Church Missionary Society wrote, in 1820, to a few of the advanced scholars in the Institution at Regent thus—"The Committee are not only desirous that you should know the word of God, but that your minds should be opened and your views enlarged by a knowledge of the world in which we live, and a history of the different nations of the earth and of their present state." This new undertaking, suspended for a while, was resumed in 1827, and, in 1828, found a resting-place at Fourah Bay, which has since developed into the venerable pile of buildings visible to-day and the many cultivated minds that have issued from its classic shades.

This stage of training found a fitting offshoot in the foundation of the Church Missionary Grammar School, of which we are all so justly proud. A few of the junior pupils of the Fourah Bay Institution were transferred to Regent Square in 1845 to found this now famous school, under the management of the Rev. Thomas Peyton. Mr. Peyton was a schoolmaster by profession, and possessed the true instincts of a teacher. He tested the advancement of the people then by arranging to receive paying pupils in the Seminary. The opportunity of educating their children at their own expense was embraced. To gauge this advancement correctly, we have only to remember that at the commencement of the century our fathers were lower than the nations around us, who yet require from missionaries some remuneration for sending their children to school. After eight years persistent labours in the Grammar School, the Rev. T. Peyton passed away on the 14th of June, 1853, just 34 years ago. There arose from his ashes, if we may so speak, a greater than he, in the person of the Rev. James Quaker, of blessed memory, a son of the soil, of pure African blood. After some attempts made to supply Mr. Peyton's place in the person of the Rev. H. Milward and others, it was found necessary to entrust the management of the school to that son of the soil.

We should linger here awhile and exchange congratulations on

this first successful trial of Native administrative ability: congratulate Missionary bodies on the educational success which could warrant such a departure; doubly congratulate ourselves both on the largeness of their aims and efforts and on the fact that one of us was found able to accept the responsibility.

The career of that deceased gentleman was, in many respects, remarkable. For 21 years he managed the school with considerable ability: and there are to-day numbers of successful merchants and traders, doctors, lawyers and clergymen, all your race, who cannot but trace their early love for knowledge to the training received at the Grammar School, and the influence of its deservedly-lamented master. He yet lives in them. His successor in the Principalship again rose from pupil to principal—the Rev. O. Moore, another son of the soil.

Within 30 years from the founding of that seminary, the desire for knowledge so increased that, to meet the wants of the Settlement, it was found needful to establish another higher educational seminary—the Wesleyan High School. This seminary was opened in 1874 by the Rev. Benjamin Tregaskis, now deceased. During its existence of over 13 years, it has diffused the blessings of knowledge to hundreds of pupils. With improved methods of imparting instruction which are deserving of all praise, the influence of this school is materially telling on the educational progress of the community. Its first and present Principal is a Native of the soil, the Rev. J. C. May.

Now, to my mind, the fact that these two higher educational seminaries are under the management of Natives is, by itself, a sufficient reason for celebrating the Centenary of this Settlement. It is an evidence "to be read of all men" that education is arriving here at its last stage, viz., the stage of *self-discipline*. I consider this stage to be definitely marked out in another way, in 1876, by the affiliation of Fourah Bay College to the University of Durham, through which several Natives, without leaving home, have succeeded in taking the Degrees of an English University in Arts and in Theology.

To point out what the attainment of such Degrees is doing for the Negro Race, I may be allowed to quote a few lines from a Paper read in 1881 before the Royal Colonial Institute, on "Sierra Leone, past, present and future." The Hon. T. R. Griffith, our highly respected Colonial Secretary, wrote: "There are Negroes of pure African blood in connection with the Colony and on the West Coast who have fully attained to the high standard of intellectual culture we reach in England, and have gained University Degrees of Oxford and Durham. These men afford an incontestable proof that the Negro race is not hopelessly incapable, and a great responsibility rests upon them, which from personal knowledge I may say they fully realise, as intellectual representatives of their race before the people of Europe and America."

These are *brave* words. What a contrast to the despair which well nigh reigned in the early years of the century! And they are *true* words. The Universities of Oxford, Cambridge, and Durham, aroused to a sense of Negro advancement, have laid open even their honorary gates to bear testimony. Besides the Venerable Bishop Crowther, a D.D. of Oxford, Durham has conferred her honorary M.A.'s on the Revds. G. C. Nicol and D. G. Williams; and Cambridge, conservative Cambridge, has opened her doors to welcome with an M.A., him whom her Public Orator eloquently described as "*litteris et Anglicis et Hebraicis et Arabicis eruditus*"—the Venerable Archdeacon Henry Johnson, of the Upper Niger. This act speaks volumes. We have every reason at this season to be deeply grateful to God, to the C.M.S., and other Christian bodies, to the good men moved by Him thus to benefit us; and to exchange hearty congratulations on the advancement of our race.

I have passed over in this brief record the advancement of the female portion of the community, for which the existence of two Higher Educational Seminaries, one of them entirely supported and managed by ourselves, is evidence enough. I have also passed over

the aid of Government to our Elementary Schools, which, though often subject to spasmodic fits, has from the earliest times proved a valuable handmaid to the noble outlay of missionary societies. May the coming century render such aids healthy! It remains for me now, my friends, to notice briefly what are the probable developments of the future.

If the present affords any indication of the future, it appears to me that we shall develop in the pathway of Science and Industry. This is the true road to self-discipline and ultimate independence. The attempt now made by the community to establish at Fourah Bay College General Scholarships for the pursuit of Science is a significant fact; no less significant is the establishment of a Botanical Station here (to be opened on Wednesday next); still more is the interest now generally taken in the question of "Industrial Education." These are finger-posts pointing both ways—to the past, denoting the advance in knowledge already attained—to the future, denoting that future developments will be of a practical kind. I left in the College to-day, as I started to come here, besides men sitting for their final examinations in Arts and Theology, two of the youths of the Wesleyan High School competing for the Science Scholarships. Let us remember that Science and Industry have made England what she is to-day—"a marvellous empire, spread over all parts of the globe and ruling members of every human race, alike in the frozen North or the burning Tropics, civilised and savage, Asiatic or European, Negro or American Indian—a nation whose pioneers have ever led the van of progress, whose merchants are in every mart and their ships in every sea—a nation that compels the very forces of Nature to minister to their comfort. Steam, that generates the earthquake, either draws their chariots, or twirls their spinning wheel; while the lightning carries their messages to the ends of the earth, or serves as candle in their banqueting rooms."

Such should be our ideal for the future of our country. It may be

interesting to mention that even the Ancients grant the place of honour to industry and inventions. Virgil, in his immortal Epic, whilst conducting his hero through the blissful fields of spacious Elysium, made him behold resting in those happy shades not only those who sustained wounds in fighting for their country, but those who improved life by the inventions of Arts.

"Inventas aut qui vitam excoluere per artes."

Let our future efforts be directed to Science and Industry.

My task is done. I have but a simple advice to offer you in closing this address. If we desire the continued advancement of our race, if we look forward to ultimate independence, let each of us *do something* to promote that end.

We have had enough of "tall talk" about Negro capabilities: we have had enough and to spare of grandiloquent language about our debateable past. Let the past century roll away such waste of time and strength. Now let us show our capacity by addressing ourselves to serious work.

Every pupil amongst you will be solving the great problem of the future when he applies himself to his studies, however simple those studies may be. The pupil who carefully works out a few sums set him in Arithmetic, or thoroughly prepares his day's lesson in Latin or English Grammar, is doing more to effect Negro independence than the loftiest talker or the idle dreamer about Afric's Universal Sway. The sight of such a large number of youths, doubtless the moulders of thought in the succeeding century, impels me to impress this upon you to let your thoughts always find expression in worthy deeds.

Act, act in the living present,
Heart within and God o'er head.

Let it be a pleasure to you to say like Longfellow's "Blacksmith"—

Something attempted, something done,
Has earn'd a night's repose.

This, coupled with the fear of God, will beget in you a spirit of true

manliness and independence. And thus we may safely leave the future to be solved by Time, feeling sure that he who may have the pleasure of occupying my place at the close of the Bi-centenary of this Settlement will not have to point out, as I do to-day, that the educational heroes of the past were, as it were, "*rari nantes in gurgite vasto*," but will find to hand a noble array of scientists, inventors, and discoverers—men who have left their

Footprints on the sand of time,

men who have improved human life by their deeds—men who have raised Africa to her rightful position amongst the nations.





DISCOURSE

Delivered by the Right Rev. E. G. INGHAM, D.D., Lord Bishop of Sierra Leone, at the Special Service of Thanksgiving in celebration of Her Majesty's Jubilee, at St. George's Cathedral, Sierra Leone, June 21st, 1887.

ACTS xxviii, 15—"He thanked God and took courage."

UNDER a bright Italian sky, just landed from a long and weary voyage, having suffered a terrible shipwreck (probably at Malta) with Rome, the goal of his journey and the object of his great desire, within measurable distance—with personal assurances of hearty welcome from that great city itself just at hand, well might Paul the Apostle thank God at Appii Forum—well might he take courage!

There is that in this brief passage, which, partly from the wording itself, partly from the immediate circumstances of the situation from which he had just emerged, makes it, as I think, exceedingly suitable to express our feelings on this occasion. What is the occasion? It is the Jubilee of our Gracious Sovereign! And at the Queen's express wish, we, representatives of all classes and denominations in this settlement, are gathered within this building, as thousands of our fellow-subjects are similarly gathered in all parts of the world, to do what the Queen herself is at this moment proceeding to Westminster Abbey to do—to acknowledge God's Hand in all the mercies that have come to her and to us, during fifty years of happy reign, *and to thank Him for them!* I feel it to be a great responsibility, and a rare privilege, to attempt to guide or express your thoughts at such a moment. Let me, however, as well as I can, gather up some of the causes for thankfulness which suggest themselves to my own mind, and (such is

the freemasonry of patriotism) doubtless to yours as well. We have seen that the Apostle's thankfulness was just in the degree in which courage had been severely tested, and surroundings had been dark and ominous. It is always so. It is so in our own history. Is it necessary for me to remind this congregation that the Ship of the State has, since 1837, been at one time in perilous storms, at others in deceitful and dangerous quicksands; that there have been moments when it seemed as though the staid and practical English masses would reject all authority but their own; moments, too, when it seemed as though much of our Colonial Empire would fall away from us, whether by mutiny or distrust? Can we deny that we have had here and there some very real shipwrecks, wrecks that many deplore? To all minds surely will recur enough of disaster, enough of public and private calamity, to create such a background as must tend to make to-day's Jubilee stand forth with the greater prominence and brightness. Stimulated then by memory, and obedient to our Queen's behest, we bless God for mercies to her and the nation—mercies amongst which the loyalty of all her subjects stands first. Last year's Colonial and Indian Exhibition, this year's Colonial Conference (and its happy outcome) and the Imperial Institute—all of them a tangible illustration of fifty years' steady growth and expansion and fellowship—*these present FACTS* are PROOF that the Queen bids us thank God for what are but *actual and substantial and existing benefits*. Amongst the greatest mercies of the Reign, then, has been the maintenance of the integrity of the Empire. Our Army and Navy, represented here to-day, have won laurels in every part of the world, as of course (so long as our cause is a right one) by God's blessing, they always will. It is a remarkable fact, that, during a period in which almost every country in Europe has been partitioned and remodelled or sliced, we, happily, have (recent circumstances cause me to say it with tenfold thankfulness) remained, so far, an UNITED Kingdom! And it is a circumstance which, we may be sure, has filled the *Queen's*

heart with thankfulness, that, in spite of anxious rumours of wars, throughout the whole of this Jubilee year there has been *no serious disturbance of the peace* of the world. At this moment we may say (I trust with truth) that the temple of Janus is closed. I know that ours is a *limited* monarchy—kinder to both monarch and people that it should be so—but still it goes for something, especially when we know the Queen's great personal influence, not only at home, but in foreign palaces, that, when she was asked by a large number of her Australian subjects to select a text to be written on the title page of a Jubilee Bible, she, the Sovereign of the Empire on which the sun never sets (this is no mere euphemism) selected these words: "*On earth peace, good will towards men.*" The Queen of England has caught something of the spirit of the Babe of Bethlehem, her Lord and King, and it is pleasant for us all to know what a gracious mind and heart she has towards, not her own subjects only, but towards all men on this auspicious day. Truly, a blessed, a Divine use of power, of mighty and wide spread influence, and all benevolently intent on the spread of peace, the manifestation of good will to *man*.

Not in her own presence, yet in that of her Representative, I may be allowed to say, that *the greatest mercies of all* for which we thank God to-day, are just those which are incapable of enumeration, or even of stating with distinctness—mercies, I mean, in connection with the Queen's private and personal character. I can imagine the temptation, at such a time as this, to exaggerate. Happily here there is no danger. But I will be well within the mark. Thank God, then, for that soberness and ripeness of judgment, so remarkable in one then so young, that led the Princess Victoria to say, when the Crown of England was placed within her reach, "Yes, there is grandeur, but there is responsibility." Thank God, too, for that delicate consideration for the feelings of others, which has never left her, which led her, a young girl, to take such care that the then widowed Queen Consort should not, by any word from her, roughly awake to her

changed position. Thank God too for the husband He gave her, for the marvellous love that united their kindred minds for so many years (aye, and, in the communion of saints, unites them still). Happy indeed, when Royal marriages and State considerations do not elbow out love! Happy for the families of England, that the Queen's married life, her domestic simplicity and purity, her very widowhood, have been nothing short of an inspiration in every corner of the land—I had almost said of the world. When we consider that the Queen has been the mother of nine children, and that she has been a mother and the while a Queen, so much a Queen that she has always exacted from her Prime Ministers a few lines each evening after Parliament rose. And when we look at the useful and even laborious lives the surviving members of the Royal Family lead, we cannot but admit that neither has the Crown stood in the way of happy and successful domestic life, nor has the domestic life stood in the way of the public duties involved by the Crown. Perhaps some of you were as much struck as I was, when the Princess Christian, the other day, addressing a large number of English girls at Oxford, said words to this effect: "The Queen, my beloved mother, brought us up to learn all useful things, plain sewing among the rest. I have always regarded plain sewing as essentially a *woman's* work, and many of the happiest hours of my life have been those thus employed." If a tree is to be judged by its fruits, I have made out a case; and I leave you to infer the magnificent influence of such words and such examples, sown broadcast, by members of the Reigning House. The present Bishop of Ripon tells a story that brought the Queen as a woman and a Christian very mercifully down to his own level when as a parochial clergyman he had been summoned to preach before Her Majesty. He feared and felt it would be next to impossible to forget she was the Queen, and he longed to be free from that over-much consciousness which would be the result. The relief came as he was ascending the pulpit steps. The hymn, "Jesus, lover of my soul," was being

sung. He caught her voice clearly and feelingly in every line all through. It did him a world of good. He said, "*She is a woman and a believer*, too! I have a message from God to such;" and he preached in comfort, and, therefore, with freedom from restraint. Or, just one other incident, which brings the Queen and her womanliness into touch with West Africa. That sympathy, which always goes out to sorrow and want and suffering, was once evoked by the death of a favoured mother of a more favoured African child. And the missionary's wife, who took the child to Osborne, will never forget the motherly tenderness with which the Queen said, "My poor child, I am so sorry for you." That child will, I hope, yet repay the Queen's sympathy and condescension, shown in many ways. At any rate we must never doubt the Queen's good will to Africa.

I shall only mention one other cause for thankfulness. It is one which thrills the very soul of the believer in God. I assure you, brethren, when I read the Queen's telegram, desiring us to join with her in acknowledging God's hand in the events of these fifty years, I was moved through and through. It is such a grand thing in these days, when so many have cast off all faith in that God, who is in all history, and without whom history is a riddle, that the Queen of England should, from her lofty throne, publicly acknowledge a King of kings and Lord of lords, and acknowledge Him with loving thanksgiving.

But not on this occasion only—it has been always so. I have noticed, and especially since the Bradlaugh crusade and those disreputable attempts began to get the oath altered by expunging the name of God—I have noticed, I say, the emphasised manner in which the Queen, in her addresses to Parliament, has never failed to invoke the aid of Almighty God in all their deliberations! And here, brethren, is not only ground for thankfulness, but here we come into touch with the *second* part of my text. Here we "*take courage*." Yes! courage to go on and tread the unknown path. What a void—what

a blank must those experience who are without God in the world! I think we ought to be very tender with such people, and I feel, too, we should bethink ourselves how sadly we often confirm them in their atheism, by the sham character of our own unconvicted and empty professions! No one doubts that "the Queen putteth her trust in the Lord." Thank God, so do millions of her subjects! Then we *may* take courage! "Happy is he that hath the God of Jacob for his help and whose hope is in the Lord His God." Any other ground of courage will fail and disappoint. The apostle Paul was at Appii Forum. Rome was still ahead. Some tell us England is at the end of her journey, the acme of her greatness. Others say she is on the decline. I expect people oscillate in their opinions, according as their own party is in or out of power! *I believe we have a future!* I am not sure it will be a smooth one. But I am sure there are abundant objects for noblest ambition lying near ahead. I believe the Lord of Hosts is with us, as with King Asa, "so long as we be with Him," and thus I, for one, am full of courage to go forward and tread the unknown. Those good strong words of Daniel, may they be exemplified in our Empire of many races, "The people that do know their God shall be strong and do exploits."

Brethren, if I say but a short word only on the subject of the second Jubilee or one hundredth year of this Settlement, it is because an opportunity is now awaiting us of giving full attention to that subject. But yet I could not bear that the Centenary of this Settlement should appear lost sight of on such an occasion as this. The history of this one hundred years is the history of a land prepared for a people and of a people prepared for a land! One special reason why the first allusion to this is peculiarly suited to the sacred place in which we now are, is this. It must never be forgotten, that, if the men who ravaged this Coast from the days of Hawkins, for slave traffic, were men of Belial, the men who successfully led the crusade against that traffic were, before anything else, *men of God*. The men

who, on that first Abolition Committee, were instrumental in forming this Settlement, were MEN OF GOD! These same men were among the founders of the Church Missionary Society in 1799. The moral I would draw is a very brief but pertinent one. It is this: If ever there was a special working of God's Providence since the days when Israel came out of Egypt, you have it in all that occurred in connection with the formation of this Settlement. I believe God was mysteriously in the midst of the very sorrows of this people's cruel and abominable bondage! I believe God was behind all the remedial measures taken; I believe God used just those instruments that lay nearest to His hand; more, I believe that what God begins He always carries on. I believe it is His plan, that this people should, through contact with all that is best in Christian civilisation, turn round presently, and become a blessing to their race behind us.

Now, we will admit that, in detail, in working up to this point we may have made many mistakes. During one hundred years of evolution, the circumstances have not, perhaps, always been such as to promote *healthy* evolution. There will be an opinion in some quarters that greater results would have been attained had other appliances been used. This is no place to discuss these points. The question is, "looking along the perspective of one hundred years, is there ground for thankfulness at the progress of to-day?" I answer boldly, "Yes." Considering the starting point, the progress is remarkable. You are thankful. Will you thank *God* then as our Queen does? I am sure you will most of you do this also. Then I have only one more word to say. You may indeed *take courage*. Your destiny, like that of the Apostle, still lies in front, but it is much nearer than when you had your exodus! It is a noble destiny—not, indeed, to dictate to the empires of this world, but to be God's medium of blessing to the vast and unnumbered peoples of this dark land.

May I give you a Centennial text? I believe every word of it applies as truly in its measure to you as to Israel. "Thou hast

brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room for it, and didst cause it to take deep root, and it filled the land." I bid my Sierra Leone brethren realise the imagery of this Vine. Realise the blessedness to-day of being safely planted in a prepared land, held for you by the mightiest Empire on earth. Realise that you are not to rush into galvanised activities of progress, but to follow the sweet silent processes that regulate natural growth. And be sure that just in the degree in which you take deep root downwards, into the soil of the truth of God, so will you spontaneously bear fruit upward, fruit that shall bless the land on the fringe of which you dwell.

I suppose we may all be said, roughly speaking, to be now in the very spirit of the Jubilee. Let me remind you, however, before you become involved in the endless entertainments which our enterprising Centenary Committee have marked out for you, that the spirit of the Jubilee is "*Good will toward man*." Is it too much to ask that every race and tribe before me now will try to act out and live this gospel of good will? I am certain that tribal feeling and race feeling are surviving too long in this little community.

Can we not have it all buried from this day? But tribal and race feeling are not the only evils. An evil as great as any is the indifference of so many who sojourn here for a time, to the real progress of the people. Can we not have more kind co-operation, more genial healthy good will, a little more humility and receptiveness on the one side—a little less of the patronising and the sceptical on the other, and various tribes, and the two races, will so learn from each other, that the day of Africa's visitation will be brought sensibly nearer. Take away with you, then, the thought that the mind of your Queen, whom you would all like to please and gratify to-day, is a mind full of wishes of peace for earth, and good will to every race of men. Let this mind, by God's grace be in you, and I have no fear for your future. You may well "thank God and take courage."



ORATION

Delivered by HON. SAMUEL LEWIS, *on the occasion of the Celebration of the Jubilee of the Reign of Her Majesty Queen Victoria, and Centenary of the Colony of Sierra Leone, in the Wilberforce Memorial Hall, June 21st, 1887.*

YOUR EXCELLENCY, LADIES AND GENTLEMEN,—To-day we are met together to celebrate two memorable events, the one prominent in the annals of a great Empire, and the other relating to progress in the principle of justice and humanity throughout the civilised world—the Jubilee of the happy reign of the august Sovereign of a world-wide dominion, and the hundredth anniversary of the foundation here for a once-despised race of a refuge for it from oppression and from other multiplied woes—and of a centre from which to illustrate its title to the rights of men.

Whilst our hearts are with those of 340 millions of fellow subjects, animated with a common sentiment of dutiful recognition of a long and prosperous rule, we—the people of Sierra Leone—have special occasion to be grateful for the measure of our participation in that general prosperity, which, throughout the Empire, is at this season being celebrated, proclaimed, and sung, as the just reward alike of the personal virtues of the Sovereign and of her strict constitutional respect for that liberty which has marked and inspired the progress of the British people, in all phases of their history.

The strong and natural temptation to attempt a review of the progress made during the past fifty years, in all countries and among all races under British rule, must give way to the magnitude of the undertaking and to the consideration that the flood of literature and

information which the Jubilee celebrations will have produced and disseminated not many weeks hence of the state of progress in every part of the British Empire, would render the achievement, were it even possible, one of super-erogation. From every corner we may expect to have some discovery of the signs of advancement. Naturally there would be different degrees of force with which its existence will strike the attention. Some places will probably appear to have moved but slowly, whilst the rapid growth of vast dependencies in Asia and South Africa in material wealth and moral improvement is as palpable in fact as it is romantic in adventure. But even where, as in Ireland, there is trouble and confusion, and a spirit hostile to national unity, there are preachers of disintegration, justifying its existence and its doctrines by the pauperism of its people and by the alleged divorce between them and the property in the country—there even is a sign of political progress, no less remarkable than the material prosperity of the most advancing dependencies. And that political progress is not confined to Ireland, claiming what she conceives to be her just measure of self-government, but it extends to England; so that to whatever side of the two great parties in British politics we turn, we find the solemn and sincere acknowledgment of the duty, no longer to wound or ignore the susceptibilities, but to discover the best means of conceding to the reasonable aspirations of the Irish people as an integral part of an United Kingdom.

We may now fairly come home and endeavour to see what has been and is being done by and through us. Sierra Leone will always remain an important fact of history. Embodying the conception of lofty principles it will not, it cannot, die. It is like a ball thrown from the height of those lofty principles into the boundless space of prejudice and of oppression on the one hand, of barbarism on the other, gathering by a law of moral gravitation increased momentum and intensity to its force as it moves against those gigantic evils, so

long as they afflict the Negro race. I do not propose to address myself in panegyrics on the noble acts and sacrifices of Great Britain to secure the freedom of the Negro, nor on the philanthropic movements of private benevolence that led to the natural recognition of the claims of humanity. The story has been often and eloquently told, and by none more feelingly than my countryman, the Rev. O. Moore, as I am informed, in his sermon on Sunday last at St. George's Cathedral, how—

Among the great, the brave, the free,
The matchless race of Albion and the sea,
Champions arose to plead the Negro's cause.

How—

In the wide breach of violated laws,
Through which the torrents of injustice rolled,
They stood. With zeal unconquerably bold
They raised their voices, stretched their arms to save
From chains the freeman, from despair the slave;
The exile's heart-sick anguish to assuage,
And rescue Afric from the spoiler's rage.

In response to this plea, long, eloquently and earnestly sustained, Great Britain has spent great treasure and valuable lives in the establishment and maintenance of this colony. Had her only object been to found a community of Negroes—in order to test the capacity of the race for gratitude to its benefactors; for order and obedience to the wise laws of a constituted government; for rising by rapid strides, by leaps and bounds, from the condition of abject slaves to the dignity and intelligence of citizens, performing in accordance with, if not above, the measure of their opportunities and side by side and equally with the children of their benefactors, all the functions of civilised existence; for honest and earnest industry to better their material condition; for acquiring and applying knowledge which calls forth the hidden resources of mental power; for realising, accepting, and conforming to the fundamental truths of the Christian religion, and the moral system it propagates;—had these been the only objects of its foundation, Sierra Leone must, if the sense of the

perception of evidence is not perverted, be regarded, even by its foes, as a wonderful development—a remarkable instance of national progress. The gauge of the gratitude of its people for benevolent treatment by Englishmen may be found in their strong sentiment of attachment to the British people and institutions, and in their desire to remain British by nationality whilst their race individuality and feelings are respected; and I can add that to-day, in the wide extent of her Empire, Her Majesty is greeted with no truer loyalty than that which burns in the thousands of Negro breasts in this community.

The beautiful legend of the Seven Sleepers of ecclesiastical history will best illustrate the imperceptible yet rapid changes which have occurred in the stages of this rare instance of progress. If some Nova Scotian Settler, or Maroon, or liberated African, who lived up to the end of the first thirty years of the Settlement were now aroused from his deep, mortal sleep, with a vivid memory of the events of his time, familiar with the sight of the slave ship discharging its freight of human misery, remembering the ignorance, the heathenism, and the helplessness of the great bulk of the people; the wooden structures in which resided the *élite* of the town; and how all the ministers in Church and State were Europeans—our awakened sleeper would, on beholding the improved conditions of the present, probably be led to conceive that his imagination was making sport of him as to the reality of the tangible objects he now beheld, or that they were the products of enchantment. A heterogeneous body of barbarians in their own home, knowing, perhaps, no law but what the slave dealer taught them—that of force and fraud—no obligation of honour, because no man dared to trust his neighbour—is transformed to a most law-abiding, peaceful community of people; the abject slave from the slave ship or his immediate descendant of one generation, sits in the forum of justice, intelligently discusses, votes, and passes the laws which govern himself and his European fellow subjects, or worthily fills the episcopal chair of a great branch of the Christian

church, or, as a pastor, taking the place of the missionary, labours with equal zeal and acceptance, in some cases, with a greater and more far-reaching sympathy than his missionary teacher possessed. In civil life this transformed being or his descendant is seen, here assisting in expounding the laws of a complex juridical system, there administering relief to suffering on the basis of scientific treatment. In the department of material progress, again, the view of the awakened sleeper is no longer impeded by primeval forest; on every side his eyes meet with the lofty edifices consecrated to the service of God, the solid structures forming the dwellings of the same man, formerly the abject slave. He beholds the remarkable spectacle, of a destitute people whose only visible property were the emaciated bodies in which they landed here, with little aid other than that of their own industry, ingenuity and thrift, becoming the owners of nearly the whole of the private property in the Settlement, and commanding the bulk of a trade which, though now depressed, is still considerable. The whole history of such people, viewed in the light of only their own advancement, is, after one hundred short years—short reckoning in the life of a nation—in its silent but rapid transitions, like the history of the growth of a healthy child who, in the gradual unfolding of its little being, discovers to the eye that is daily kept on it and watching its movements no signs of the rapid change which brings out of the puny infant the vigorous youth. The tender mother cannot cease yet to see any other than the child. To the elderly people around he appears still a child. And some of us might remember how, when in the confidence of our youthful powers, we attempted to express an opinion for the first time in the council of our elders, with what scornful rebuke our opinion was spurned as we were told we were little boys. We felt we were no longer boys; we humbly sat away, nevertheless, watching the results of the action of those elders, till, discovering that we were right, they sought advice from us, and, acknowledged by that act, we were no longer children

either in body or in mind. So is the youth of Sierra Leone reached, imperceptibly to many now living who have attained their three score years and ten, but, nevertheless, too real to be doubted. And those Governors of the Settlement are like sensible fathers, who spurn not the counsels or suggestions of the people, but ponder them and have the courage or honesty to acknowledge their value, and who, refusing to indulge in gratuitous insults of the people by contemptuous recitals of their past painful history, are gratified to discover and encourage the growth and display of capacity heretofore unexpected—Governors like the late Sir Arthur Kennedy, or like Sir John Pope Hennessy, or Sir Arthur Havelock—who, knowing no favouritism, gave to native capacity a free scope to develop and exercise itself, and recognised and utilised it—Governors free from the vice of that weak system of weak and incompetent men who are afraid of recognising any quality, however exalted in another, especially if that other is a Negro.

But the picture already presented is of Sierra Leone as a station and as a people, and not as a great principle. The scope of that principle is not confined within the narrow bounds of the municipal law on which was founded that illustrious judicial declaration that—

Slaves cannot breathe in England,

or created the poetic fervour for physical liberty throughout the British dominions. The principle comprehends the eternal law of *universal* freedom, and Sierra Leone was to be a means—a living means—to encourage the growth and spread of that principle. I do not then intend to recite the history of Sierra Leone. I desire to ask if it is accomplishing its great mission. If so, how? If not, why? Is it the failure which even some friends of Africa have been led to believe it to be? There are some native gentlemen who, from a feeling natural and even praiseworthy when it leads to effort and is not confined to passive complaint, think that Sierra Leone has no justification for the celebration of its centenary, because, as they maintain, what appear to be the marks of progress are all foreign,

and there is nothing indigenous. I doubt if some are not, therefore, too disposed to underrate the value of the civilising forces with which alone we have come into contact. Nor need we be surprised that some of the most intelligent patriotic Negroes who deplore the degradation of their race, should lose themselves in wrath over systems which they behold as substituting for physical bondage a worse form of slavery—the mental abnegation and surrender of the simple and innocent customs of their own native land, to the habits and manners of civilised foreigners, be those habits pure or impure.

One hundred years ago, in the struggle between philanthropy and prejudice in Great Britain on the subject of the freedom of the Negro from the effects of the slave trade, the one side was armed with religious faith and with hope of great things in Africa, the other was fortified by assurance of the uselessness of the endeavour to raise a degraded set of beings.

Long before the end of the first hundred years of the experiment made of Sierra Leone, friends began to review their work and to ask for results—foes to gather evidence of what they confidently asserted was the confirmation of their most gloomy anticipations. All the agencies which have been employed for the advancement of the important mission of Africa's regeneration are condemned, and the objects of the mission are treated with scant respect when not openly denounced by one class; by the other class the cause is no longer defended if the agencies employed in working it can be saved from adverse criticism. Travellers heap on Sierra Leone unmerited obloquy. They denounce Negro capacity and daub as impudence the ordinary measure of its development. They see in the rigid adoption of European customs by the people the limit of their mental power, and its correspondence to that of the ape for mimicry and imitation; their Christianity as a mock attempt to rise to the height of a pure religion when the dead weight of their gross moral nature deducts from it the quality of accepting a morality and faith exalted

just enough for the civilised man of Europe or America only to attain to and practise. Christian missions are also denounced as a failure, the expenditure of British money, the system of government a waste; the doctrine of inherent laziness is invented to account for Sierra Leone, and with it all the countries of at least the Coast of the African continent, not presenting all the advanced signs of civilised life. On a short residence, some times of three days in Sierra Leone,* a large book is written with romance of poetry to discredit the work of three quarters of a century. If these misrepresentations did not limit and sometimes affect local policy, I would have been glad to allow them no place in these observations, were also their obvious tendency generally recognised by the generality of those who were the victims of defamation, so as rather to inspire them with an earnest endeavour to belie theories founded upon hasty, imperfect, and unphilosophic generalisations — conclusions based on insufficient premises.

In considering these misrepresentations, and thus incidentally answering the questions which we propose to discuss, we must start with a clear conception of the objects sought to be attained by the establishment of Sierra Leone.

The locality was not selected for founding a great Negro State in West Africa. Its trade purpose was indirect and subordinate to the primary humanitarian object of its establishment as a means of checking and putting down the slave trade, and of introducing and diffusing the principles of the Christian religion, with its attendant blessings of civilisation throughout the whole African continent. The previous 300 years of contact with European nations had tended to debase the passions and aggravate the barbarism of savage Africa. The transmission of the blessings of true religion and civilisation in those parts of the world which have already been affected by them

* *Burton's Wanderings in West Africa.*

was the result of contact between different nations, and of centuries of their interaction upon one another.

The nations which now are the foremost in civilisation were twenty centuries ago not one wit superior in any mental or moral quality, in culture, or in natural virtue; indeed, some of them were inferior to large sections of Negroes in the heart of Africa, who have been least exposed to the influence of the slave trade. Then, almost all the people now commanding and employing all the resources of civilisation were the rudest barbarians, living in miserable, low windowless huts, practising no art and destitute of knowledge, ignorant, and indolent; unless, when there was a call to arms, like the Mendis of our neighbourhood, they cheerfully obeyed their ferocious impulse for destruction and murder. They had their Dahomian customs, which they dignified with the name of religious sacrifice, and they enjoyed their sweet repast of human flesh. No distaff or loom converted the fibre of plants or the wool of the sheep into even coarse covering for the body; affected with intense cold, the inventive faculty did not in a case of such stern necessity aspire to anything higher than the untanned skin of wild beasts. No extensive fields of wheat or corn supplied the barn, no "vineclad hills" furnished ambrosial wines. The ores of the country lay at the feet of the inhabitants, but there was neither native knowledge nor skill to turn Nature's gifts into account. Many of these nations had no cities, and none had any literature. Their idolatrous worship and their wooden gods were their measure of religious belief. Instead of the careful regard for the rights of others, which the correction of savage manners has long ago effected in the intercourse of nations, at the period of history to which I make this brief allusion, clan pitched battle against clan, tribe against tribe. Europe was then, as a great part of Africa is now, divided into hostile divisions and subdivisions against one another, waging war upon one another, often to gratify only the spirit of turbulence.

It is not my intention to maintain an exact parallel in the aptitude for improvement between the peoples of the two continents, but I am bound to express my own conviction, that the Western civilisation to which the world owes so many blessings now, could not have been realised had the European nations remained in isolation from one another, and without, as between one another, introducing and propagating the influence of foreign example. Indeed, had the refinement of Greek intellect not been stimulated by contact with the literature, philosophy and civilisation of Egypt; or the iron despotism of Rome, not, in its turn, been softened by the acquired philosophy of Greece; had Rome herself not continued this link of intercourse with the Northern and Western nations; had the configuration of the European continent interposed, as in Africa, a barrier to easy intercommunication with the civilisation of the age—that man would be rash, indeed, who could now say that the ugliest types of African barbarism would not have been the prevailing measure of European advancement to-day. To improve one nation must learn from another. The history of the world shows that advancement commences first by contact and by imitation of what is supposed to be good or advantageous; and it is only when the wants of the imitator exceed the limits which imitation can supply, that adaptation is practised, and, further on, invention or discovery is stimulated; even the so-called wants of mankind are so often artificial that the spread of civilisation is due rather to the power which the love of imitation exercises in the creation of new wants than to a disposition to satisfy only the exact demands of Nature.

I have heard a high functionary here denounce the people of Sierra Leone for using lard and butter, instead of confining their oil food to the products of the palm groves. The people are too fond, it is said, of imitating the white man—they dress like Europeans, try to talk like them, indeed ape them. I am not an advocate for the suppression of any useful virtue or practice of any people. On the

contrary, I maintain that it will be a serious calamity to the race, should it, in adapting itself to the outward accessories of civilisation, destroy or surrender its higher instincts, its patriotism, its individuality, its own conceptions of law and government, as these conceptions are brought under the hallowed influences of the Christian religion. But the interminable reproach of servilely imitating the external circumstances of civilisation is apt to confuse the judgment of those who seek for escape from it by the impracticable suggestion that the Negro must look only within and upon himself for fashioning his own destiny. No other people has been able to accomplish such a stupendous feat. The result of contact in Europe has been that nearly all the nations on that continent are alike in many of their institutions and general habits, and dress alike, so that it is hard to account for this similarity without giving them credit for the vigour of their imitative faculty.

Until the year 1787, history could not, I believe, offer so novel an experiment as in Sierra Leone, for the spread of civilisation by the philanthropic means of planting a destitute colony. It was an unique experiment. Perhaps the colony has not flourished more than it has done, though great its improvements has been, because it has materially lacked the powerful impetus which the motives of gain or conquest supply. When ambition impelled Rome to bring under her domination the nations of the then known world, or the pressure of population, inhospitable climates, or other adverse forces, urged one barbarian nation in Northern Europe, during the dark ages, to rush upon the territory of another within easy reach and offering an easy prey to rapacity, the only law—that of self-interest which then governed the world supplied those motives for continuous contact, which has generally effected the reformation of manners and the improvement of the less advanced society. In the keen and fearful competition of modern civilised life is discovered the strong desire of self which now impels European nations to enter unexplored regions,

and to utilise their hidden products, though that desire is tempered by the influence of religion and subject to a new and better code for regulating the relations between civilisation and semi-barbarism.

No Negro can view without interest and concern the movements which are being made into the interior of the African Continent by foreign powers. It is a movement on which it is incumbent to say a few words. For the moment let it suffice to observe that in the competition between the law of self-interest and the claims of humanity, of which due recognition is made in the counsels of the civilised powers assembled at the Berlin Conference to consider international plans which will assuredly revolutionise Africa—the living force of the principle enunciated by the establishment of Sierra Leone, was strongly felt, and it assisted to influence and guide the deliberations of the conference; so that those who think Sierra Leone a failure may at least learn that its principles, founded on right and justice, and confirmed by the living example and operation of this Settlement, notwithstanding its drawbacks and deficiencies, will never die out, but spread with the growth of true civilisation and public morality—that the civilised nations that had for three centuries conspired against the peace, the prosperity, and the advancement of Africa, have bound themselves under a public vow to heal the wound which they had created and to render earnest even though interested aid towards promoting the welfare of the people of the "Dark Continent." Let us hope that this vow may be religiously performed and that its faithful observance, like the quality of mercy, may be twice blessed—

Blessing "him that gives and him that takes."

The solution of the question of the failure or the success of Sierra Leone requires the study of several conditions. First, if it be a just expectation, that the improvement of the interior of Africa should, no sooner the Settlement was founded, inspire and move every Negro inhabitant interior-wards in missionary or other philanthropic enter-

prises, having for their object the transformation of the sad condition of his fatherland, we would not plead the Utopian character of the expectation, nor want of the military force which such a movement should have for its support in a sudden conflict with the criminal aptitude for deceit, rapine, bloodshed and murder—encouraged and stimulated by three centuries of degrading European contact during the Slave Trade era, which, it must be remembered, reached down to within a quarter of a century ago; nor would we urge that such a mission would, whilst it had forfeited for us the title of enthusiasts, have completed for the traducers of the Negro race the evidence often sought to convict it of mad incapacity; we would simply admit our guilt of the charge of failure, because success was impossible under the existing conditions. But when I see a number of devoted Negro Christian Missionaries, a Negro Bishop, two Negro Archdeacons, scores of Negro clergymen and ministers of the Gospel, all from Sierra Leone, penetrating through the only available routes into the interior of their benighted land, to spread therein the Gospel light; when I mark that their devotion to their work, often misrepresented, often discouraged, is nevertheless unflinching; when I know that comparatively poor as Sierra Leone is, it does not fail to render its fair contributions to the work of missions, I conceive that for those who think that one of the means by which the civilisation of mankind can be most easily effected is the spread of religious truth, there is ample and gratifying evidence that Sierra Leone has not been a failure. It may be that few of our Negro missionaries are able to boast of academical lore; it may be that even the system of training through which they, like their English coadjutors, have passed into their work may somewhat detract from the power which their intense sympathy with the progress of their countrymen would have gathered from the possession of the rudiments of industrial knowledge. I cannot doubt that the extensive and sober experience of Bishop Crowther, the liberal, well-funded mind of Archdeacon Johnson, and the energetic

understanding of the Rev. James Johnson, may have long ago discovered some defects in the methods usually employed for introducing and propagating Christianity in Africa, especially near the coast, by simply teaching religion and adding literature as a means of its further diffusion. Their intercourse with tribes who profess the Mohammedan faith, must have given them occasion for reflection on the evidence which is everyday accumulating as to the part which the Mohammedan religion plays in the development of the character and general condition of the interior Negro.

On two important points Sierra Leone has been mainly attacked. Its Christianity is called in question and its system of education condemned in many points. For neither do we claim perfection. It would be as foolish to expect and as rash to claim after just a hundred years of imperfect training, Christian perfection. It is now nearly nineteen centuries since Christianity began to spread in the world; it took hold of Europe more than a thousand years ago. Leaving aside the system which was introduced by the problematical and wholesale conversions and baptisms of the Congos, related as characterising the evangelising work of Catholic missions from Portugal in the sixteenth century, and which was certain to experience, as it actually did, the fate of seed sown hastily in unprepared soil, Christianity among the Negroes was introduced in Sierra Leone and West Africa only a hundred years ago. In no State of Europe do we hear of the attainment of Christian or moral perfection. But everything in Africa is to grow with rapidity; it is in the torrid zone, where unlike in temperate climes, Nature forces every growth, plants spring up and ripen quickly and luxuriantly, the passions of the people are credited with excessive tropical heat; therefore, as perfection in religion and morals is not reached in correspondingly brief duration of time, Sierra Leone, nay! Africa, has failed in capacity for receiving and assimilating the gift of the highest examples of faith and morals. The Continent is fit for nothing better than Mohammedanism, because

that religion is believed to minister only to the lower passions and to the natural rapacity of the inhabitants. No less is this estimate of the merits of Mohammedanism based on erroneous conception of its principles and teachings, than is the common explanation of the cause of its prevalence in Africa an unjust slander of the moral character or mental capability of the Negro.

Through unprecise study of the facts which accompany and determine the success of Mohammedanism in the interior of Africa, it has become fashionable for European writers and travellers to magnify that religious system in order to show that it is more specially adapted than is Christianity for the Negro race; so that, judging from some of its alleged results on its Negro colonies, the Christian Negro is invited and sorely tempted to believe that for his race Islam has over the Christian faith greater power as well as excellence. The results of the studies or observations of Dr. Blyden, Mr. Bosworth Smith, Mr. Joseph Thompson, and other African explorers, have furnished data to ensure a right appreciation of the impetus which Mohammedanism gives to progress in Africa, and that it is neither to its superior excellence over Christianity nor to inherent incapacity in its professors, such a favourable result is due. It is, indeed, unjust that the Negro should be abused for accepting what subjugates the Aryan intellect in Europe and Asia. Probably I am prejudiced in favour of Christianity, and I know that my opportunities for study of the religious systems of the world is too slender to warrant my posing as an authority for deciding their respective claims by right of information; but if I must trust the harmony of my own heart with the Christian doctrine of atonement by sacrifice of a sinless victim, and compare the cardinal Christian precept of the love of one's neighbour as himself, and of forgiveness of wrong inflicted with the Mohammedan teaching of relentless opposition to unbelievers, I am unable to discover what in Mohammedanism can reach the developments to which these two cardinal teachings of the Christian religion

are susceptible in their improvement of man in his relation to his fellow man and in his relation to the Supreme Being. Nevertheless, it is a mark of bigotry or ignorance to deny the elevating character of Islam. Its points of similarity to Christianity are too important to render it otherwise. Its grasp and application of the conception of the oneness and spirituality of God, of the duty of submission to His will, its utter abhorrence of idolatry, its recognition of the equality of all men before God, the inculcation of great moral maxims by its sacred book—and the desire to knowledge which its literature, however rudimentary, incites and imparts—are some of the sources of its power to reform the condition of man. Yet with an eloquent and thoughtful writer, who has exhibited the spirit of Christianity not often practised by its advocates, by pointing out and not denying the real excellence and importance of Islam, I agree in his exalted but truthful eulogy of Christianity. He says:—

The religion of Christ contains whole fields of morality and whole realms of thought, which are all but outside the religion of Mohammed. It opens to humanity, purity of heart, forgiveness of injuries, sacrifice of self to man's moral nature; it gives scope for toleration, development, boundless progress to his mind; its motive power is stronger, even as a friend is better than a king and love higher than obedience. Its realised ideals in the various paths of human greatness have been more commanding, more many-sided, more holy as Averoes is below Newton, Haroun below Alfred, and Ali below Saint Paul. Finally, the ideal life of all is far more elevating, far more majestic, far more inspiring, even as the life of the founder of Mohammedanism is below the life of the founder of Christianity.

With this conviction, which I am certain influences all Christian Negroes, even those who are loudest in their praise of what is worthy in Islam, and in denouncing the methods employed in propagating Christianity in Africa, perhaps I may be permitted by my countrymen in their name and mine to say *we*, fully recognise and appreciate at their full value the intense devotion, the fortitude, the self-sacrifice,

the enthusiasm of European Christian missionaries to Sierra Leone. Everywhere to-day we see imperishable monuments of their labours, not only in Sierra Leone, but all along the West coast, and, through native missionaries, even into the interior of West Africa. While Africa owes to Englishmen the conception and organisation of a plan for effecting her evangelisation, here is the fitting occasion to pay the just tribute of respect to the memory of the Germans who led the van of this great enterprise, facing bravely the certain death, which for a time frightened away the British missionary. Africa, while she will be ready to forgive the injuries with which she has been afflicted by European nations for centuries, will, I trust, always display a generous spirit by never forgetting to avow its obligation for any aid which Europe may, through any of its people, contribute towards her enlightenment and the alleviation of her miseries. Therefore, though England, we trust, may never lose its highest place in the affectionate gratitude of the Negro, that race will ever cherish the memory of the important part played in its evangelisation by German philanthropy and courage.

The literary education as well as the religious instruction of Sierra Leone was voluntarily undertaken by Christian missionaries. In the extreme novelty of their task, the performance of which was opposed by many adverse circumstances, not the least of which were the influence and practices of a rank and heterogeneous Paganism, the lack of a common language of communication between the teacher and the disciple, the prevalence of ignorance among the mass of the people, and their condition of total dependence for almost everything on external aid which served to induce a blind acceptance of every idea inculcated—we ought to be grateful that no mistake in method of a more serious character was committed than what is now usually complained against.

It is felt that too much importance was given by missionaries to religion and to the learning, though only elementary, of books, and

that their system of teaching left their scholars with a stupid prejudice against engaging in manual labour. No doubt the earlier missionaries had abundant opportunities to become the apostles of labour amongst the crude populations of which Sierra Leone was in their time chiefly composed; and in the loss of those opportunities we are liable to spend our energies in useless and unavailing regret that they were allowed to pass without being utilised. I will not undertake to address myself here to the question whether under the circumstances in which the colony was then placed, the blame of the loss should attach to the missionaries or the government, or to anybody at all.

Yet I am not prepared to admit the validity of the objection that it is not a part of the functions of Christian evangelists to cultivate the industrial capacity of the people among whom they are called to labour. No religious system more strongly insists upon activity in business and love of labour than Christianity. Idleness and sloth are states as inconsistent with its teachings as any methods of propagating that faith which, however unintentionally, tend to foster an opinion favouring a dislike of labour. And such methods will be more hurtful to the interests of society in its infancy if the prejudice to which they give birth be against that branch of labour most suitable to promote the normal growth of an infant society.

In a fairly advanced state the principle of division of labour might be adopted by the missionary devoting his attention exclusively to religious instruction and to as much secular learning as may assist in the spread of religious truths. But even after a hundred years, we are hardly in a position in this Settlement to put in full practice this principle of political economy. Our rate of progress would assuredly have been slower had an attempt been made to rigidly observe it in all departments of society; for in the lack of all the agencies necessary for its application, there would be an abnormal development in one direction, while in another there would be exhibited stunted proportions. The laws of healthy growth require a fairly equal distribu-

tion of the supply of nutritive elements to the entire system of the growing body. We see a tree of which the sap is allowed to flow in one direction of its branches, showing vigour on the one side and disease or decay on the opposite one. This consideration may illustrate one aspect of the growth of Sierra Leone.

But to understand the difficulties attending the performance of the primary duty of the missionary in Sierra Leone for many a year after its foundation, is at once to reduce the measure of his alleged error as well as of the stupidity of his disciple. It is not easy at this not distant period to ascertain to which of them is due the credit or discredit of inventing the new language, through which ideas were exchanged, and which forms an unique type of modern languages; and which, bridging over a temporary difficulty by supplying the means of common intercourse, was nevertheless unfit to become or to be preserved as the medium for the communication of great intellectual truths.

It must, nevertheless, occur to the most thoughtless person that during the process of its formation and progress this new language must produce a wide gap between the precepts of the preacher and the conception of the hearer. Nor is this defect to be traced only in religious conceptions; it was transmitted to the general education of the people.

A large body of barbarous and semi-barbarous people, speaking a medley of sixty tongues, having widely different and sometimes opposite national peculiarities, habits and notions, with varying degrees of natural intelligence, disagreeing even farther in the fact that they might constitute the vanquished foes in contending midnight raids in their native lands—is brought together as one promiscuous herd to be passed through the process of immediate, if not rapid evangelisation. Both missionaries and Pagans were strangers to each other's ways and peculiarities; and that analysis of character and study of national peculiarities and tastes which a missionary to an independent Pagan

state will have to make in order to succeed, were not easy to acquire or employ, and, therefore, the compromise that could then suggest itself was the ignoring of all distinctions, and the adoption of one uniform method of transformation—the cutting, as it were, of one mould to fit everybody's conscience and convictions. And the then condition of the untutored Negro accommodated itself to this compromise, bound as he was by every law of loyalty, of gratitude, of absolute dependence, no less than by his own ignorance, to submit to the will, to the judgment, to the instruction of his teacher, without demur or doubt. Faith in the creed might at the first stage of its propagation have been stimulated rather by faith in its propagators. Reason which, notwithstanding the dominion which faith should assert in religion, is nevertheless its valuable auxiliary, even if it had the power of expression, was hushed in profound and humble reverence and gratitude to those worthy men who, the representatives of the benevolence and philanthropy that destroyed the shackles of the slave, might well be by him unreservedly trusted as the infallible champion to secure his moral and mental freedom.

I, for one, am happy to discover in the present time the signs of a vast change—of a religious revolution. Seriously men are reflecting. The age of blind acquiescence is fast passing away; minds are engaged in discovering new forms of church polity; the inherent virtue which they had been led to see in ritual observances and church government is found to be an accident, depending upon time, place, and even pecuniary means; the reverence for men is giving way to the reverence for principles; the capacity for self-help, now withdrawing the mind from its fetters to the absolute authority of gratitude, stimulates the faculty of enquiry; and no longer is our religious faith to be stimulated by mere emotion, nor deformed by absurd romances or by submission to unscientific and ignorant perversions of the laws of Nature. Nor, moreover, is the preacher's usefulness or influence due now, as in times past, to the learning or the sincerity

that he employs in representing man as made only for Heaven, or in discussing recondite theological dogmas, and in painting, with all the force of a vivid imagination, the glories of Paradise. His success is more assured when, considering the dual state of man, the necessity for living well on earth, the preacher teaches him to perform earthly duties cheerfully and faithfully, to labour to improve the visible world and the happiness of himself here; to perform his duties to society, to qualify for good citizenship above by being a good one here. In the further development of this frame of mind we trust to discover in the hearer a larger measure of sober, practical and unemotional sympathy with and acceptance of the cardinal truths of our holy religion, side by side with the earnest desire to labour and to improve the material and moral condition of mankind.

A similar movement is spreading in favour of education, the superficial and unsatisfactory character of which has been much animadverted upon lately. It has passed through the same course and stage of development as our religion. Almost wholly it has been the work of Missionary Societies. The aids which the Government has given to education cannot be regarded as at all commensurate with the importance of the work to be done. This is not the time for fault-finding, but for calm and dispassionate contemplation of the causes which may have retarded progress, so that proper measures may be adopted to remove them. The primary object of missionary education here, at least originally, was not so much to assure the full dominion of mind over matter, and for that purpose to provide all the means of recovering this mental victory. It had little to do with worldly concerns. It looks to the spread of religious truth through the knowledge of books. This idea, which actuates all the Missionary Societies alike, cannot be more aptly or justly expressed than in the language of the committee of the now venerable society which has stood foremost in the cause of education in Sierra Leone—the Church Missionary Society—and contained in their instructions to the first

missionaries sent to West Africa in explanation of the motives, objects, and method of the Society's work on this continent. This Committee, contemplating the advantages of communicating religious truths through the instruction of the natives in various useful branches of European arts and learning, says:—

Such instruction would serve as a lure to attach them to the knowledge of a higher kind; and that, with the rudiments of learning, the rudiments of Christian doctrines might be taught. Books, they add, can teach where missionaries are not admitted; they can penetrate the remotest recesses, and are always at hand, ready to instil wisdom in the calm hours of solitude; and reflective books may supply, in a measure, the place of missionaries, and, where nothing more is practicable, may often answer the grand purpose, and thus spare the expenses of equipments, the fatigues of long journeys, the perils of an inhospitable country, the hardships of a precarious subsistence, and the risk of an unhealthy climate.

We need discover no surprise at the large tincture of theology in our educational system. The sublime purpose of the missionary, education may be well attained by that system; but the scarcely less exalted purpose of understanding the laws of Nature, and of applying them for the development of the material well-being of mankind requires a different method from the one in vogue, and a different teacher from one imbued with only the spirit of the clergy. I trust I shall not be misunderstood. The clerical spirit, generally too conservative and restrictive, though abounding in learning, may be possessed by and actuate the lay teacher. Secular education will not be advanced by changing the name or dress of the teacher, but by a radical change in his methods and purposes. The spirit of the man of the world must move and direct that change. Whilst we are thankful for the education, of which the main object is to fit us for the future, we do require the education which qualifies us to engage in the conflicts, and assures to us the happiness of the present life.

I have dealt, it may be thought, at too great a length with the

questions of our religious and educational systems. But the full importance of discovering the relation between our religious instruction and our secular education, the causes and ratio of their progress, their mutual action upon one another, the drawbacks of this relation, can hardly be disclosed in a single address. Indeed, the more the subject is studied the wider will appear its connection with any well considered measures for improvement.

We may, and I hope we shall, succeed to have under the protection of some stable government, access into the rich interior countries abounding in untold and unexplored wealth; but the mines of Bouré will not yield her spoils to our industry or intelligence, the concealed mineral treasures that lie in the bowels of the earth in our immediate neighbourhood will remain covered from our ignorance—the pearl of our waters will be buried from us in their deep ocean-bed, or burnt into coarse lime by the rude, gross hand, insensible to its delicate touch; the finely grained and compact woods our forests fit for the furniture of the richest palaces, will fall to the blow of the axe to be cast to the wide fury of the angry bush-fire, so long as our education consists, as it has been, in the acquisition chiefly of religious knowledge, tempered no doubt with a measure of literature.

Is it not then an encouraging sign of progress that not only do we feel but that we are acting in accordance with the feeling to improve our educational system so as, by degrees, to realise all the objects of a liberal and useful education? For theory, everybody is now insisting upon substituting practice; in the place of words, we demand thoughts; for finely turned and rounded expressions conveying airy sentiments, we admire sound suggestions for promoting the welfare of practical life. This general frame of public mind now denotes the existence of a revolution which has been actively though silently working during the last quarter of our first Centenary. Agriculture is taken up seriously, mineralogical explorations have been persistently pursued, though, from want of knowledge, not by many persons; our

forests are again invaded with new objects, and to create or supply new wants; the manufacture of unrefined soap has shown the possibility of employing the skill of native artisans, even with comparatively rough and unfinished methods and appliances, to supply our local wants, at least, with many of the articles now obtained from abroad. Industrial and technical education is preached everywhere, and by none more eloquently or earnestly than the Deputy-Governor, who is now with us, and during whose tenure of office here, I am glad to see celebrated an important epoch—if I may so call it—of our national existence, in a manner calculated to quicken the progressive spirit which, along with more humble co-workers, he has always laboured to encourage. Not to weary you with the names of such of those co-workers as are Europeans—foremost of whom Herr Ernst Vohsen indisputably stands—I am prepared to say, without fear of contradiction, that the great body of these co-workers are our people themselves. I am not speaking of the organising Committees now. Many who contribute their influence to this forward movement are themselves, perhaps, unaware of their valuable contribution.

The ruin of mercantile hopes, the array of unemployed clerical capacity, and other incidents, awaken the public apprehension to the danger of an education which mainly prepares us for fine preachers and good caligraphists, and which, if it respect labour, does not cultivate its productive power. This Memorial Hall, opened this day in honour of the great philanthropist whose name it bears, is also, and I trust it will always be, a fitting memorial, not only of his benevolent labours, but of the educational reform which it is also intended to promote. The report of the Trustees read this morning has taken due note of the voluntary aid which the natives of Sierra Leone have contributed toward the completion of the Hall, but for which aid the opening ceremony of this morning would most probably not have taken place. That aid would no doubt have been given to further the completion of a testimonial of less public utility; but

while the zeal with which Sierra Leone people, not only at home, but all along the Coast, quickly raised their £700 to the Completion Fund, bespoke their sense of gratitude, the determination with which they strove to enlarge public interest in the maintenance of the institution by securing for the people a larger measure of representation in its management, is some evidence of their desire that the practical objects of the institution shall be always carried out. May the people continue as they have begun to support the institution, so long as the Trustees and Managers, as we trust they will always do, take a large and liberal view of the objects of their trust.

In the small representative Exhibition on the floor below will be found pregnant illustration of the need and scope for improvement in our education. There are two hundred specimens of woods from our forests, with their roots and leaves. We have but little, if any, talent to denominate and classify them. Though the polished faces of the specimens show the woods to be of good texture and grain, few persons, perhaps, would think of any better use for these woods now that American lumber is largely introduced here, than for fire-wood. The new line of activity which the public desire for increasing and practical knowledge has taken in the establishment, just at this time, of a Botanical Society, having a Botanical Station and Model Farm, as yet of humble pretensions—will be well and wisely directed if it fairly leads to the knowledge of the names, use, value, and mode of cultivation of the valuable woods growing in and about Sierra Leone.

The small collection of pearls on one of the tables below shows what our waters are capable of producing. The white specimens have been discoloured by being boiled in the shells containing them. The women who procured them did not know their treasure, but simply cared for the food which the flesh of the animal supplied. Indeed, when they were asked to get the shells that produced the precious stone, they had no means of ascertaining the external character of a pearl oyster. The white specimens are from the village of

Aberdeen and the neighbourhood. The three black and pink specimens from Tucker River District appear to be by the side of the others, what may be called "pearls of great price."

Knowledge is wanted for utilising these treasures. A few lectures, with illustrations by specimens obtained from other pearl-producing waters of the world, would soon turn out upon the face of our waters numbers of divers and dredgers, whose discipleship to labour would be quickened by the hope of its precious rewards. This Hall will form, as it is intended to be, an excellent centre for disseminating this kind of useful knowledge.

The exhibits of mineralogical specimens are few. I understand they would have been larger had not the native gentleman, Surgeon-Major W. B. Davies, M.D., who has been giving particular attention to the exploration of the mineral resources of the Settlement and its neighbourhood, not distributed to traders and others his collection in order that he may thereby enlarge his knowledge of the area over which the mineral wealth of Sierra Leone is spread, and the districts where it can be most abundantly obtained. In Sherbro he has discovered gold which may repay the working. The Lokkoh and Timneh countries, bordering on Sierra Leone have, it seems, rich deposits of ores yielding iron, alumina, sulphur, manganese, lime, silver, copper, bismuth and mercury, the knowledge of the existence of which will soon open up a new industry to the inhabitants, when the mode of working is disclosed to them.

Plants, as well as the commercial products obtained from them, form some of the representative exhibits. Their introduction is intended not to show the full botanical resources of Sierra Leone, but rather to enforce the lesson which all sensible people now appreciate, that one of the chief ways of resuscitating the decaying prosperity of the Settlement, induced by commercial depression, is the turning of the attention of the people generally to agriculture. No form of calamity can be more grievous than that of natural pauperism,

and yet did I think that Sierra Leone had come to that pass through the commercial crisis which has depressed its spirit; I would shed no tear over her misfortune if it awakened the sense of the insecurity of trade of the Settlement, and of the weak foundation on which it rests, and if it quickened the spirit of endeavour, by example, to induce the surrounding countries to pursue a line of industry, by which as well their civilisation as our trade with them can be promoted, and the absence of which has imperilled both them and us.

Agriculture, which sooner than any other industry in an infant community congregates men in large numbers and induces peaceful habits, by the dread of the risks which the products of months of toil and years of careful watching may encounter from turbulence or brigandage, is not fostered with much spirit here, and hardly exists among the aboriginal tribes near us. I do not mean that cassada, yam, rice, and other foods are not grown more or less extensively by them. But the ephemeral nature of these products and the rapidity of their growth are characteristics which do not tend to a permanency of residence, or to ensure resolve to resist depredations upon them. Of all the commercial produce of the vegetable kingdom of Western Africa, coming from the countries bordering on the coast, very few are the results of agricultural industry. They are almost all the wild products of Nature; and the work of collecting from the forest constitutes the chief means by which the wants or the luxury of the inhabitants are supplied. Hence, there is no agriculture, no settled industry, and, in fact, no imperative necessity for it. Hence the already trained disposition to rapine, finding no barrier in the law of self-interest, riots every now and then in acts of hostility and destruction. Hence the progress of that great curse of drink which civilisation by trade is actively spreading, to again reproduce itself in a continuity of crime. If the steady decline of palm oil, and the equally steady uprise in the price of coffee, could induce the natives to turn somewhat their attention to the cultivation of the latter (for that is

not to be obtained wild); if, instead of the reckless denudation of the forests of the camwood, ebony, rubber, and gum-tree—cacao, cola nuts, and even cocoa-nuts and other plants that required time and attention to yield their produce are grown—then the least result will not be civilising influence, which is shed on the conduct and habits of the people who pursue this new path of industry and progress.

To this important subject of the general civilisation of Africa through the agency of Sierra Leone, we are naturally led by the last consideration. I have discussed the religious and educational means employed to promote this civilisation. The political means is even a more interesting subject, because it includes or rather must support all other agencies to render their operation fully effective. Missionary and commercial enterprises have encountered rude checks in their attempts to penetrate into the interior without the aid of a Government policy which could ensure their safety. Since the foundation of this Settlement, and stimulated by the discussion of the noble principles underlying it, the spirit of African exploration, through the labours of Ledyard, Lucas, Houghton, Horneman, Nicols, and other geographical missionaries sent by England to prove the capabilities of the continent, had long ago begun to redeem geographical knowledge from Swift's just satire, that—

Geographers in Afric's maps
With savage pictures fill their gaps,
And over uninhabitable downs,
Place elephants, for want of towns.

These travellers had just one hundred years ago, in 1789, disclosed not only large and extensive countries, but had found, as Lucas reported of Bournou, Cashna, and other countries in North-central Soudan, a remarkable advancement in condition of the Negro populations, and in their institutions, which the words of a modern geographer well describe. Speaking of Bournou and Baghirma, two of these countries, he* says:—

* Mr. T. Keith Johnson.

They present a surprising picture of a remarkable state of Negro civilisation. This culture may in many respects seem somewhat eccentric and even barbaric; still it cannot be denied that we here meet with entirely independent attempts at the formation of original states and social policy. Among these nations we find a fully organised administration, a Court and Government with all its accompanying dignities and offices, a military system which for Central Africa may be considered fairly well worked out; in a word, a people of industrious habits, tillers of the land, and skilled in many of the arts of life—a people that can in no sense be regarded as “savage,” although still addicted to many practices looked upon by us as barbarous.

Free from the vile foreign intercourse which had degraded their brethren on the West for three hundred years, these Central African Negroes continued to prosper, and to inspire the respect of civilised nations, to whom recent travellers have furnished abundant confirmatory evidence of the great, and some would, like Mr. Thomson, believe, “*infinite* possibilities” which are before the whole Negro race when their mind is fully liberated from all the injurious effects of degrading foreign contact. The latest of the modern evidence which has come into my possession whilst confirming my confidence in my race strengthens my conviction on the question of policy which we are considering. Mr. Joseph Thomson had travelled in those countries of West Africa which have been the chief area devastated by the Slave Trade of the West, and had visited East Africa where some attempts had been made at christianising the Negro; and after a brief space of a quarter of a century since the degrading Western traffic was finally put down, and still briefer effort of Christian missionaries in East Africa, confronted by the effects of the East Africa Slave Trade carried on by the Arabs, he was unable to resist what, though his facts ought to point to an opposite mental result, was nevertheless to him a serious conviction, “that the Negro was so hopelessly ossified in his degraded state as to be next to unimprovable by moral suasion at least.” But last year in the bold,

honest and public avowal of his conversion from that opinion, he says:—

It was not till last year that I was destined to be converted from this scepticism about the Negro, and to begin to see infinite possibilities lying latent, encased in his low, thick cranium. My conversion took place in West Central Africa. It was not, however, brought about by the sight of the thriving community of Sierra Leone, or that of Lagos, though both were encouraging. Neither was it brought about by seeing the civilising influence of European trade of which we sometime hear so much. My conversion from this pessimistic view took place when passing up the Niger, through the degraded cannibals who inhabit its lower reaches. I reached the Central Soudan, and the sights and scenes I there witnessed burst upon me like a revelation. I found myself in the heart of Africa, among undoubted Negroes, but how different from the unwashed, unclad barbarians it had hitherto been my lot to meet in my travels in Africa! I could hardly believe I was not dreaming when I looked around me and found large, well built cities, many of them containing 10,000 to 30,000 inhabitants. The people themselves, picturesquely and voluminously dressed, moved about with that self-possessed, sober dignity which bespeaks the man who has a proper respect for himself. I saw on all sides the signs of an industrious community, differentiated into numerous crafts, evidence sufficient to show how far advanced they were on the road to civilisation. I heard the rattle, the tinkle, and the musical clang of workers in iron, in brass, and in copper. I could see cloth being made in one place, and dyed or sewn into gowns or other articles of dress, in other places. In the markets, crowded with eager thousands, I could see how varied were the wants of these Negro people, how manifold the productions of their industry, and how keen their business instincts. Almost more remarkable than anything else, no native beer or spirits, or European gin and rum, found place in their markets; clearly there were no buyers and, therefore, no sellers. Outside the towns, again, no forest covered the land; the density of the population and its numerous improvements had made the virgin forest a thing of the past, and its place was taken by various cereals, by cotton and indigo and other vegetable productions which minister to the inner and outer man.

With these remarkable people we have not been able to maintain touch, though for a hundred years they have been known to us. The

warring coast tribes, divided into petty chiefdoms—the numerous inheritances of the slave trade—interpose an obstacle to inter-communication of the benefits of contact with these interior people. It is impossible to speak too hopefully on the benefits that would have accrued out of that contact. That it would have been beneficial in the general interest of the continent appeared to be the opinion of several governors of this Colony, and of the measures of policy, which have been adopted by the local government, for spreading the influence of the Settlement, none was better conceived than that which was inaugurated by Sir Charles M'Carthy and maintained by several succeeding governors, and which was directed towards the opening up of relations, not so much with the Coast tribes, though they as intermediaries having the power of interruption, must be comprehended within that policy, but with the far interior countries, vast and rich, and existing under stable governments.

But upon the Coast tribes, to whom we are nearer, though it is difficult, for want of protection, to dwell amongst and to increase our influence upon them, it must not be supposed no influence for good is exerted by Sierra Leone. The people themselves are peacefully inclined, but it is the cupidity, malignity, or petty enmity of the chiefs that cannot be easily reached. The failure to reach such cases is not a failure of Sierra Leone; but, if failure at all, it is that of the Imperial Government, which pursues a policy which it seems to be convinced is correct, but the continuance of which will place Sierra Leone in a position of some disadvantage before her captious critics when her relations with and her influence on the surrounding tribes are considered.

The great influx which, of recent years, we see of the people of those countries into the Settlement as permanent residents, the great majority of whom come to seek employment here as day or farm labourers, many of them intermarrying with our women, attending the ministrations of some Christian church, sending their children to

school, and paying for their education—is a fact of great promise, not only pointing to the improvement of the surrounding populations, but also to the prolonged vitality of the Settlement by the infusion of new blood and element of aboriginal strength.

On the influence of Sierra Leone, though its great ramification and extent makes it impossible to enter upon all points of interest, I would further refer to its operation—the civilisation operation—through the large number of its emigrants—which Sierra Leone is exerting all along the West Coast of Africa. At the Gambia, the Gold Coast, Lagos, places within and without the pale of civilisation, Sierra Leone emigrants are to be found pushing their headlong way with dogged perseverance. Not to speak of what is known of their influence in the British Colonies, we could see them in Liberia excelling our Republican neighbours and brethren in the art of trade. In Fernando Po, all the foremost Negroes are Natives of Sierra Leone, erecting large farms, employing a large amount of labour, shipping large cargoes of farm produce grown by themselves. Indeed, the only black man who has ever held offices there—the offices of Postmaster, Colonial Secretary, of Crown Prosecutor, and of Judge—is a native of Sierra Leone; and he so enjoyed the unlimited confidence of his Government, and his conduct was so unexceptionable, that he has been introduced, more than once I believe, to the King of Spain; and when a little while ago, after many years of faithful services, he tendered his resignation of his office to return to his native land, the Spanish Government were unwilling to part with his faithful and loyal services.

I have predicted that Sierra Leone will never die out as a principle. It has given conception to the Republic of Liberia, which, in her struggles to fix for herself a permanence to her comparatively new born institutions, will always receive the sympathy and the prayerful support of every Negro community of civilised men, and of none more heartily than the people of Sierra Leone.

Out of the smoke of battle, rose six millions of slaves, chattels by law, to the condition of men in America. Here is a country open in their fatherland to receive them, and oh, what an accession of power to the influence of Sierra Leone they would be, if even a tithe of that number of Christian men and women, full of enthusiasm and of patriotism, having and knowing no other country than their fatherland, were to remove their effects from the land of their affliction to the land—for them—of true liberty!

Sierra Leone, after all, is a small spot on the map, but whether it is through the bigness of its underlying principle or the unhappy name which has attached to its climate, it is known and discussed as if it were some extensive tract of territory. Its future usefulness will very much depend upon the study of the conditions of European annexations, which are altering the whole face of Afric's map. It is a serious question for people in Sierra Leone to consider whether the rapid extension of territory by a foreign power in our neighbourhood is not likely ultimately to loosen the bond of common interest between Sierra Leone people and the English people, when the possibility of expansion of its local area is destroyed by foreign action, and when Sierra Leone will have ceased to find sufficient employment for her people. Into a strictly political discussion I would avoid entering, but it is impossible not to contemplate the aspect of the question which has been suggested at a time when we assemble to strengthen, were there need, the bond of community of interest and of feeling between the English people and the Negroes of Sierra Leone.

Yet in the face of the extensive scheme which has been sanctioned for the partition of Africa, and of the variety, and possible conflicts of interest which may arise in the course of its execution, the horoscope of the future of Africa, possibly overrun by large battalions of European soldiery, and fortified at different points with fell ammunition of destructive modern warfare, presents, behind the

brighter foreground of hope, dark elements of danger, not only to the continent, but also to the annexing governments, the ruin of whose empires may date in Africa through any violence done to the principles of freedom, or through the perpetration of injustice, which power, supported by no right, no equity, no law, may inflict upon the weakness of the unoffending natives. That this shall not happen, but that the pledge deliberately taken in the counsels of Europe for the security and advancement of the Negro race shall be ever maintained, and that Europe, America and Asia with Africa shall together extend the compass of the happiness and prosperity of the whole human family is, I trust, the earnest and patriotic prayer of every reasonable man without distinction of race or colour.





HISTORICAL REPRESENTATION OF SIERRA LEONE.

*In connection with the Centenary and Jubilee
Celebration on Tuesday Evening, June 21, 1887,
at the Wilberforce Memorial Hall.*



PROLOGUE.

REV. J. C. MAY.

WE are gathered here on this occasion to recall some of the striking events in the history of the Settlement during the century which has just elapsed.

The Hall in which we are assembled is dedicated to the memory of one of those distinguished philanthropists who initiated the great work of reform in European trade with Africa, which made it possible to found this colony. We shall endeavour now to unfold our history by means of representatives of the various elements which have entered into the establishment and growth of the Settlement, and we trust that our attempt will be a means, not only of your gratification, but of your instruction.

TIMNEH.

MR. W. T. G. LAWSON.

To me this is an occasion of tears and an occasion of joy. My eyes have witnessed marvellous changes in the one hundred years through which the Settlement has passed. My years, as perhaps you have noticed, have extended far beyond the number allotted to man. Instead of three-score years and ten, I have exceeded five-score and ten. I well remember the years before that which we this day celebrate—the times when this now beautiful city of Freetown was almost an impenetrable jungle, dotted here and there with native hamlets. The times when Par Mangy Bope's farm and farm hut occupied the portion of land which is now known as Queen's Wharf; when our sacred groves were under the cotton trees along King Tom's Road and on the plot of land now known as Mr. Lawson's farm; when my mother and other dames and maidens of our country, sallying from Ro Barga, the capital of the country, crossing over to Robis, near Hastings, would wend their way through the village of Hastings, Kissy, to Romorong, thence through the villages now known as Congo-town, Wilberforce, on to Pah Sandi's hamlet, &c., singing their ditties and dancing to their well-known drums in their bundoo festivities. I remember the magnificent spectacle which attracted my sight on a certain morning in the year 1787, when sixteen vessels entered our quiet waters of Romorong. I remember well that they, when some 110 strangers of a colour like my own, but speaking a language incomprehensible to me, landed on these shores; I remember the suspicions with which they were regarded by the chiefs of the country. We saw them land and make their way from the beach, cutting a path for themselves through the bushes and singing a strange air, which, unlike our own, filled us with awe and delight. I used to steal away from my parents sometimes to hear their thrilling music and listen to their peculiar declamations. At that time the

country was distracted by the slave trade. Immense profits were derived from it, and, notwithstanding its inhumanity, my people were attracted by it. Agriculture was at that time slow and tedious. There was no demand for the raw materials or manufactures of the country. It is not surprising, therefore, that a trade so much accommodated to the condition of rude tribes should have prevailed in such vigour. But to show you that, notwithstanding the atrocities of the slave trade, my people retained their manhood, I will mention a circumstance which at the time of its occurrence was much talked of by my people. The Nem Gbamah or Hereditary Regent of the Quiah kingdom was in charge of the Peninsula at the time the Settlers came here. This Prince was induced to allow his son to visit England. The young prince's name was Benka or Nem Gbanna; but these English, who have the unfortunate practice of destroying racial identity and family tradition by re-naming Natives after their fashion, called him John Henry. He exhibited a jealous sensibility when the honour of his country was concerned. It appears that on one occasion Governor Dawes, who took Benkah to England, invited to dinner one of the captains of the line of ships which were the only means of communication with England. The captain, exhilarated, perhaps, by the Governor's wine, grew quite eloquent in his denunciations of the black man till he goes to the climax—"I hate the black man." Benkah indignantly rose and left the table. After dinner the Governor called him into question as to his conduct in leaving the table, reminding him of the duty of Christian forgiveness which he had been taught. But he, in reply, made the following remarkable declaration:—"If any one rob me of my money, I can forgive him. If he shoot at me, I can forgive him. If he sell me and my family to the slave ship, so that we are taken to the West Indies never more to see our country, I can forgive him; but (he added with emotion) if he take away the character of my people I can never forgive him." If a man try to sell me and my family into slavery he would be doing an

injury to as many as he might kill or sell, but if a man take away the character of my people he would be taking away the character of all black people over the world, and once he has taken away their character there is nothing more that he may not do to them ever after. This is the reason why I can never forgive any one who takes away the character of my people.

Now, while the white man has brought many fine things into the country and built large houses, we cannot say that in this manliness later generations have improved. Our aboriginal explanation of this drawback is that too much Englishism has been brought to bear in the training of the colonists. This has placed you in an unfortunate position, a position in which you are despised and hated by your very benefactors and exorcised by the native tribes around you. Aye! an European can never become an African, nor an African become an European, do with him whatever you may. Rome received civilisation from Greece, but the Romans never became Greeks. England received benefits from Rome, but the English did not become Romans. More loyal and loving subjects of Queen Victoria than the East Indians there are not, but in manners and customs they are a distinct and independent people, for which England highly respects them. You are bound to be grateful and loyal subjects to Great Britain, but you are certainly not expected to become Englishmen. Do not unreasonably transport yourselves from the torrid to the frigid zone. *Civilise* your native manners and customs according to your opportunity, and you will find them more pleasing to your European friends and more suited to the bounds of the habitation which God has granted you. We have not had the advantage of European training, but we venture to say that we have maintained the manliness of our fathers and cherished the noble sentiments of Prince Benkah. *I rejoice* to see that, notwithstanding the introduction of strangers from distant lands and different parts of Africa, and though they have multiplied and filled the peninsula, my people still hold their own, and

are gradually returning to form the new community. I am glad also to know that this influx is welcomed instead of being repelled by the thinking portion of the population. We are welcomed as an element of permanence and growth, because there cannot be any real hope, any security, any safety, except that which is based upon an indigenous population. I must, according to the course of Nature, soon pass away, but I look forward to great progress in this community. I exhort you to follow peace and avoid war, particularly with the surrounding tribes; to encourage trade and education and agriculture in the land. Then those who shall come after us will all rejoice in the freedom and intelligence, the peace and happiness, the religion and virtue, which will bless the country.

THE NOVA SCOTIAN.

J. B. ELLIOTT, Esq.

I appear before you almost as great a wonder as the speaker who has just interested you. My life has been a wonder, not only to myself, but to many. I am a descendant of persons torn from this country during the ravages of the slave trade. My father was one of those slaves who during the revolutionary war in America aided the British in their effort to suppress the American Rebellion. To compensate them for their services they were taken to Nova Scotia and there provided for for a time, after which they were sent to this country to lay the foundation of a Settlement of free Africans, who, in the course of time, should govern themselves. I, as a child, was brought with them. I remember well when they landed here and cut the bushes, as referred to in the speech of the last speaker, and as they marched up the hill they sang the hymn beginning—

Awake and sing the song
Of Moses and the Lamb.

It was in St. George's Street, a few yards from where we are, and where the Cathedral now stands, where they first halted after their landing and bent the knee in prayer to Almighty God for His goodness and mercy in bringing them in safety to the land of their forefathers. This they did under the shade of a large gree-gree tree and under the canvas of the ships which brought them. There were 1,131 of them. They landed here on the 28th of March, 1792, under Lieut. Clarkson and Doctor Winterbottom, their medical attendant. Lands were allotted to them, part of which only they received. That on which Tower Hill Barracks now stand fell to the lot of my grandfather on my mother's side, on which he had his saw-mill. I, being the only lawful heir surviving, can lay claim to this land through the British Government.

These brave Nova Scotians brought with them trades and some knowledge of agriculture. Evidences of their courageous attempts to subjugate this ungenerous and difficult soil are still to be seen along the rugged sides of our hills. They really laid the foundation of the material progress which it is our happiness to witness to-day.

They were leaders also in the religious development. They were the first who planted the Standard of the Cross on the soil of this Settlement—all coloured men, without a paid minister or agent. Their principal leaders were fishermen, who oftentimes on landing from their fishing boats had to proceed to preach. The church they organised still exists in the Settlement; and this Centennial year has seen this church take an important step in its history, which, it is believed, will increase its usefulness, power and efficiency on this continent. Besides the various trials and sufferings which they had to meet with, as sickness, rain, and exposure without shelter, they were attacked by the Natives living in the woods, whom they repelled, and the monument now standing in the old burial ground, dated 1801, will point out the spot under which those lie who fell in that memorable struggle.

The French previously bombarded Freetown, fired upon it and killed many of the inhabitants and plundered the place. I hold in my hand before you one of the very cannon balls fired at that time by one of the French vessels when the place was attacked. Long may the memory of the Nova Scotians and of their deeds be cherished in this Settlement!

THE MAROON.

MR. S. F. CROMANTY.

I have a somewhat different story to tell. I came not from the snow-covered regions of America, but from the tropical beauties of the West Indies. I, too, am a descendant of returned exiles and of a people torn from this land by the cruel greed of Europeans. But our fathers, upon arriving in Jamaica, found themselves in the midst of a climate not at all different from the climate they had left. They found themselves in the midst of a flora to which they were accustomed; and soon became the friends of the animals of the country. They were willing to labour, and did labour, for those by whom they were held in bondage. But when they found that for cheerful and arduous labour they were requited with stripes and persecution, they placed themselves in concert with Nature. They knew all the trees, shrubs, and plants; they knew that they were competent to bring subsistence from the soil; they therefore betook themselves to the mountain fastnesses, and from there tormented and harassed their cruel oppressors.

Their oppressors, finding them a harder nut to crack than the Caribs, whom European oppression had exterminated, were obliged to make terms with them. First they were sent to Nova Scotia in order to put, in the speediest way possible, a safe distance between them and their oppressors. Afterwards, they were brought to this

country, where they found a field suited to their energies and the freedom of their nature.

Thus the man from Africa, in the tropical regions of the west, proved himself to be more than a match for the European, and in all the countries of their exile, in places where they have been strangers to the climate, they have multiplied and grown. And some are of the opinion, that the man from Africa will yet control and rule the tropical regions of America, living like the European, and ruling on two continents. So God brings darkness out of light, and makes the wrath of man to praise him.

THE RE-CAPTIVE.

REV. G. J. M'CAULAY.

I have a different story to tell. I am not a returned exile. I have never crossed the ocean; but I have reached these shores under circumstances, if possible, far more deplorable than any of which we have yet heard. My native town was surprised at dead of night by the men-hunters, whose greed and cupidity had been stimulated by the foreign slave-trader; and I was among the victims captured for the foreign slave trade. I was hurried to the coast by those who

Drive a loathsome traffic, gauge and span
And buy the muscles and the bones of man;

carried on board one of the slave ships, those floating, gasping, toms. I cannot describe what I suffered for one long week.

I had three companions, with whom I was on intimate terms. We slept and ate together. One day, in despair at our surroundings and at the gloomy prospect ahead, we came to the agreement that as soon as the hatch was opened and we were permitted to go on deck we would jump overboard, hoping in that way to get back to our country. On reaching the deck my three companions, one after the

other, in quick succession took the fatal leap. When it came to my turn, as I approached the sides of the ship, I felt myself held back in some mysterious manner, and I hesitated. While in that condition the attention of the captain and officers of the vessel was called to the circumstance. We were all at once ordered below, and a close guard stationed at the hatchway. But we had not been below many minutes, when we heard *bim, bim, bim*; one of His Majesty's cruisers was in pursuit. We were soon overhauled. In a few hours we were under the king's protection, in charge of British officers, on the way to Sierra Leone. My joy was mingled with deep regret at the fate of my three friends, whom a few minutes longer of patience would have saved from a watery grave and would have introduced into the blessings of freedom and security. No language or pen can depict the scenes on board at the news of our recapture. History has not yet adequately described the wonderful transition. The change which passed upon us was like a resurrection from the dead; a translation from chains and darkness to light and liberty. From a depth of wretchedness, of which those whose eyes have not witnessed it can form no conception, to a state of comparative ease and enjoyment, of comfort and happiness. And, to-day, I have the joy of seeing thousands, who, like myself, were the doomed victims of suffering and oppression, now the happy and prosperous subjects of that noble Sovereign whose Jubilee we are proud to-day to celebrate.

LIBERIA.

MRS. L. A. JOHNSON.

(Mrs. Johnson, in her chaste and elegant costume, displayed the Liberian colours; on her head was a silver tiara, surmounted by the Lone Star of Liberia in brilliants.)

I am a stranger to you—and yet not a stranger. I represent the little Republic of Liberia. The Liberians are returned exiles from

the house of bondage—forerunners of millions who will yet find their way back to bless the land of our forefathers.

We have some connection with Sierra Leone. Here the first settlers for Liberia landed in 1820. Some of their bones lie buried at Fourah Bay.

Liberia is the outcome of the principle which founded Sierra Leone. We are of one race, one blood, one destiny. Nothing can separate us.

Between us all let oceans roll,
Yet still from either beach,
More audible than speech,
The voice of blood shall reach,
WE ARE ONE.

This vast continent is our heritage. We have the advantage of the same language, the same literature, the same laws. And, as almost one nation of Christians and freemen, it is our privilege to push the blessings of an elevating civilisation to the remote parts of this continent. In the words of Professor Freeman of Liberia College, I will conclude—

Lo! the nations gone before us,
Who the path of progress trod,
How they stumbled in their blindness,
How they wandered far from God,

With no Past to guide their footsteps,
With no Present save their own,
Need we wonder that their pathway
Is with wrecks of nations strewn?

But we come, the last of nations,
To do battle for the right,
Armed with all the Present's progress,
Guided by historic light.

We may found a glorious era,
On the old prophetic plan,
And, with trust in God our Father,
Plant the Brotherhood of Man.

MOHAMMEDAN.

MOHAMMED GHEIRAWANI

In opening his speech used the following words thrice repeated, always used by African Mohammedans in beginning and closing any public address.)

Allahumma sali ala Mohammadin wa ala Ali Mohammadin.

I represent a different class from any of the preceding. I came from the far interior. I am of a different creed, but it has many things in common with yours. We claim Abraham and Isaac and Jacob and Moses and David in common.

This religion, coming from the deserts of Arabia, proclaiming the unity of God and the mission of the Prophet has done great good among my people in abolishing the evils of ignorance and Paganism. There are thousands in this settlement who profess the faith I hold. We have been attracted hither by the facilities and protection afforded to trade, and we rejoice in the freedom and toleration extended to Mohammedans under Her Majesty's rule.

The trade which has been opened between Sierra Leone and the great interior has been promoted chiefly by my people, and we form the link between you and those numerous tribes.

If the influence of the Settlement is ever to be extended to the heart of the Soudan—which we all hope it will be—we must be the means of this extension.

It is with great pleasure, therefore, that we participate in the Celebration of the Centenary of the Settlement and Jubilee of Her Majesty, who has, it is said, forty millions of Mohammedans in her dominions. And it is our constant prayer that long life, happiness and prosperity may be given to the Queen, to the Governor, and to the inhabitants of Sierra Leone.

Allahumma sali ala Mohammadin wa ala Ali Mohammadin.

THE MISSIONARY.

MR. J. G. WILSON.

I appear before you to-day to represent one of the forces which have led to the results of which we have heard. We came at a time when all was darkness—only a twinkling light was observed, thrown out by the little church which landed here, consisting of emancipated slaves from America. We began our labours in sickness, and amid great discouragements, but we persevered until now the little one has become a thousand and the small one a strong nation. The days of adverse criticism have come. We hear our work found fault with, because, having done so much, we have not been able to do more. We ask no marble monument for our labours. We say with the great architect of St. Paul's Cathedral, *Si monumentum quaeris, circumspice* (if you seek my monument, look around).

Where is the seed we scatter,
With weak and trembling hand,
Beside the gloomy waters,
Or on the arid land?
Not lost! for after many days
Our prayer and toil shall turn to praise.

Where are the days of sorrow,
And lonely hours of pain;
When work is interrupted,
Or planned and willed in vain?
Not lost! it is the thorniest shoot
That bears the Master's pleasant fruit.

Where, where are all God's lessons,
His teaching dark or bright?
Not lost! but only hidden,
Till, in eternal light
We see, while at His feet we fall,
The reasons and results of all.

THE CREOLE.

MR. SAMUEL BARLATT.

You have listened, I trust, with interest, to the stories of the preceding speakers. You have heard Timneh, Nova Scotian, Maroon, Re-captive, Liberian, Mohammedan and Missionary, each give an account of his relation to the Settlement.

I stand here to represent the result of this mingling and commingling of the influences which have been exerted here. Perhaps there is no better word to describe the conglomeration which I represent than that much misunderstood and often misapplied term "Creole." I am a creole—that is, one born in the settlement, of parents, whether Mohammedan or Christian, who have immigrated from other regions. The so-called barbarism of my aboriginal life has acted upon me in concert with the efforts of foreigners to influence me. As a result of this concurrent action of civilised and primitive life upon me, I really am a nondescript. I am neither African nor European. Perhaps, from the force of the artificial current in which I find myself drifting, I am more European than African. I delight in tight trousers, swallow-tail coats, beaver hats and flesh-coloured gloves. But this is not my fault. The effort of my foreign teachers, with the best intentions, has been to make me conform to the European in everything in which I could resemble him.

Their effort appears to have been to multiply copies of themselves. They seem, if I may venture to criticise them, to have lacked imagination, to have been defective in the artistic temperament. I am now beginning to feel that some things which they gave me with the very best motives are not only not essential to my progress, but a real hindrance to my development. This dress is cumbersome. This name I bear of Spencer Dalrymple Huggessen is to me incom-

prehensible and unpronounceable. My language—I speak the vernacular at home—is an obstruction to thought. In every direction I am hampered by the very instruments of my culture. I cannot, however, endorse the spiteful animadversions of hasty foreign observers. In their criticisms there is always evident, not only a deficiency of imaginative insight and sympathy, but a lack of humility and an utter want of charity. But I can say, that I am proud of one thing, and grateful for it, and that is, that the instruction I have received has in many respects helped me on the path of real progress; I have been lifted to a higher plane than that occupied by my fathers. I can look around and ahead and I think I see something of the direction in which proper development for my people lies.

Standing on what too long I bore
With shoulders bent and downcast eyes,
I do discern, unseen before,
The path to higher destinies.

And I am determined to make this effort, beginning with this Centenary celebration, to conform more to those suggestions of my native talents and follow the path which Nature points out for my proper growth and success. The permanent interest of every man is never to be in a false position, but to have the weight of Nature to help him in all he does. Self-preservation is the first law of Nature. Self-development may be called the second law of Nature. The presence of European rule is by no means incompatible with this development, and the absence of white rule would not be synonymous with freedom and growth. Everywhere men must contend for their rights if they would keep them. It is the ordinance of God that man is to live physically, morally and politically by the sweat of his brow. He is to be free, not through his outward condition, but through his intellectual effort—through his own moral energy. He must fight for freedom and independence, and win those blessings for himself.

SIERRA LEONE.

MRS. M. S. BOYLE.

(Mrs. Boyle was attired in the graceful costume of a Foulah girl.)

On this occasion you have all met to celebrate the hundredth anniversary of my existence as a civilised settlement. I have listened with attention, with gratitude, and with admiration, to the recitals of the experience of the various elements which have composed the Settlement; and I rejoice to know that within the folds of my protection and under my fostering care so many interests have grown up and prospered.

I saw the Nova Scotian and the Maroon when they landed here and took possession, with a proud consciousness of hereditary right, of this portion of the land of their fathers. I gladly welcomed the re-captives with their unnerved and tottering limbs, with their depressed and abject spirits and emaciated bodies, snatched from the infernal grasp of the slave-trader, and I cherished and tended them with loving and maternal care, until now I have the pleasure of seeing thousands of them, industrious, intelligent, capable subjects of Her Majesty's Government. I welcomed also the American immigrant, seeking for freedom in the land of his fathers, but not knowing exactly his destination. I joyfully gave him shelter until he could get a foothold in this country, which he has done, and has founded the Republic of Liberia. I have welcomed the Moham-
medan from the east, composed of various tribes, and I have respected and protected him in his worship of God. I have been cheered by the presence of the Missionary, the intellectual and spiritual instructor of the masses. From all parts of Africa the tribes have flocked hither for protection and for profit, until at one time no fewer than a hundred different tribes were represented here,

From across the Atlantic, from the borders of the Sahara, from the fruitful plains of Manding, from the banks of the Niger, from Calabar and Bonny and Cameroon; from Loanda and Gaboon; from the Congo and the Zambesi, they have gathered here. These all have I protected and instructed in the arts of civilised life; and all live in harmony under the shadow of my hills, and under the greater shadow of the Queen's Government.

I am pleased to know also that notwithstanding this vast influx of strangers, the interests of my aboriginal people have been safe. They have not, as in the case of other colonies, been driven out or exterminated. And now they are largely mingling with the newcomers and intermarrying, so that a new African tribe is developing from the intermixture of Timneh with Aku, with Eboe, with Congo, and Moko.

My children, I congratulate you on the arrival of the Hundredth Anniversary of the Settlement, and on the Jubilee of our great and glorious Sovereign, under whose reign we—you and I—have enjoyed so many privileges and advantages, and have made such encouraging progress. May Heaven's choicest blessings rest upon us now and hereafter and for evermore.

BRITANNIA.

REV. T. TRUSCOTT.

I am proud of this occasion. It furnishes encouraging proof that my labours and cares for many years, under the beneficent ruler of nations, have not been in vain.

When I see that for a hundred years peoples and tribes of different languages and from distant parts of the continent have

lived together in such harmony under my Government, and have given evidences so numerous of genuine capacity for improvement, I feel that I have a pledge of Africa's future, of the effective co-operation of the tribes, when they receive greater light, in the interests of civilisation and humanity.

My desire is, that Africa shall be given every opportunity for development. The days for protection and patronage are past. Now I am anxious that you shall develop on the line in which your strength lies, along the groove of a real vitality.

I am glad that the aboriginal tribes, so far from being exterminated, have increased and multiplied, and that there is a healthful and promising fusion going on, so that the exotic elements, in the course of time, will have an indigenous character, ensuring vigour and perpetuity. I share in the opinion expressed by Creole that in all we do we should have the weight of Nature to back us. I have, therefore, instructed my representatives to encourage and foster every effort calculated to develop your native talents, to countenance and assist every endeavour which looks to the production among you of any and all agencies, whether agricultural, commercial or scientific, which shall ensure self-reliance and independence, and give to your civilisation, not only a permanence and stability, but an aggressive energy, which shall extend the blessings you enjoy to the millions of this continent.



REPORT
OF THE
TRUSTEES OF THE WILBERFORCE
MEMORIAL FUND.

*Read by the REV. F. NEVILL, Hon. Sec., at the Opening
of the Wilberforce Hall, Tuesday, June 21st, 1887.*



IN presenting their report to the general public of Sierra Leone, the Trustees of the Wilberforce Memorial Hall feel that some explanation is necessary in order that the circumstances of the Trust Fund and of the building of the Hall may be rightly understood. The original Trust Fund, which amounted to the sum of £2,000, was appropriated by the Court of Chancery to the erection of a building in Sierra Leone, which was to comprise a Library and Reading Room, Lecture Rooms for lectures on Science, Literature and Religion, a Museum of Practical Industry, as well as offices for a Savings Bank, or for any other benevolent or useful purposes.

The history of this £2,000 is rather remarkable, for it is part of the balance of a large sum which was raised in England in the year 1833 for the purpose of erecting a suitable monument in Westminster Abbey to the memory of William Wilberforce. When this monument had been erected, the balance of money remained forgotten

until the death of the treasurer, Sir R. H. Inglis, and by that time the money had been transferred to the Commissioners for the Reduction of the National Debt. However, when this was discovered, application was made to the Court of Chancery that the money should be appropriated to its original purpose. To this petition the Court of Chancery agreed, and sanctioned the scheme above referred to on July 30th, 1860. And in June, 1862, the late Captain F. Maude signed the minutes of the Church Missionary Society's Committee, which contained the regulations for carrying out the decision of the Court of Chancery.*

The present body of Trustees regret that so long a period as twenty-five years should have elapsed since the work was authorised. But on November 21st, 1863, the first steps were taken under Governor S. W. Blackall. From that date until March 18th, 1867, work was carried on, but the building was left altogether incomplete, and, in fact, erected in such a cumbrous and unsatisfactory manner, that eventually a great deal had to be pulled down and a course of reconstruction commenced. The second stage opens with a vigorous minute from Governor Sir A. Kennedy, under date of September 5th, 1870; he concludes by saying that "an absentee Bishop, a Chief Justice, and an overworked Governor form a bad 'Board' (which somebody says ought to be called a 'screen') for building a house and superintending African labourers."

A report, however, was drawn up by the Government Surveyor, Mr. Jenkins, who estimated the cost of completion of the building with roof and improvements at £1,200, although the contractor's estimate appears to have been £1,706. To meet this a sum of £1,156 was in hand. Under Mr. Jenkins' superintendence considerable alterations were made, until the building was brought to

* The actual sum handed over was £3,377 16s. 6d., being the original £2,000 with accumulated interest.

the condition with which the public has been too long familiar. This second stage in the history of the building closed about June, 1873. The entire expenditure up to this date seems to have amounted to the sum of £3,481 9s. 4d. In August, 1883, a number of Native gentlemen formed themselves into a committee, by whose vigorous efforts a sum of £765 3s. 8d. was raised for the completion of the Hall, to be added to the sum of £850 2s. 1d. still in the hands of the Church Missionary Society, but on the understanding that the Trust should be enlarged to admit other than members of the Church of England. This was not carried into effect until Governor Sir A. Havelock and his Lordship, the present Bishop, agreeing with the views of this Committee, had made a representation to the Church Missionary Society when, through the Charity Commissioners, the present basis was created.

A lecture by the Rev. J. Quaker on August 31st, 1883, assisted largely in stirring up interest in the completion of the Hall.

The first meeting of the new Board was held on March 10th, 1886, when there were present His Excellency Sir Samuel Rowe, Governor-in-chief, His Lordship the Bishop, Rev. F. Nevill, and Hon. T. J. Sawyerr, the nominees of the Church Missionary Society, and Hon. S. Lewis and Hon. S. Boyle, the new trustees. The late Chief Justice was absent from ill-health. Immediately after that plans were kindly drawn up by Mr. Pownall, the Colonial Surveyor, and on August 16th, 1886, under the presidency of His Excellency Sir J. S. Hay, an estimate from Mr. Beckley was accepted for the completion of the building, the Trustees having in hand the sum of £1,615 5s. 9d. Since that time the Trustees have met in full session twenty-four times for the transaction of business.

The Trustees cannot allow the opportunity to pass without publicly mentioning the very valuable honorary assistance which was rendered to them by Captain M. Nathan, R.E., in superintending the work under completion. The Trustees have to acknowledge the

work of Mr. Beckley, the contractor, in carrying out their various proposals. By the opening of the Hall to-day, the third and final stage in the history of its erection is completed.

The total expenditure by the present body of Trustees, from the sum of £1,615 6s. entrusted to them, being £1,463 12s. 3d.

Thus on the whole building there has been spent, from June, 1862, to June, 1873, £3,481 9s. 4d.; from August, 1886, to June, 1887, £1,463 12s. 3d.; being a total of £4,945 1s. 7d.; the Trustees having in hand the small balance of £151 13s. 9d.

The present body of Trustees having thus far carried out the responsibility laid upon them, feel that they are now in a position to call upon the general public of Sierra Leone to take upon themselves the responsibility of maintaining the fabric of the building in good condition and of completing the intention of the original trust fund. To this end it is necessary that there should be a body of annual subscribers, from whom the members of the Managing Committee may be elected, and in whose hands, together with the Trustees, shall rest the general superintendence of the Hall.

The Trustees feel that they will not have to appeal in vain to the self-interest of the community of Sierra Leone to make the Hall a centre of public life, as they believe that the uses to which the Hall may be put, if properly supplied with books and the elements of a national museum, may be the means of promoting to a very wide extent the welfare of the Colony.



TELEGRAMS.



FROM HIS EXCELLENCY SIR SAMUEL ROWE, K.C.M.G.

Copy of Telegram from Sir Samuel Rowe, at the Gambia, to Deputy Governor Hay, and reply thereto:—

Governor of Sierra Leone offers congratulations—Centenary.

REPLY.

Telegram read at Public Meeting, Wilberforce Hall. Public return thanks.—HAY.

FROM THE PEOPLE OF SIERRA LEONE TO HER MAJESTY.

MAY IT PLEASE YOUR MAJESTY,—The People of Sierra Leone venture to convey to-day to your Majesty their humble and loyal greetings, and to mingle their congratulations with those of millions of your Majesty's subjects in all parts of the world, who, to commemorate this glorious occasion of the Jubilee of your Majesty's Reign, will doubtless avail themselves, as we are now proudly doing, of that wonderful adaptation of electricity to the use of man—brought to such perfection during your Majesty's illustrious reign—a reign distinguished above all previous reigns by the numerous discoveries, inventions, and enactments which have tended to ameliorate the condition and accelerate the progress of humanity—to transmit the expression of the assurance that this is a day

which, marking the close of fifty years of such brilliant achievements, makes their hearts swell with emotions of gladness, of pride, and of thankfulness, and on which the prayer with more than the usual fervour ascends to the Great Ruler of nations to bless our Gracious Sovereign and grant her in health and wealth long to live.

And they the more joyfully unite in this congratulatory expression and demonstration in view of the fact that they celebrate to-day also the Centennial Anniversary of the founding of the Settlement, which, under your Majesty's benignant and fostering rule, has made such advancement in civilisation, and which, founded by distinguished English philanthropists for a purely humanitarian purpose, was at once the pledge and the proof as well as the promise given by England of the practical interest of a great nation in the regeneration of a continent and the disenthralment of a Race.

FROM HER MAJESTY THE QUEEN, THROUGH THE SECRETARY OF STATE FOR THE COLONIES, ACKNOWLEDGING TELEGRAM SENT BY THE CENTENARY CELEBRATION COMMITTEE.

Sir H. HOLLAND, to Governor.

QUEEN begs me to express her grateful acknowledgment of Congratulatory Message from inhabitants of Sierra Leone.



REPORT ON THE BOTANICAL STATION.



IN this brief Report the Executive Committee of the Sierra Leone Botanical Society would seize the present occasion of stating the origin, object, and progress of their work since its foundation about eight months ago.

To further the agricultural movement which has been making headway in this community during recent years, His Excellency, the Deputy-Governor, J. S. Hay, Esq., C.M.G., immediately upon his assumption of the administration of this government last year, interested himself to procure for two gentlemen engaged in agriculture a supply of vanilla plants and other plants of economic value from the Royal Botanic Gardens at Kew, upon the understanding that the plants should be as widely distributed as the supply would permit. His Excellency placed himself at once in communication with the Secretary of State for the Colonies, and the result was the ready offer by the Kew authorities to supply the plants, and their suggestion that the best way to secure the cultivation and proper mode of distribution was to establish a small Botanical Station here. A scheme was at once set on foot for the establishment of a body of men who would, without Government action or interference, secure to the Colony the means of increasing and improving its vegetable wealth.

Strongly supported by His Excellency, this present Society was on the 8th of October, 1886, formed, consisting of the principal citizens of Freetown. In the first meeting held for organising this Society, in which were present Francis Frederick Pinkett, Esq., the late lamented Chief Justice of this Settlement, Hon. T. Risely Griffith, Capt. J. C. Gore, Professor Blyden, Messrs. E. Vohsen, J. A. M'Carthy, Edwin Adolphus, W. J. P. Elliott, F. W. Dove, J. Taylor, R. Broadhurst, F. B. Stuart, W. B. Campbell, W. J. Davies, I. W. Paris, J. E. Dawson, S. Bright, John A. Moore, J. B. Elliott, and Samuel Lewis, Barrister-at-Law, it was, after an exchange of opinion, unanimously resolved :—

That the present condition of our trade renders it necessary and more than usually urgent that some suitable means be devised for directing the attention of this community to the development of the agricultural resources of the Settlement and the adjacent countries, by the establishment of a Botanical Station and Model Farm, under the auspices of a Botanical Society, and that for this purpose a Society be now formed in Freetown and a Station and Farm be established in or near Freetown for the benefit of the public, and shall be styled respectively "The Botanical Society of Sierra Leone," and "The Botanical Gardens and Model Farm of Sierra Leone."

The title to membership is fixed upon an annual payment of five shillings and upwards, and all members paying an annual subscription of £1 1s. 0d. and more, are made members of the General Committee, the Executive Committee being limited to ten elected members from the General Committee, besides all members of the Legislative Council who are also members of the Society of which His Excellency is the President during his tenure of Government.

The first work of the Society was the selection of a site which would offer the combined advantages of a good soil, proximity to the city, and attraction to the people, offering to them a means of recreation as well as of instruction. His Excellency was willing to give gratis to the Society any unoccupied Crown land that was available ;

but after some considerable time spent by the Society in prospecting for suitable grounds, the present site was fixed upon as the one offering the advantages which have been mentioned. Until two months ago this site was a dense growth of underwood, but through the indefatigable labours of the manager, Mr. E. Vohsen, we have to-day the pleasing prospect before us, not only of a useful and attractive garden, but one showing the advantages of a healthy and commanding situation. Since its establishment, in October last, the Society has numbered 51 members, of whom it has to deplore the loss of one who was among the foremost in giving unremitting attention to its affairs, and whose lamented death was so intimately near his last act of work in the Society's interest, he having only two days previously come to this spot to witness the preparations which were being made for the ceremony of opening the Station for which we meet to-day. I refer to the lamented and comparatively sudden death of the Vice-President of the Society, the late Mr. Pinkett.

The work of the Society is supported by voluntary contributions, and from the 51 subscribers £38 5s. 6d. has been received, there remaining an unpaid balance of £13 16s. 6d., which we trust will, before the close of the week of Centenary and Jubilee Celebrations, be paid to the Treasurer.

The Committee of the Celebrations have made the liberal grant of £80 towards the funds of the Botanical Society, and with this amount added to the £38 5s. 6d., the work which we see before us has been done, viz., the purchasing of the site, the land cleared and neatly laid and parcelled out, several plants put in their places, and a pavilion erected, leaving now a balance of £42 in the hands of the Treasurer.

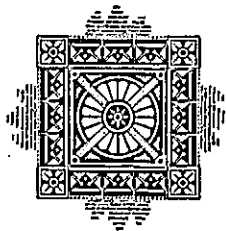
A large staff of 40 extra labourers was employed in the work of laying out the grounds, but the Society keeps only four regular workmen, whose monthly wages and keep amount to £3 2s.

The Society trusts that with the advantages thrown to the public

by this institution, it may command the sympathy and support of all classes, and that the public liberality would soon enable it to collect together from all parts of the world plants of commercial value for distribution to our farmers, as well as for the scientific instruction of our youths.

The Society cannot allow this occasion to pass without acknowledging the labours of their manager, Mr. Vohsen, and their hope is that on his successor will fall his indefatigable and active spirit; nor would the Society fail to express their appreciation of the voluntary and unofficial aid which was received from Mr. Bertram S. Rayes in defining the boundaries of the Station, and, besides making a plan of it, suggesting the mode of laying it out.

The Society, trusting that this Station will be of great public utility to the Settlement, now throws it open to all classes.



REPORT OF THE SUB-COMMITTEE.

*Appointed to Examine and Report on the Exhibits
at the Wilberforce Memorial Hall, July, 1887.*



THE Sub-Committee of the Centenary and Jubilee Celebrations Committee, appointed to examine the Exhibits of Native Products, Art and Industry, at the Wilberforce Memorial Hall, beg respectfully to present the following Report.

The Sub-committee assembled at the Hall on Monday, the 18th instant, and having carefully examined the various articles exhibited, have determined on the following classifications, viz. :—

- Class A.—Animal and Vegetable Substances used in Manufactures.
- „ B.—Substances used as Food.
- „ C.—Mineral Products.
- „ D.—Manufactures.
- „ E.—Tapestry and Embroidery.
- „ F.—Articles of Clothing.
- „ G.—Bookbinding.
- „ H.—Jewellery.
- „ I.—Engraving.

After much deliberation they have unanimously decided to recommend Merit and Financial Awards to the following Exhibitors :—

I.—THE COMPAGNIE DU SENEGAL DE LA CÔTE OCCIDENTALE
D'AFRIQUE.

The articles exhibited by this Company were various. They comprise sections of various species of wood, about 200 in number, besides fibres, leaves, rubber, palm oil, gum copal, ginger, ground nuts, rough rice, clean rice, benni-seed, castor-oil seed, palm nuts, black benni-seed, agusie, Calabar beans, fig nuts, malouka, dried pepper, Guinea corn, coprah, and bees wax. The artistic arrangements of the variety of wood was very creditable, the Company having, as it appeared, spared no expense to obtain and present the best specimens of the articles exhibited. The Committee need not attempt to make good the Company's expenses. They recommend that a First Class Certificate of Merit in Class A and Class B shall be given to the Company.

2.—HONOURABLE S. LEWIS, B.L.

The tastefully and neatly arranged exhibits of the Honourable S. Lewis were specially interesting. He exhibited green seeds, starch, sour sorrell, gbamgba seeds, crane-crane, tola, alligator pepper, Cayenne pepper, Liberian coffee (grown in Sierra Leone), kundee seeds, spice, castor-oil seeds (Sierra Leone), cocoa, fever-cake seeds, ockro, moot (donni seeds), Indian corn, sailor straw hat and straw, wallee, fig-nut seeds, agusie, palm oil, kundee oil, bitter cola, ginger, brake-back, native straw tassel caps, country cloth, foofoo, cola nuts, white and coloured pearls, mussel-cockle producing white pearls, manganese ore, iron ore, mica quartz with mica, limestone, lead and zinc ore, shells from the Gambia, white topaz and basalt. For the labour, neatness and tasteful arrangements and excellence of the articles exhibited, the Committee are of opinion that a First Class Certificate of Merit in each Class (A, B, C and D), should be awarded to the Honourable gentleman.

3.—THE WESLEYAN FEMALE EDUCATIONAL INSTITUTION.

The Young Ladies of this Institution exhibited fancy work, consisting of cushions, tea cosy, brackets, toilet tidy, comb bags, caps, music case, antimacassar, and other specimens of embroidery and needlework, which were excellent; the committee being of the opinion that the work exhibited would easily take a high place in comparison with work of the kind done anywhere else in the Colony. For the perfection and finish of the various articles, on which, it appeared, the young ladies were engaged for a period of one month, the Committee recommends the award of a First Class Certificate of Merit with the sum of Three Pounds. As the materials used were furnished by the Committee, it is recommended that the articles be at once disposed of. They are all useful articles and would meet with a ready sale. If retained, and indifferently kept as they are at present it may prove a loss to the Committee.

4.—REV. J. GOMER.

Mr. Gomer exhibited valued specimens of Native produce, viz.:—Farina, choca or moat oil, corn meal, palm-nut oil, kundee-nut oil, cocconut oil, palm oil, arrowroot, coffee and cotton, which were neatly arranged and displayed. These articles appear to have been collected from different stations around Shaingay, as indicated by the labels attached to them. As the collection doubtless entailed on Mr. Gomer much expense, the Committee recommends a First Class Certificate with a sum of Five Pounds should be awarded him.

5.—MR. JAMES BURNETT.

Mr. Burnett, Gold and Silver Smith and Jeweller, exhibited silver jewellery of exquisite workmanship. Unfortunately, Mr. Burnett had, before the Committee met, removed his exhibits from the

Hall, and otherwise disposed of them, so that it was impossible to form an inspectional individual judgment about them. Still, on the strength of the evidence of one member of the Sub-Committee, who both saw and inspected them during the Exhibition, and also from the general opinion of those who attended the Exhibition, Mr. Burnett deserves the highest commendation. The Committee therefore recommend a First Class Certificate with a sum of Forty Shillings should be awarded to him.

6.—MR. A. B. C. SIBTHORPE.

The articles exhibited by Mr. Sibthorpe were as curious as they were interesting and important. They comprise rock crystal of various beautiful hues, discovered, we presume, in the Colony, and very artistically cut; besides several manufactured articles by himself, such as a kind of gunpowder, dyes of various colours, ore made from the seeds of a newly-discovered tree, &c., drawings and paintings, and various drugs compounded from Native herbs, &c. Mr. Sibthorpe deserves all praise for his excellent exhibits. A First Class Certificate in Class B with a reward of Twenty Shillings should be awarded to him.

7.—MR. J. B. ROBERTS.

The sole exhibitor in the Tailoring Department was Mr. Roberts. He exhibited a coat and vest made of black coating. The workmanship deserves much praise for neatness and finish. The Committee recommends a First Class Certificate with a reward of Twenty Shillings should be awarded.

8.—MR. S. O. LARDNER.

Mr. Lardner exhibited well polished walking-sticks made from the coffee tree, of light brown colour with black stripes, the smaller ends

being tipped with brass rings. They compare very favourably with articles of the kind imported from Europe. An award of Fifteen Shillings with a First Class Certificate is recommended.

9.—MR. J. W. LABOR.

Very interesting specimens of Native manufactures were exhibited by Mr. Labor, and comprised a combined foot and kneel stool, Native straw bags and hats, black copying paper, and an acrostic, all of which were interesting and ingenious. Mr. Labor deserves the award of a Second Class Certificate in Class II, with a reward of Twenty Shillings.

10.—MR. C. J. GILPIN.

Mr. Gilpin was the sole exhibitor of Bookbinding work. He exhibited a letter guard-book or file and a book of blank sheets, both very neatly bound. It is advisable that the articles exhibited by him be retained as a contribution to the Museum, a reward of Ten Shillings with a Second Class Certificate being awarded him.

11.—MR. E. W. COLE.

Mr. Cole exhibited an In Memoriam tablet, engraved on slate, in letters of gold. He was the only exhibitor in this branch of Art. He deserves the award of a Second Class Certificate.

12.—MR. CHARLES GARNON.

This exhibitor is from Leicester village, a labouring farmer by occupation. He exhibited a large basket of Sierra Leone coffee, the produce of his own farm. He is, therefore, deserving of every encouragement. A First Class Certificate with a reward of Twenty Shillings should be awarded him.

13.—MR. GEORGE HERRING.

Articles of Native manufacture, such as soap, pine-apple fibre, &c., were exhibited by Mr. Herring. The soap does not appear to be of the best quality. Mr. Herring should, however, be encouraged with a Third Class Certificate and a reward of Five Shillings.

14.—MISS CAROLINE CAMPBELL.

This exhibit consisted of Niger baskets of Native manufacture. A reward of Five Shillings is recommended.

15.—MR. S. F. CROMANTY.

Mr. Cromanty exhibits a well-carved Native wooden spoon. He deserves the award of a Third Class Certificate.

The Committee, in closing this Report, would recommend that each Certificate should be accompanied with a letter of thanks from the Committee. They would also strongly justify the Money Awards they have recommended by drawing the attention of the Committee to the fact: That as this representative Exhibition was the first of its kind, these awards will serve as an incentive to wider interest in the future.

They therefore trust that their recommendations will meet with the cordial approval of the Committee.

J. TAYLOR,
S. O. LARDNER,
J. B. MENDES.



CENTENARY & JUBILEE FUND.

Statement of Treasurer's Account of the Centenary and Jubilee Fund, presented at a Meeting of the Executive Committee on Thursday, July 14th, 1887.



LIST OF SUBSCRIBERS TOWARDS THE CENTENARY AND JUBILEE CELEBRATIONS, 1887.

| | £ | s. | d. |
|--|----|----|----|
| His Excellency J. S. Hay, Administrator-in-Chief ... | 10 | 0 | 0 |
| His Honour F. F. Pinkett, late Chief Justice... .. | 5 | 5 | 0 |
| Rt. Rev. E. G. Ingham, Bishop of Sierra Leone | 5 | 5 | 0 |
| Hon. T. Risely Griffith, Colonial Secretary | 5 | 5 | 0 |
| Hon. S. Lewis | 50 | 0 | 0 |
| Senegal Company | 15 | 0 | 0 |
| E. Vohsen, Agent, Senegal Company and Consul for Germany | 10 | 0 | 0 |
| F. Bohn, Director, Senegal Company, Marseilles | 10 | 0 | 0 |
| Messrs. Fisher and Randall | 20 | 0 | 0 |
| H. C. Fox, Agent, Fisher and Randall | 10 | 0 | 0 |
| J. Taylor | 25 | 0 | 0 |
| G. B. Williams | 20 | 10 | 0 |

| | £ | s. | d. |
|---|----|----|----|
| J. B. M'Carthy | 10 | 10 | 0 |
| Sylvester J. Cole, Assistant Colonial Surgeon... | 10 | 10 | 0 |
| J. A. M'Carthy, Barrister-at-Law | 10 | 0 | 0 |
| W. C. Betts | 10 | 0 | 0 |
| G. B. Zochonis | 10 | 0 | 0 |
| Rev. O. Moore | 6 | 6 | 0 |
| D. Palmer Ross, Colonial Surgeon | 5 | 5 | 0 |
| M. S. Boyle, Consul for Liberia | 5 | 5 | 0 |
| P. Lemberg | 5 | 5 | 0 |
| Thomas Bishop, jun. | 5 | 5 | 0 |
| C. S. Harding, late Contractor to Imperial Government | 5 | 5 | 0 |
| Capt. Judson A. Lewis, Consul U.S. America ... | 5 | 5 | 0 |
| J. H. Thomas | 5 | 5 | 0 |
| Wm. Renner, Acting Colonial Surgeon | 5 | 0 | 0 |
| Rev. J. C. May | 5 | 0 | 0 |
| S. O. Lardner | 5 | 0 | 0 |
| T. Colenso Bishop | 5 | 0 | 0 |
| F. A. Noah... .. | 5 | 0 | 0 |
| F. W. Dove | 5 | 0 | 0 |
| Alimami Amarrah, Foulah Town | 5 | 0 | 0 |
| J. B. Elliott | 4 | 0 | 0 |
| M. L. Jarrett, Assistant Colonial Surgeon | 3 | 3 | 0 |
| A. B. Hanson | 3 | 3 | 0 |
| Rev. T. H. Carthew | 2 | 2 | 0 |
| M. V. D. Stuart, Collector of Customs | 2 | 2 | 0 |
| C. J. G. Barlatt | 2 | 2 | 0 |
| Dr. Connolly, P.M.O. | 2 | 2 | 0 |
| Rev. F. Nevill, M.A. | 2 | 2 | 0 |

| | £ | s. | d. |
|--|---|----|----|
| W. B. Campbell | 2 | 2 | 0 |
| D. Carrol, Master Supreme Court | 2 | 2 | 0 |
| I. W. Paris... .. | 2 | 2 | 0 |
| J. W. Shaw, Westmoreland Street | 2 | 2 | 0 |
| M. Benson Nicol | 2 | 2 | 0 |
| James S. Williams | 2 | 2 | 0 |
| E. T. M'Cormack... .. | 2 | 2 | 0 |
| N. S. Lacton | 2 | 2 | 0 |
| J. B. Benjamin | 2 | 2 | 0 |
| M. A. Potts | 2 | 2 | 0 |
| Chas. W. Macaulay | 2 | 2 | 0 |
| J. B. Mends | 1 | 10 | 0 |
| Capt. A. North Daniel, Assistant Colonial Secretary... | 1 | 1 | 0 |
| H. B. Macfoy | 1 | 1 | 0 |
| Edwin Adolphus, Police Magistrate | 1 | 1 | 0 |
| Thomas J. Williams | 1 | 1 | 0 |
| J. England... .. | 1 | 1 | 0 |
| E. Faulkner | 1 | 1 | 0 |
| W. J. Davis, Wesleyan High School | 1 | 1 | 0 |
| William A. Jones | 1 | 1 | 0 |
| Rev. G. J. Macaulay | 1 | 1 | 0 |
| Sol. Farmer, B.A., Grammar School | 1 | 1 | 0 |
| Dr. E. W. Blyden | 1 | 1 | 0 |
| Nathaniel A. Pyne | 1 | 0 | 0 |
| S. F. Cromanty | 0 | 10 | 6 |
| A. Friend, R.W. | 0 | 10 | 6 |
| Rev. J. B. Bowen... .. | 0 | 10 | 6 |
| W. A. Broderick | 0 | 10 | 0 |

| | £ | s. | d. |
|--|----|----|----|
| Church of God, through T. G. Lawson, Esq. ... | 7 | 8 | 0 |
| Collection from Kissy through the "Town Council," "Defensive" and "Farmers'" Associations ... | 15 | 0 | 0 |
| Collection from Grassfields and Krootown Road Dis- tricts, through J. B. Roberts, Esq. ... | 3 | 14 | 0 |
| Collection from Fourah Bay Road District, through Messrs. Nicol and Glouster ... | 8 | 0 | 2 |
| Shaingay Mission District, per Rev. J. Gomer ... | 10 | 5 | 9 |
| Collection from Hastings Association through Revs. J. B. Bowen and D. A. John ... | 1 | 11 | 6 |
| Grafton Association, per Rev. J. B. Bowen ... | 1 | 1 | 0 |
| Ijessah Association, Hastings, per Rev. J. B. Bowen ... | 0 | 2 | 0 |
| Seventeen Nations, York District ... | 2 | 0 | 0 |
| From the people of Regent, per Rev. N. J. Cole ... | 5 | 0 | 0 |
| " " Bathurst, per Messrs. Macaulay and Pinkney ... | 2 | 2 | 0 |
| Fourah Bay District, per M. B. Nicol, Esq. ... | 5 | 0 | 0 |
| Circular and Regent Road Districts, per S. O. Lardner, Esq. ... | 4 | 14 | 3 |
| From Minister and Headmen of the village of Wellington ... | 3 | 0 | 0 |
| From the people of Gloucester, 50s.; Leicester, 23s.; per Rev. T. C. Nylander ... | 3 | 13 | 0 |
| From the people of Charlotte ... | 1 | 0 | 0 |
| " " Hamilton, per J. M. Metzger, Esq. ... | 2 | 0 | 0 |
| " " Waterloo, per S. W. Kawaley, Esq. ... | 8 | 0 | 0 |
| Collection from Sherbro, per Rev. G. M. Nicol ... | 15 | 15 | 0 |
| From Bullom Station, per Rev. N. H. Boston ... | 0 | 12 | 0 |

| | £ | s. | d. |
|---|-------------|-----------|-----------|
| Collection from the people of Benguema, per Rev. H. P. Thompson ... | 1 | 1 | 0 |
| From Phcenix Society for books for W. M. Hall ... | 10 | 0 | 0 |
| Offertories from Zion, Wesleyan, Sabbath School, Freetown, 1st Circuit ... | 0 | 10 | 8½ |
| Bathurst Street Sabbath School, 1st Circuit ... | 2 | 11 | 1½ |
| Portuguese Town " " " ... | 0 | 3 | 2½ |
| Buxton " " " ... | 1 | 3 | 6 |
| Krootown Road " " " ... | 0 | 12 | 0½ |
| Gibraltar, Bethel, Ebenezer, Rawdon Street, 2nd Circuit ... | 4 | 1 | 3 |
| Wilberforce Circuit ... | 0 | 8 | 0 |
| Zion, Am. Meth. Epis. Sabbath School ... | 0 | 16 | 0 |
| Church of God " " " ... | 3 | 0 | 0 |
| Samaria, &c., U.M.F.C. " " " ... | 1 | 5 | 0 |
| Bonthe, Wesleyan " " " ... | 0 | 15 | 0½ |
| " Church " " " ... | 1 | 19 | 4 |
| Bendoo " " " ... | 0 | 6 | 0 |
| York Island Church " " " ... | 0 | 6 | 3 |
| Victoria " " " ... | 0 | 4 | 0 |
| Rev. C. Marke ... | 2 | 12 | 6 |
| S. J. Wright ... | 2 | 0 | 0 |
| J. B. Roberts ... | 2 | 0 | 0 |
| W. M. Glouster ... | 2 | 10 | 0 |
| J. H. Spain ... | 1 | 1 | 0 |
| TOTAL RECEIPTS ... | £514 | 11 | 1½ |

EXPENDITURE.

| 1886. | | <i>By Cash paid—</i> | | |
|------------|--|----------------------|----|----|
| | | £ | s. | d. |
| Dec. 1st. | S. H. A. Case's bill for Printing ... | 8 | 5 | 6 |
| " | " " " " ... | 1 | 0 | 6 |
| " | <i>Weekly News</i> Office bill for Printing ... | 0 | 6 | 6 |
| Dec. 22nd. | " " " " ... | 1 | 2 | 6 |
| " 26th. | S. H. A. Case's bill for Stationery ... | 0 | 7 | 0 |
| " 31st. | " " " " ... | 0 | 8 | 6 |
| 1887. | | | | |
| April 1st. | Sawyers's Excelsior Printing Works, for Printing ... | 0 | 4 | 6 |
| May 2nd | Sawyers's Excelsior Printing Works, for 80 Circulars, &c. ... | 0 | 8 | 6 |
| June 6th. | E. Vohsen, Treasurer, Botanical Society, as voted by Committee ... | 80 | 0 | 0 |
| " " | S. H. A. Case's bill for printing Circulars ... | 1 | 14 | 6 |
| June 8th. | <i>Weekly News</i> Office, for Printing ... | 1 | 16 | 6 |
| " 11th. | Sawyers's Excelsior Printing Works, for printing Hymns, &c. ... | 12 | 2 | 0 |
| " 16th. | Mr. Freeman, Assistant Secretary, to 9th instant ... | 2 | 0 | 0 |
| " " | Mr. Farmer, Assistant Secretary, to 9th instant ... | 3 | 0 | 0 |
| " " | For Poster and Posting, &c. ... | 0 | 6 | 10 |
| " " | Grammar School Printing Office, for printing notices, &c. ... | 1 | 2 | 6 |
| " 18th | S. H. A. Case's bill for printing 100 copies Circulars for Tickets ... | 2 | 15 | 0 |

| 1887. | | <i>By Cash paid—</i> | | |
|------------|--|----------------------|----|----|
| | | £ | s. | d. |
| June 18th. | For printing Wade's Acrostic ... | 0 | 7 | 6 |
| " | S. J. Wright and J. B. Mends, for defraying the expense of Treat to Delegates ... | 5 | 0 | 0 |
| " | Sawyers's Excelsior Printing Works, for printing Posters, &c. ... | 8 | 0 | 0 |
| " | S. H. A. Case's bill for printing Programmes, Posters, &c. ... | 8 | 2 | 6 |
| " | Sawyers's Excelsior Printing Works, for printing 1,000 Tickets on blue cards ... | 2 | 15 | 0 |
| " | Senegal Company, for Banners ... | 22 | 15 | 0 |
| " | " " Fireworks ... | 12 | 8 | 6 |
| " | " " Torchlights ... | 2 | 13 | 0 |
| " | " " Bust of Her Majesty ... | 2 | 12 | 6 |
| " | For Decorating Wilberforce Memorial Hall ... | 4 | 15 | 5 |
| " | Expenses incurred by Leaders of Torchlight Procession ... | 2 | 8 | 0 |
| " | Mr. Inniss, superintending Decoration of Wilberforce Memorial Hall ... | 1 | 6 | 0 |
| " | Two Policemen, keeping order for the performance of the Musical Society ... | 0 | 3 | 0 |
| " | Two servants for attendance on labourers removing and replacing forms, &c., in Wilberforce Memorial Hall for Musical Society ... | 0 | 11 | 3 |
| " | The Wilberforce Memorial Hall 8 days ... | 1 | 0 | 3 |
| " | Treat Zion Sabbath School, Wesleyan, Freetown, first Circuit ... | 2 | 5 | 5 |

| 1887. | By Cash paid— | £ | s. | d. |
|-----------|---|---|----|-----------------|
| June 18th | Bathurst Street | 1 | 9 | 2 |
| " | Portuguese Town | 1 | 14 | 5 |
| " | Buxton | 3 | 3 | 3 |
| " | Krootown Road | 1 | 3 | 8 |
| " | Wilberforce Circuit | 0 | 8 | 0 |
| " | Gibraltar Church, Wesleyan Freetown, second Circuit... .. | 2 | 5 | 10 |
| " | Bethel | 0 | 8 | 9 |
| " | Ebenezer | 1 | 10 | 9 |
| " | Rawdon Street | 1 | 10 | 6 |
| " | Bonthe Wesleyan Sabbath School ... | 0 | 15 | 0 $\frac{1}{2}$ |
| " | Zion American Methodist Episcopal School | 1 | 2 | 11 |
| " | Church of God | 1 | 2 | 10 |
| " | Bonthe Church | 1 | 19 | 4 |
| " | Bendoo | 0 | 6 | 0 |
| " | York Island Chapel Sabbath School ... | 0 | 6 | 3 |
| " | Victoria " " | 0 | 4 | 0 |
| " | Samaria, &c., U. M. F. Church | 1 | 5 | 0 |
| " | St. John's, Westmoreland Street ... | 2 | 10 | 8 |
| " | Pademba Road Church | 2 | 15 | 0 |
| " | Cathedral | 5 | 13 | 0 |
| " | St. John's, Brookfields | 3 | 9 | 8 |
| " | Trinity Church | 3 | 15 | 0 |
| " | 12 Constables in attendance on Sunday Schools | 0 | 18 | 0 |
| " | Labourers preparing Government Prac- tising School Rooms for Schools ... | 0 | 2 | 0 |

| 1887. | By Cash paid— | £ | s. | d. |
|------------|--|-------------|----------|----------------------------------|
| June 18th. | Labourers preparing Wilberforce Memo- rial Hall | 0 | 4 | 6 |
| " | Preparing Tickets for distribution to schools | 0 | 7 | 0 |
| " | Printing Circulars for calling Meeting of Ministers, Superintendents and Secretaries of Sunday Schools for final arrangement | 0 | 5 | 0 |
| " | Telegram (congratulation) to Her Ma- jesty the Queen | 65 | 13 | 0 |
| " | Telegram to Governor Rowe, Bathurst, Gambia | 0 | 11 | 8 |
| July | Mr. Freeman as Assistant Secretary, to July 9th | 2 | 0 | 0 |
| " | One Gross Envelopes | 0 | 3 | 6 |
| " | 60 Revenue Stamps | 0 | 5 | 0 |
| " | Cleaning of Government or I. B. Pratt's yard for reception of Delegates ... | 0 | 7 | 0 |
| " | One Account Book and Stationery ... | 0 | 3 | 6 |
| " | Amount voted for Exhibition | 50 | 0 | 0 |
| " | Amount for Books for the Wilberforce Memorial Hall | 50 | 0 | 0 |
| " | Amount from Phoenix Society for Books for the Wilberforce Memorial Hall handed to Hon. S. Lewis | 10 | 0 | 0 |
| | | <u>£414</u> | <u>3</u> | <u>4$\frac{1}{2}$</u> |
| | Total Receipts | 514 | 11 | 1 $\frac{1}{2}$ |
| | Total Expenditure | 414 | 3 | 4 $\frac{1}{2}$ |
| | Balance in hands of the Treasurer | <u>£100</u> | <u>7</u> | <u>9</u> |

July, 1887.

J. TAYLOR, Treasurer.

We do hereby certify that in accordance with instructions received from the Centenary and Jubilee Committee, we have this day audited the Treasurer's account and have found it correct.

S. O. LARDNER }
J. B. MENDES } Auditors.

FREETOWN, *27th July*, 1887.

N.B.—The Centenary Fund will be kept open at the request of the Executive Committee for a while, to enable gentlemen here and abroad to pay their unfulfilled promises, when the balance now in the hands of the Treasurer, with what may be received, will be utilised in carrying out, as far as practicable, the remaining portion of the Programme.

August 2nd, 1887.



