

# The Anti-Slavery Reporter

and

## Aborigines' Friend.

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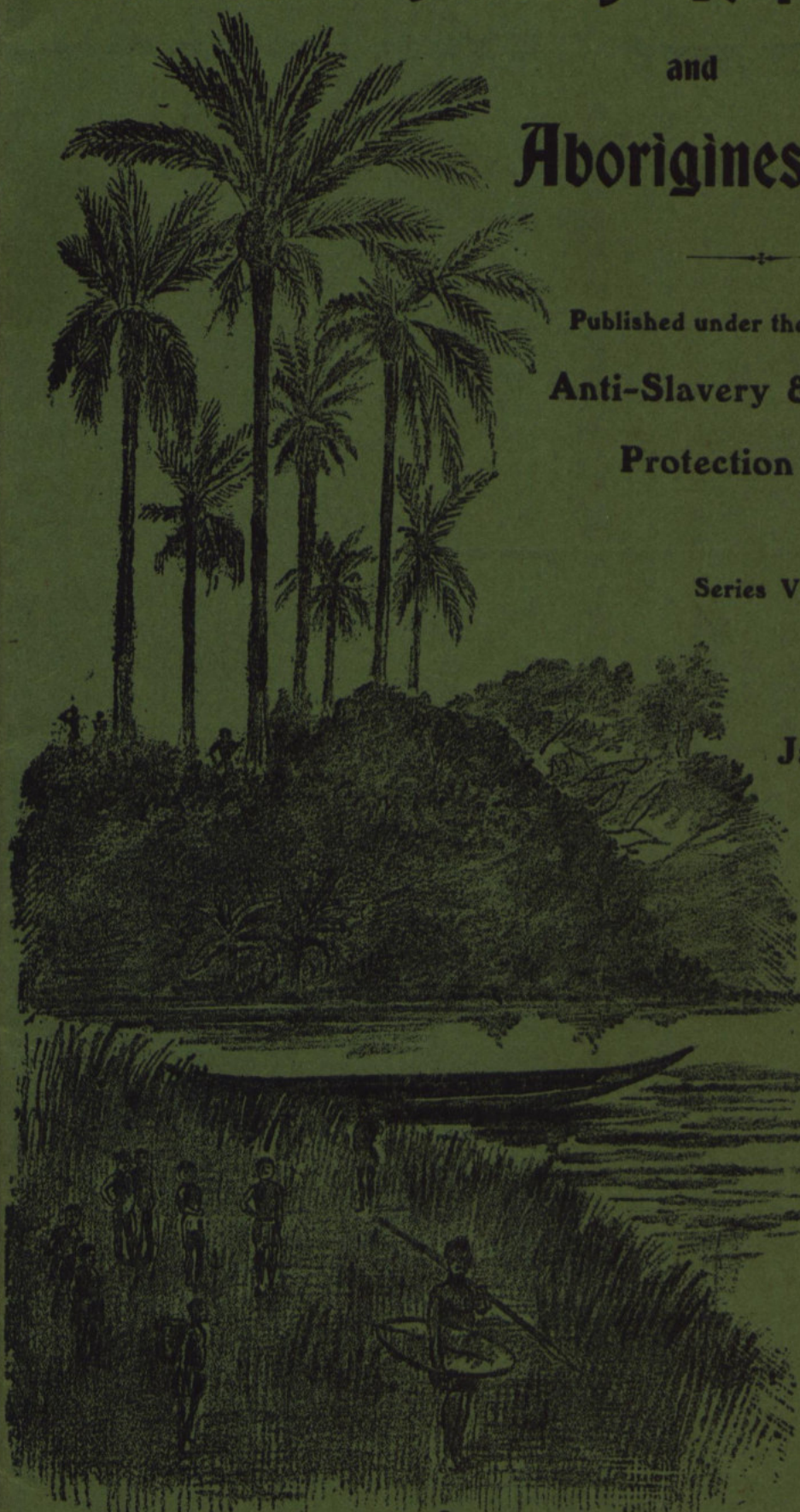


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### HOW YOU CAN ASSIST THE SOCIETY.

Owing to the special efforts the Society has made this year on behalf of the San Thomé-Angola slaves in this country, the United States and Portugal, there is a deficit in the Accounts, due to this special expenditure, of about £350.

Towards the cost of the Lisbon deputation, Messrs. Cadbury, Rowntree, and Fry have very generously given £50 each, The English and Scottish Co-operative Wholesale Society, £25, Mr. E. W. Brooks, £25, Mr. W. A. Albright, £20, Messrs. Geo. Payne & Co., £10, Messrs. C. M. & C. Woodhouse, £5 5s., Messrs. J. P. Thol & Co., £5 5s. Messrs. Pascall, £2, We still need altogether £125.

### "FAREWELL MEETINGS" FOR THE Rev. J. H. & Mrs. HARRIS.

The Committee has decided to send Mr. and Mrs. Harris to the West Coast of Africa this year in order to carry out certain investigations, chiefly the progress of reforms in the Congo Basin. It is proposed that they leave for Africa early in April. If members can initiate "farewell meetings" they will materially assist the Society, and provide Mr. and Mrs. Harris with opportunities of laying before friends of the natives certain features of the important work they are about to undertake.



# Anti-Slavery Reporter and Aborigines' Friend.

JANUARY, 1911.

[The Editor, whilst grateful to all correspondents who may be kind enough to furnish him with information, desires to state that he is not responsible for the views stated by them, nor for quotations which may be inserted from other journals. The object of the journal is to spread information, and articles are necessarily quoted which may contain views or statements for which their authors can alone be held responsible.]

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*Magalhaes Lima*

DR. MAGALHAES LIMA

(Recently appointed Portuguese Minister in London and President of new Portuguese Anti-Slavery Society).



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### Quarterly Notes.

At the meeting of the Committee in October, the members **Mr. Travers Buxton.** learned with much concern that Mr. Travers Buxton's medical advisers had insisted upon his taking a complete rest for two months. The Committee gladly made arrangements by which the work should be carried on during Mr. Buxton's absence, and we are happy to inform our friends and helpers that the news we are receiving points to a complete recovery from over-strain and an early return of the Society's Secretary.

The editing of this quarter's *Reporter* having fallen into other hands, an opportunity presents itself for saying what so many who know Mr. Buxton feel. For over twelve years he has served the Society with unexampled loyalty and devotion; his passion for detail, his warm-hearted generosity and lofty principle have made him a veritable slave to the cause of others. It has been our privilege to meet many public men, but never one who was so fully content to do a great work in a manner so absolutely free from ostentation. *Ich dien* is not only a motto but a practice with Travers Buxton.

\* \* \* \*

**Congo Investigation.** THE Committee has decided to send Mr. and Mrs. Harris on a tour of investigation through the Conventional Basin of the Congo in the spring, with the object of studying the progress of reforms introduced by the Belgian Government. They will have other commissions also, but for various reasons it would be inexpedient to disclose these at the moment. The subscribers of the Society will learn with interest that arrangements have been made by which publicity will be given in an authoritative manner to the reports of our Organising Secretaries. We would emphasise the great advantage it would be to the Society if "farewell" meetings could be organised in different parts of the kingdom during the next two months. It has already been arranged that a "send-off" shall be given to our friends at the great Free Church Congress to be held at Portsmouth in March.

\* \* \* \*

**The Right Hon. Lord Monkswell.** WE are glad to announce that the Right Hon. Lord Monkswell has joined the Committee. It will be remembered that the late Lord Monkswell was Chairman of our Committee and President of the Congo Reform Association, and that he the natives of Africa had no truer friend. An indelible record is written on the memory of the manner in which Lord Monkswell worked for the unhappy Congolese, and it is within the knowledge of the privileged few who knew him intimately, that in order to speak on behalf of the Congo natives, journeys were undertaken in the face of physical disabilities which involved the acutest suffering. It gives us,



therefore, great pleasure to announce that the son of so great and true a friend to native races has joined the Committee.

\* \* \* \*

**Shooting  
of Kaffirs.**

CORRESPONDENCE has taken place between the Society and Sir Edward Grey upon the shooting of Kaffirs in German South-west Africa, but we are requested by the Foreign Office to delay the publication of these documents for a few weeks.

\* \* \* \*

**Coolie  
Labour.**

THE pamphlet on Coolie Labour, prepared by the Rev. John H. Harris, has attracted considerable attention. This first appeared in a series of articles contributed to the *Daily Chronicle*, and the Society is indebted to the enterprising Editor of that journal for permission to reproduce this under the auspices of the Society. We hope a large circulation will be secured for this brief statement of indentured coolie labour under the British flag.

\* \* \* \*

**Allied  
Societies.**

ONE of the most gratifying features of recent months has been the creation in different parts of the world of societies for the protection of native races. Foremost in time is the Society's own auxiliary in Lagos, Southern Nigeria. The new Portuguese Anti-Slavery Society in Lisbon should do excellent work, and we hope a co-operation with the British Society will speedily secure adequate reforms in the San Thomé-Angola question. A communication just to hand from the newly-created Society in Peru, published in the *Reporter*, is indeed welcome.

The assistance which the Society has been called upon to render in the creation of these Committees has involved a good deal of spade work and not a little expense; we are satisfied, however, that it has been time and money well spent.

\* \* \* \*

**Finance.**

THE close of our financial year makes it imperative that we should bring this question before the members of the Society with all the emphasis at our disposal. The greatly extended activity of the Society, arising from its re-organisation, has imposed an increasingly heavy burden upon the exchequer; moreover, the special efforts on behalf of the San Thomé slaves have been an additional burden. Through the generosity of a few friends we have been able to meet these extra charges, with the exception of a sum of about £125. The Treasurers are most anxious that this deficit should be immediately liquidated, in order that we may start upon the New Year unhampered by debt.

We have this year lost several of our most valued subscribers, and, at



the same time, the year has been exceptional in that no testamentary bequests have been received.

The Treasurers desire to point out to the members of the Society that, if each secured one other subscriber of an equivalent amount to their own, the Society could discharge all its work without any concern whatever upon the question of finance. This should not be a difficult task; will the reader undertake to do it?

---

### New Members of Committee.

WE are glad to be able to state that The Right Hon. Lord Monkswell, Mrs. Samuel Hurnard, of Lexden, Colchester, and the Rev. Lawson Forfeitt, have been elected members of the Society's Committee. Mrs. Hurnard has taken the place of Mrs. King Lewis, who recently resigned her seat, and Mr. Forfeitt has been elected as a representative of the Baptist Missionary Society, which has hitherto been represented on the Committee by Mr. W. C. Parkinson, resigned, and formerly by the late Mr. W. Wilberforce Baynes.

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### San Thomé-Angola Slavery.

THE recent change in the Government of Portugal obviously presented the Society with an unique opportunity for taking action on behalf of the unhappy slaves of San Thomé and Angola. A small, private deputation from the Society waited upon Sir Edward Grey, from whom most satisfactory assurances were received. Senhor Manoel, the Portuguese Government's Chargé d'Affaires in London, also wrote the Society, informing the Committee that "the Provisional Government of the Portuguese Republic . . . having the firm intention of resolving the question of the indentured labourers of San Thomé and Principe, the Portuguese Government will fulfil integrally and loyally the regulations which protect the natives, and guarantee them perfect liberty in the matter of recruiting and repatriation."

At the Committee meeting held on October 7th, 1910, it was suggested that the Society should send a small deputation to wait upon the members of the new Government, and also stimulate, so far as possible, the growth of public sentiment in Portugal upon the question. The interviews with Sir Edward Grey and Senhor Manoel confirmed the wisdom of taking this step.

The members of the deputation proposed by the Committee were: Messrs. Noel Buxton, M.P., Joseph King, M.P., Mrs. King Lewis, Messrs. E. W. Brooks, H. W. Nevins, Joseph Burt, and John H.



Harris. Mr. Noel Buxton was detained at the last moment by the political crisis, and therefore unable to accompany the deputation. The party left London on November 12th, and arrived in Lisbon late on the 14th.

The day on which the deputation arrived in Lisbon should prove a happy one for the slaves in the Portuguese Colonies, for on that day the formation of the Anti-Slavery Society in Portugal was publicly announced. This Society will, we hope, at once undertake the education of public opinion, and will co-operate with us in watching closely the progress of reforms in the islands and on the mainland of the African Continent. We welcome this evidence of the growth of anti-slavery sentiment amongst the Portuguese people, and congratulate the new Society upon securing as its first President Dr. Magalhaes Lima, a staunch advocate of manumission.

On Wednesday, the 16th November, the deputation met the members of the newly-constituted Committee in conference at the Avenida Palace Hotel. Dr. Magalhaes Lima thanked the deputation for this opportunity of exchanging views between the two Societies. Mr. Brooks, who acted as Chairman for the deputation, welcomed the Committee, and warmly complimented the members on the creation of the new Society; he also pointed out that nothing would so promote a full and complete recognition of the Republican Government of Portugal by Great Britain as a determination to effect an immediate abolition of the existing slave system in their Colonies.

Mr. Joseph King said that it was obviously a time when Members of Parliament should be in England, but the feeling in the House of Commons upon the condition of the servitors in San Thomé was so strong that he felt it necessary that a member of the British House of Parliament should accompany the deputation.

Several of the Portuguese Members present spoke in full accord with the objects of the deputation.

At 12 o'clock on the same day the deputation was received most cordially by Senhor Bernardino Machado, the Minister for Foreign Affairs. Dr. Magalhaes Lima introduced the members and Mr. R. Moreton, an Englishman, born and resident in Portugal, acted as interpreter.

Mr. Brooks opened the proceedings by thanking His Excellency for receiving the deputation. He recognised that it was a most unusual step for the Foreign Minister of one country to receive an unofficial deputation from another country concerning its own administration, and said: "Our hearts are full of appreciation and admiration of what you have already accomplished, and we are convinced of your desire to extend liberty and progress to the people of your own country and in the colonies."

Mr. King said everyone desired that a member of the British Parliament should accompany the deputation, and although it was most difficult to leave



England at the present time, yet he felt that in view of the deep and unanimous concern prevailing on the San Thomé question on both sides of the House of Commons he could not do other than join the deputation. He would also like to wish the new Government of Portugal every happiness and success.

Mrs. King Lewis followed Mr. King in a short speech on behalf of the suffering women and children, adding that the Anti-Slavery and Aborigines Protection Society realised very fully the great difficulties which confronted the Republican Government in the effort to deal radically with the system prevailing in Angola and on the islands. In conclusion, she earnestly hoped that with the love of humanity and the proverbial courage of the Portuguese they would sweep away the existing methods of securing labour on the Angola territory.

Mr. H. W. Nevinson spoke as a traveller in Angola, but did not desire to bring to the notice of Senhor Machado any scenes he had himself been forced to witness; but he assured His Excellency that these abuses proved that regulations alone were useless. The deputation wished to ask most respectfully that the regulations already existing should be carried out. Mr. Nevinson also suggested that possibly the Minister would be able to hand the deputation some signed document setting forth the Government's intentions; such document might even form the basis of a new Anglo-Portuguese Treaty.

Mr. Joseph Burt emphasised the pleasure he experienced in being once more amongst the Portuguese people, whose social and political life he had experienced both in Portugal and in her colonies. He was also fully aware of the great difficulties which beset the path of reform, but desired to endorse the words of a former Governor of Angola, who had proposed the creation of a free current of labour from Angola to the islands of San Thomé and Principe.

After a few remarks by Mr. Harris, the Foreign Minister replied in a speech full of cordiality. An official *résumé* of this appeared in the *Seculo* on the 19th November, 1910, from which we extract the following passages:—

“THE ANTI-SLAVERY SOCIETY.

“Dr. Bernardino Machado began by thanking the Delegates of the Anti-Slavery Society for their visit, and their expressions of confidence and good wishes for the prosperity of the Country and the provisional Government of the Republic.

“Among the Delegation were representatives of the Press and British Parliament. He expressed his appreciation of them as Englishmen and citizens of an allied nation. He especially welcomed Mrs. King Lewis, and assured her of his warm sympathy with the cause of women, a sympathy



which had already been shown by the Minister of Public Works in amending the laws for the regulation of labour among women and children.

"The question which interests the Anti-Slavery Society, continued the Foreign Minister, is a question of Liberty, and therefore of the utmost importance. The traditional policy of the Portuguese has been exactly this emancipation of the races entrusted to their civilised influence. We are not only the small continental Portugal, but a great colonising Portugal, binding the metropolis by indissoluble bonds to provinces across the sea. Though not so large as Great Britain, the extent of our Colonial territory is great, and must be ruled as hers is ruled, by self-government. This is our aspiration, and this, with our new institutions, we shall accomplish.

"To assure civil liberty it is necessary to obtain political liberty.

"This we have done. This visit of the Anti-Slavery Commission to Lisbon is an expression of the feeling abroad, and for this we are very glad that it has been made.

"There is no division between nations. We in Portugal are ever watching foreign opinion, for, without doubt, nations exert unconsciously a reciprocal influence among themselves. We believe the English influence upon us to be of great value and, if it be good to read foreign publications, it is still more advantageous to meet the representatives of other nations and speak face to face with them.

"The current of thoughts in other countries, continued Dr. Machado, never pass unnoticed. Therefore let the Anti-Slavery Society continue its propaganda on behalf of the African races in general, and *let the Delegates repeat their visits*, certain that the predominant opinion abroad will penetrate public opinion in Portugal.

"There is now in Portugal a Portuguese Anti-Slavery Society, and this Society will assist the British Society in its work. Let the Delegates discuss with it, and submit to it their conclusions; by so doing they would make the matter a national one.

"We thank you for your interest in the great subjects that concern us, but it is obvious that it rests with us to settle them ourselves. Each nation governs itself. The Portuguese Government hopes and wishes that its decisions may ever merit the applause of friendly nations and, above all, that of her ally, England.

"With reference to a treaty, this should not refer to any internal matter, but to rights and reciprocal interests, and particularly to the death of Africans of our country in the territory of another state or natives of another state in Portuguese territory, and that would guarantee that an international matter would be decided in accord with other interested nations.



"The external and internal policy of the Republic will be one of dignity and independence, for only mutual respect will bring about an effective solidarity."

"We desire to bind this national solidarity in friendship with the great and glorious nation of England."

"The Minister concluded by stating that all the acts of the Republican Government, which is a Government of public opinion, will have the widest publicity, that everywhere their true value may be judged and appreciated."

At the conclusion of the interview Senhor Machado invited Mrs. King Lewis to lunch with him and his family on the following day.

We desire to place on record our deep appreciation of the generous assistance accorded to the deputation by Mr. R. Moreton, of the Religious Tract Society, and Mr. Charles A. Swan, formerly a missionary in Angola. It is not too much to say that the ultimate success of the labours of the deputation was largely due to the straightforward conduct, sound common-sense, and exceptional ability of these two gentlemen.

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The following paragraph appeared in the columns of *The Times* on November 30th, 1910:—

"THE RECRUITING OF NATIVES IN ANGOLA."

"From Our Correspondent."

"LISBON, Nov. 29th."

"The new Governor-General of Angola, Major Coelho, has decided that the recruiting of natives of Angola for the San Thomé cocoa plantations shall henceforth be entrusted to administrators of districts appointed by the Government, instead of being left to private recruiting agents as hitherto. He hopes by this means radically to eliminate one of the chief abuses protested against by the British Anti-Slavery Society."

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The following letter was addressed to the British Press by the members of the Deputation to Lisbon:—

SIR,—As members of the Anti-Slavery and Aborigines Protection Society, we were lately appointed by the Committee to visit Lisbon with a view to making representations to the Portuguese Government in regard to the slave system existing in the Portuguese colonies of Angola and the islands of San Thomé and Príncipe.



On November 14th, the day of our arrival in Lisbon, the formation of an Anti-Slavery Society in Portugal was publicly announced, and members of the future Committee, under the presidency of Dr. Magalhaes Lima, the newly-appointed Minister in London, courteously met us at the station on arrival and held a conference with us on November 16th in regard to future action. The Committee, consisting of army and navy officers, together with prominent representatives of the law, the Press, commerce and industry, enjoys the full approval and support of the Republican Government, and expressed its earnest desire to work in co-operation with the British Society which we represent.

On November 16th also we were very courteously received by Senhor Bernardino Machado, the new Minister for Foreign Affairs. We represented to him the strong feeling existing in England upon the subject of the Angola and San Thomé slavery, and respectfully urged upon the new Government the necessity not merely of enacting good regulations but of carrying them into effect; for, indeed, the chief fault of all former regulations has been that they were ineffectual. We also supported suggestions already made by previous Portuguese Governors for the supply of genuinely free labour in the colonies, and requested to be provided, if possible, with an official document confirming the published reports as to the new Government's intentions for reforming the system.

In the course of a full and cordial reply the Foreign Minister assured us of the Government's determination to deal adequately with the question, and urged us to continue to work upon British public opinion, which would certainly make its influence felt upon public opinion in Portugal. By co-operating with the newly-formed Anti-Slavery Society in Portugal we should raise the subject to the position of a national question, and by these means he hoped a new understanding upon the general problem of dealing with native labour might be arrived at between the two Governments. He further stated that official declarations as to the resolutions adopted by the Government in the matter would shortly be announced publicly in the usual manner.

In the afternoon of the same day the Minister of Marine and Colonies, Senhor Aseredo Gomes, invited the deputation to call upon him at the Admiralty, and repeated the Foreign Minister's assurances. He stated that the Government was already considering a scheme by which a steady stream of free labour to the islands would be assured, and expressed his readiness to welcome any suggestions that the Society might be able to lay before him on the subject.

We believe, therefore, that we are now entitled to rely upon the Portuguese Government's genuine intention immediately to undertake the abolition of the terrible abuses hitherto involved in the supply of labour to



the plantations, both on the mainland of Angola and the islands; and we feel confident that in proportion as this resolution is carried into effect, the people of this country will join in accepting the new *régime*.

We are, Sir, yours, etc.,

F. W. BROOKS,	JOSEPH KING,
JOSEPH BURTT,	GEORGINA KING LEWIS,
JOHN H. HARRIS,	HENRY W. NEVINSON.

The Anti-Slavery and Aborigines Protection Society,  
November 21st.

### Luncheon to Dr. Booker Washington.

THE gathering which assembled at the Whitehall Rooms on the 6th of October, at the luncheon arranged by the Anti-Slavery and Aborigines Protection Society in honour of Dr. Booker Washington, whose name is so well known for the great work which he is doing for negro education and the uplifting of the coloured race in the United States, was a remarkably representative one, showing the respect which is widely entertained for him in this country and the interest taken in his work.

Sir Fowell Buxton presided, as President of the Society, and was supported by the Archbishop of the West Indies, Rt. Hon. Herbert Samuel (Postmaster-General), Lord and Lady Courtney, the Bishops of Hereford and Exeter, Sir Colin and Lady Scott Moncrieff, Sir Harry Johnston, Sir Arthur and Lady Conan Doyle, Sir Albert and Lady Spicer, Sir Henry Cotton, Sir John Kennaway, Sir Percy and Lady Bunting, Sir Robert and Lady Laidlaw, Rev. Dr. Scott Lidgett, and many members of Parliament and other well-known people. The large room was well filled, those present numbering about 275.

After the luncheon and the taking of a photograph of the scene, the Organising Secretary (Rev. J. H. Harris) read letters of apology from the Archbishop of Canterbury, the Prime Minister, Mr. A. J. Balfour, and Mr. Andrew Carnegie.

The Primate wrote:—

“It is a great disappointment to me that paramount engagements far away from London render it impossible for me to be present at the gathering which is to give greeting and God-speed to Mr. Booker Washington. I have for some years had the pleasure of Mr. Booker Washington's acquaintance, and I share with all those who know the facts the appreciation of the services he has rendered and is rendering to the solution of one of the gravest and most perplexing problems of our time. He is a man who, in every sense, deserves well of his



contemporaries, and I believe that when hereafter the story is written of Christian people's endeavour in our day to atone for and to amend the racial wrong-doings of the past, Mr. Booker Washington's name will stand in the very forefront of those for whom the world will give thanks."

The Prime Minister wrote :—

"I much regret that my engagements do not allow me to accept your invitation to be present at the luncheon which it is proposed to give in honour of Mr. Booker Washington. I feel sure, however, that he will be welcomed with a cordiality which his persistent and successful labours in the cause of the education of the American negro deserve, especially at the hands of Englishmen, whose difficulties in many parts of the Empire have been helped towards a solution by the results of his work."

Mr. Carnegie in his letter wrote :—

"Booker Washington is to rank with the few immortals as one who has not only shown his people the promised land but is teaching them how to prove themselves worthy of it—a Joshua and Moses combined."

After the Royal toasts had been given,

The CHAIRMAN, in a few words of welcome to the guest of the afternoon, expressed greeting to, and sympathy with, the supporters of the negro cause in America.

The BISHOP OF EXETER, in supporting the toast, spoke for the Church of England, and said that Dr. Washington had not only taught his people to recover their rights but to use them.

The POSTMASTER-GENERAL said that the Prime Minister's letter expressed the appreciation with which H.M. Government regarded Dr. Washington's work, as successful in result as it was lofty in aim. The problem which he had faced was one which faced all Empires and countries in which there was a juxtaposition of races of widely divergent types, and nowhere was there a more real sense of moral obligation to the coloured races of the world to be found than in England; nowhere, too, was Mr. Booker Washington's work more fully and cordially appreciated. (Hear, hear.) They welcomed him, the acknowledged social and intellectual leader of ten millions of people, not only in recognition of what he had accomplished for others, but also because he was the symbol of the regeneration of his race, and because he, in his own person, was a message of hope to the negro populations of the world. (Cheers.)

Dr. R. F. HORTON, who took the place of Dr. Clifford, spoke on behalf of the Free Churches, who, he said, had a peculiar sympathy with the



coloured people of the United States, because, he thought, Nonconformists in this country occupied a not altogether dissimilar position.

Sir HARRY H. JOHNSTON spoke of the Imperial work accomplished by "Exeter Hall," remarking that it was thanks to that work that Great Britain ruled so much of Africa. He referred also to the condition of the negro in America, which had been entirely changed by abolition: But a constructive work must follow that of destruction. It was not true that negroes were lazy; he had found by personal experience that when properly paid black men gave honest and zealous labour. Sir Harry also spoke in praise of the principles and methods of the Tuskegee Institute, which he had visited.

Sir ARTHUR CONAN DOYLE, who was the last speaker to the toast, told of a negro he once met who likened the human race to a piano keyboard—black and white—adding, as his patriotic instinct got the better of him, "But the blacks are always on the top!" But there was a feeling that the human race should be a level keyboard working in harmony, black and white.

#### FREEDOM A CONQUEST.

The speech of the guest of the day was one full of shrewd common-sense and insight, lit up by flashes of humour and rising in several passages to real eloquence. Among characteristic remarks was that as to freedom being not so much a bequest as a conquest; and as to the important difference for the negro between "working" and "being worked." It is, in Dr. Washington's opinion, to the spirit of service that we must look for the uplifting of the coloured race. The conditions are hopeful; the race is struggling up by means of the ownership of property; the negro must make himself indispensable to the white, supplying what the white man wants. The first digest of the Tuskegee work was to give the negro a new idea of the meaning of labour. As regards education there was still a striking contrast between the amount spent on the education of the black and white child, the average being 56 cents per head *per annum* for the former in the South and about 5 dollars for the latter in the North and West.

His remarks on the lynching terrors were hopeful; there was a spirit against it which declared that it must no longer be a part of their civilisation; there were two classes of whites in the South, and we heard little or nothing of those who were honestly seeking to help and uplift the negro.

Dr. BOOKER WASHINGTON, who was very warmly received on rising to respond to the toast, said that in legal form the negro race throughout the world had freedom, but they must all realise that freedom, in its deepest and widest meaning, could never be a bequest; it must be a conquest. In America his race both enjoyed advantages and suffered from disadvantages. Among the former it might be said that the negro was the only race that went there by reason of the fact that it had a pressing invitation to do so.



(Laughter.) Some people suggested that they should go back, but in so far as he could discern their intentions they were planning to remain in the United States, and he believed that in that country there was wisdom, patience, forbearance, Christianity, and patriotism enough to enable each race to live side by side, working out its destiny with justice to the other. They possessed the advantage, too, that, as races were counted in this age, the negro in America was a new race, and they stood in the position of being ready and anxious to bend themselves in any direction that offered the best course for their uplifting.

#### THE TUSKEGEE INSTITUTE.

It was in 1881 that he started the Tuskegee Normal and Industrial Institute in Alabama. He began to teach thirty negroes under a roof so primitive that in wet weather a boy had to stop his work and hold an umbrella over him while he taught. A chicken run was afterwards cleared out and added to this shanty as the number of students increased, and now there were 1,700 benefiting by the education. The school, which consisted of 96 buildings, occupied 3,000 acres of land. It was almost entirely built by the students, and cost \$1,000,000. At first the black people imagined that with freedom it was unnecessary to work, and this feeling applied to some people in England. But they learned that there was a great difference between working and being worked. The greatest achievements of the instruction at this and other schools that had sprung up was not tangible. It was the change that had come over millions of people on the subject of labour, and people now realised that there were no hope for any race, whatever its colour, until they had learned that all forms of labour were dignified and that all forms of idleness were a disgrace, that it was just as honourable for educated men to work in the fields or the shop, as it was to teach or write poems.

#### BACK TO THE LAND.

The most important thing in the education of a growing race was to teach it to keep its feet on the ground. Negroes in America should not be encouraged to go into the towns and live by their wits. They should be taught to love animals and plants, so that at the completion of their training they would remain in the country to make two blades of grass grow where one grew before. (Applause.) If he had learned anything in Europe it was this: If there was any danger confronting European civilisation more powerful than another, it was the danger of neglecting to educate the masses to love the country, to love the soil, instead of permitting them to crowd the large cities. From that evil he was determined to save the negro in America. It was sometimes objected that at Tuskegee they paid too much attention to material matters. But it was a dangerous thing by developing the mental powers of a race to increase their wants without at the same time giving them the ability to supply those wants. They believed



thoroughly in the ethical and more important side of life, but it was difficult to make a good Christian of a hungry man. His race was responding magnificently to the efforts which had been made on their behalf; tremendous progress had been made, and they would make further progress, he thought, along the road of service and love rather than along the road of hatred and ill-will. (Cheers.)

#### LYNCHING.

Among the difficult problems that had to be solved in the United States was the habit of lynching human beings. That habit was a disgrace to any civilised people, and it must be abandoned if they were to enjoy the respect and confidence of the other portions of the world. A sentiment was generating and spreading, which he hoped and *believed would once for all* blot out the disgrace.

A vote of thanks to the Chairman was proposed by Mr. P. A. Renner, of the Gold Coast, and carried unanimously.

---

We have noticed in the Press a recent strongly-worded statement of the disabilities attaching to men of colour in the United States, signed by well-known members of that race, in which further particulars are given of the denial of adequate education to the black man; "not one black boy in three," it is asserted, "has, in the United States, a chance to learn to read and write." Educated negroes are denied the vote; the man of colour is pushed into menial occupations, or forced to take lower wages for equal work, and is compelled to live in the worst quarters; when he seeks to purchase better-class property he is sometimes in danger of mob violence. Decent accommodation in hotels, railway trains, etc., is made difficult, and even in Christian churches the demand is often made for his segregation.

"In every walk of life we meet discrimination based solely on race and colour, but continually and persistently misrepresented to the world as the natural difference due to condition."

As regards lynching, it is stated that "3,500 black men have been publicly lynched by mobs in the last twenty-five years without semblance or pretence of trial," and the machinery of the Courts is used to wreak the public dislike on the negro.

"This dealing in crime as a means of public revenue is a system well-nigh universal in the South, and while its glaring brutality through private lease has been checked, the underlying principle is still unchanged."

Professor Du Bois, the well-known champion of his race, has pointed out how impossible it is to reconcile this attitude with the principles of Christianity.

"Granting," he writes, "all that American Christianity has done to



educate and uplift black men, it must be frankly admitted that there is absolutely no logical method by which the treatment of black folk by white folk in this land can be squared with any reasonable statement or practice of the Christian ideal."



## The Visit of Professor Du Bois to Europe.

4, PRINCE OF WALES TERRACE,

LONDON, W.,

*November 25th, 1910.*

DEAR SIR,—Your frequent sympathetic references to the Race problem that confronts us in the United States is thoroughly appreciated by those of us who have been trying for years to remove this foul blot from the escutcheon of our great Republic.

Presuming on these kindly expressions on your part, I am going to ask if you will be good enough to announce through your Society's organ that the Constitution League of the United States has about decided to send Professor Du Bois to Europe next year on a lecture tour, in order that the friends of the American negro on this side of the Atlantic may have the actualities of the situation laid before them by one who is, perhaps, as well, if not better, qualified to do so than any man in America.

A gentleman of great natural ability, thoroughly trained at Harvard College, the Law Schools, and, later on, in the German Universities, he has spent more than a dozen years right in the South, and as Professor of Sociology in the Atlanta University, and a Special Commissioner of the United States Government to investigate the perplexing questions of labour and social conditions in the Southern States, he has had an opportunity absolutely unique to gather the facts and present them to the world as perhaps they have never been presented before by any authority on the subject, white or black. Moreover, he is an exceptionally attractive speaker, one of the most interesting and convincing before the public, and qualified to address any audience, either scholarly or popular.

It is arranged that he will speak before some of the most important gatherings in the British Isles and on the Continent, but as he will be here and on the Continent from March until July and desires to make the most of his time while abroad, we shall be glad to receive any applications for his services, and I am going to trespass on your unfailing courtesy still further to ask that you will kindly receive these and forward them to our Committee in New York, where I expect to be for several weeks after December 15th.

It is the Doctor's desire, and that of our Committee, to reach all phases



of your great National life, clerical, lay, scientific, social, political, and the sole object of his activity may be summed up in a phrase—to enlighten.

Sincerely yours,

JNO. E. MILHOLLAND,  
*Chairman, Executive Committee.*

To THE SECRETARY,

*The Anti-Slavery and Aborigines Protection Society.*

[We gladly publish this letter from Mr. Milholland, and any requests for the services of Professor Du Bois received by us will be forwarded to the proper quarters.—EDITOR].



PROFESSOR W. E. BURGHARDT DU BOIS, PH.D.

[Reproduced from "The Negro in the New World," by  
the kind permission of Messrs. Methuen & Co.]



### The Lagos Auxiliary of the Anti-Slavery and Aborigines Protection Society.

THE preliminary meeting called together for the creation of this Auxiliary met on August 30th, in the Glover Memorial Hall, under the chairmanship of the Right Rev. Bishop James Johnson, D.D., of Western Equatorial Africa.

Our readers will remember that Bishop Johnson is an old friend of the Society, having been a corresponding member for some years. It was, therefore, fitting that he should be asked to give the lead to this movement in Southern Nigeria.

Bishop Johnson, in his speech, gave a sketch of the history of the Society, emphasising the advantages accruing to the amalgamation. He reminded the audience of the large responsibilities which the Society had to face on behalf of native races in different parts of the world, and emphasised the need that exists for strengthening the hands of the Committee. The Bishop then called attention to certain facts, which have been filtering through to the Society for some years :—

“But I know that, as a fact, slave trade is still carried on in the Ibo country, especially by the Aros, who have always been inveterate slave dealers, as I found them to be in 1903, only with the difference that they now avoid roads more directly under the eye of the European District Commissioner; for slaves do certainly come down now from the interior Ibo country to the coast, and they do readily find purchasers there.”

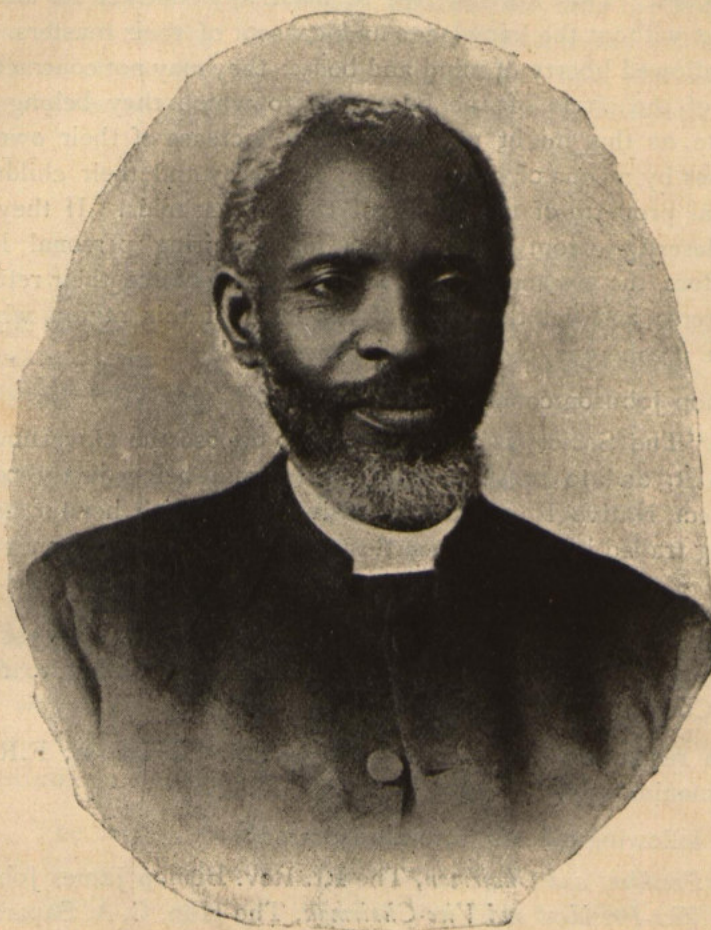
#### THE GENESIS OF “PUNITIVE EXPEDITIONS.”

Another passage in Bishop Johnson's speech, which finds a true echo in our own experience, is the blundering stupidity and folly which frequently precedes and accompanies punitive expeditions :—

“Whatever may be the faults of Africans, and they are many, it cannot be denied that we as a people are always hospitable to strangers and have always entertained the greatest respect for the white man, not because of the colour of his skin, for colour is of no account with us, but from the circumstance that British philanthropy, of which we had had a happy experience, had led us to regard every Englishman or white man as if he was an embodiment of justice, honesty, truth, and kindness. But you know that a few years ago some people in the Agbor district of the Benin territory rose up out of sheer despair against a European District Commissioner, attacked him and his small band of armed police and killed him, and with him also a very important and influential Benin chief and his wives, and all his children but one, because of their disappointment in him in regard to



the help and protection they had expected from him as their liege lord, and because of his connection with the white man, whose immediate rule over them they had accounted very harsh, oppressive, and cruel, because of its frequent imposition of exorbitant and impoverishing fines for alleged faults, and its frequent heavy demand for unpaid labour on the public roads, etc., and that this attack was revenged with a military expedition that destroyed many native lives and with the



THE RIGHT REV. BISHOP JAMES JOHNSON, D.D.

deportation of a number of persons, some of them very old men, one being an old and feeble chief, who had at one time had both a native and a European gentleman as his guests, and had, according to the testimony of the native gentleman, treated them very kindly, and that some of these persons died in prison."

SLAVERY IN NIGERIA.

The Bishop then called attention to a system of slavery which the



Society is examining with a view to securing an enquiry which will command public confidence :—

“Let me come to the Niger Delta. There you have what has come to be known as the House System, in connection with which, under a Government Proclamation, all slaves connected with houses are no more to be spoken of as slaves, but regarded as members of households; but say what you may, slaves they are to all intents and purposes. They are not free to make any contract for and by themselves without the knowledge and consent of their masters. They are not allowed liberty of mind and body; they may not contract marriages out of the circle of the household to which they belong if they so desire, as this might militate against increase of their own particular houses by means of slave births; and they and their children are the actual property of the Chiefs of their households. If they are guilty of desertion from their master for acquiring personal liberty and freedom, the law may be set in motion to enforce their return to their masters; and yet the whole of the trade of this region, which is said to be prosperous, is based on this system.”

Bishop Johnson concluded :—

“The Society is not intended to oppose the Government, but to help it, and to prevent British rule from being justly regarded by subject Native Races as oppressive and British honour and prestige being trailed in mud by heartless and conscienceless money-grabbers.”

The Rev. Dr. Agbebi then rose and proposed :—

“That this meeting be formed into an Auxiliary of the Anti-Slavery and Aborigines Protection Society, according to the terms of the Constitution of that Society.”

This resolution was seconded by Mr. S. H. Pearse, F.R.G.S., and carried unanimously.

The following officers were then elected :—

*President and Chairman*, The Rt. Rev. Bishop James Johnson, D.D.  
*Vice-President and Vice-Chairman*, The Hon. C. A. Sapara Williams.  
*Treasurer* ... .. Mr. C. J. da Rocha.  
*Secretary* \* ... .. Mr. S. Herbert Pearse, F.R.G.S.  
*Secretary for Foreign Correspondence*,  
 Mr. J. Bright Davies (*Editor of “The Nigerian Times.”*)

It has been arranged that the Rev. John and Mrs. Harris shall visit Lagos and, if necessary, other parts of the Colony during April, in order to confer with the members of this Auxiliary. There is also a possibility of the creation of similar Auxiliaries in Sierra Leone and the Gold Coast. The advantage of these Auxiliaries cannot be exaggerated. The advance of the West Coast Colonies under British rule is extraordinary. Colonies that



fifty years ago were under barbarism and slavery, are producing men in the Legal, Medical and Industrial life, who would hold their own with some of the most brilliant intellects in Europe. The opinion and help of these men should prove invaluable to the Society in the many intricate problems which are brought to the notice of the Committee. Another advantage is that many on the West Coast are now well able to share to some extent the financial burden which the Society carries. The African is proverbially generous—in proportion to possessions, far more so than the European—we may therefore hope that the men of West Africa to-day will remember the expenditure of the Society on their behalf and now join with us in maintaining the funds so necessary to a defence of native interests.

### A Peruvian Society.

WE are glad to report some details of the Society for the Protection of Native Races in Peru. The "Asociación Pro-Indígena of Lima" will, in future, co-operate with the British Anti-Slavery and Aborigines Protection Society.

The General Secretary, Pedro S. Zulen, writes:—

LIMA,

October 8th, 1910.

DEAR SIR,—Until now the influence of the "Asociación Pro-Indígena" in the Eastern regions of Peru is very limited, not only because the Society is of recent foundation, but for the reason that it has been created particularly with a view to protect the rights of that portion of the population who live within the range of the constitution and the law, belonging to the comparatively civilised Quechua and Aymará races.

. . . The means employed by the "Asociación" to obtain its object are the following: a general vigilance exercised by special delegates all over the country, subject to the direction of the central committee in Lima, upon the political, judicial and ecclesiastic authorities, the land proprietors, industrials and agents in business connected with the Indians; the positive and unremunerated help lent in stimulating the public opinion, the Press and the Government to listen to the just complaints and reasonable protests of the Indians; the propagation of a proper knowledge of the laws which protect their person and property; the official presentation of schemes tending to protect them, facilitate their moral, physical and intellectual development and to diminish their mortality. The Society also sends commissioners to the places where some abuse has been denounced, as happened, for instance, some time ago, when the writer of these lines was charged with an investigation in the province of Jauja, regarding the



excesses committed in contracting and treating the aborigine workers in mining and agricultural industries.

Believe me to remain, yours truly,

PEDRO S. ZULEN,

*General Secretary.*

TO MR. TRAVERS BUXTON,

*Secretary of the Anti-Slavery and  
Aborigines Protection Society,  
London.*

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### British Gambia.

THE question of British Gambia has been forced upon us recently by the appearance of articles, written with obvious purpose, in various periodicals, and also by the admitted concern of the natives themselves; it is persistently asserted that a transfer of the territory is under consideration. The development of certain features in the Colonial policy of another Power would compel the Society to view with grave concern proposals to sell or exchange any portion of the territory and people of British Gambia to any other European Power. We can fully appreciate the increasing uneasiness of the natives, but trust that no untoward act will be committed which will provide an additional pretext for such transfer; of one thing the natives of Gambia may be assured, there are those in Great Britain who are mounting guard over Treaty rights so solemnly contracted. These will not be abrogated without vigorous opposition.

We have received the following appeal from a correspondent whose name we are not at liberty to publish, but whose authority to speak upon this question is undeniable:—

BATHURST, RIVER GAMBIA,

17th November, 1910.

SIR,—I beg to submit the following reasons why The Anti-Slavery and Aborigines Protection Society should use its powerful influence to prevent any further transfer or sale of the territories of the Colony of the Gambia and its Protectorate to any foreign Power.

1. As to national sentiment. The Gambia was our first settlement in Africa, and Fort James, now in ruins, on a small island about 16 miles from the mouth of the river, was our first piece of territory in the whole of that continent.

The first Charter to trade to West Africa was granted by Queen Elizabeth in 1588, and the beginning of the seventeenth century saw the Flag hoisted on James Island, which was acquired by purchase from the then King of Barra. For over 100 years our merchant adventurers held



their own against Portuguese, French, Dutch, and Danes, until in 1730 Parliament voted a subsidy of £10,000 in aid, and the Admiralty assisted with an occasional visit of a man-of-war to keep the Flag flying in those troublesome times. Thus, for over 300 years, the history of the Gambia has been bound up with that of the nation, and for the same period our forbears have entered into agreements with the natives to protect them against aggression, and to maintain them in the peaceful possession of their lands. On their part, the native races have always been loyal to the "Inglis" against all other nations from time to time trading to the Gambia.

It is these traditions of enterprise by our merchant adventurers, sailors, and explorers that we are bartering away, together with our plighted word to the native races, for some political advantage to ourselves in some other part of the world.

And yet in their simple faith they still preserve in some towns—once British but now two days' march beyond our present frontier—"The Book," which is an Agreement with their former chiefs, signed by a British Governor in the name of Her late Majesty Queen Victoria, and ending with the phrase, "And this Agreement shall stand for ever." (*Vide* Governor Gouldsbury's Expedition to the Upper Gambia. Parliamentary Paper, C. 3,065: presented August, 1881.)

Personally, from an ethical point of view, I venture to submit that there is little difference in trading in the lands, liberties, and peace of mind of our African subjects to the iniquitous trade in their bodies, which has stained the history of European nations for all time.

2. As to the natural advantages of the colony, the River Gambia is one of the large waterways of the world.

A channel from the Atlantic Ocean with 30 feet draught extends for 20 miles above Bathurst, or about 40 miles from the entrance, while the river is tidal for over 250 miles, is navigable with 18 feet draught for 100 miles, and for a 12 feet draught to McCarthy Island, 157 miles above Bathurst.

Ocean-going steamers ply to McCarthy Island in the ground-nut season, and it is unnecessary to enlarge upon the magnificence of this waterway to the interior, except to remark that it is our only enclosed deep-water harbour between Gibraltar and the Equator.

3. With regard to the commercial value of the colony, the encroachments of the French on the upper river have cut off the hinterland and materially reduced the area over which we exerted influence before the scramble for Africa began in 1883; but with a reduced area, amounting to about 4,000 square miles, the export of ground-nuts, the staple industry, amounts to over half-a-million sterling in value in an average crop, and



the revenue derived from this and the import duties will amount in the current year to about £70,000, or £17 10s. per square mile, which compares favourably with other tropical colonies. The fertility of the valley is due to the annual floods, which, as in the case of the Nile Valley, make the farms capable of continuous cropping without the aid of manuring.

4. In addition to the advantages of its waterways and its fertility, the Valley of the Gambia contains an unlimited quantity of low-grade iron ore in cliffs on the banks of the river, and shipable from the cliffs direct into the bottoms of ocean-going vessels. Analysis of this ore lately gives 30 per cent. of metallic iron, and the formations in which it occurs are regularly stratified, and extend over 200 miles on the course of the river and back in the Valley. At present there is no available fuel, and the cost of freight prevents its export to England; but the home iron deposits are not inexhaustible, and it may be profitable in the future to export this ore. In any case, it will be generally admitted that to part with such a magnificent field for industrial material, deposited on the banks of the river, and ready for shipping without the delay and expense of mining the ore, would be extremely unwise in view of future requirements.

Trusting that I have made out a clear case for the retention of the Gambia as part of the British Empire, and that the Society will see fit to support that case in any future attempt to trade it away to other nations,

I am, Sir, yours faithfully,

\* \* \* \*

THE SECRETARY,

*The Anti-Slavery and Aborigines Protection Society, London.*

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### The late Mr. Francis Colenso.

DURING last year there passed away a fearless and indefatigable friend of the South African natives—Mr. Francis Ernest Colenso, second son of the late Bishop of Natal. Born in 1852, Mr. Colenso went to South Africa at so early an age that he may be said to have grown up among the Zulus, and he thus acquired that command of their language only possible to those who have heard it from childhood. After completing his University and legal studies in England, he was called to the Bar in 1877, and then returned to Pietermaritzburg, where he practised for two years as Advocate and Attorney of the Supreme Court of Natal. His intimate knowledge of the Zulus and the confidence he inspired in them, both in his own person and as his father's son, gave him exceptional opportunities of usefulness in this capacity; and the name of "Gebuza ka' Sobantu" is still gratefully remembered by native clients. It was during this period (in January, 1878) that he visited Zululand and had an interview with Cetshwayo, incidentally



described in an article written two or three years later, which appeared in the *Contemporary Review* for January, 1882. After his marriage he settled in London, but never lost sight of his early enthusiasms, and he may be said to have devoted to native affairs all the leisure left him by an exacting professional career. The anxiety and distress caused by the mismanagement (to use no harsher word) which brought about the so-called Natal "rebellion" of 1906, and by subsequent events, and the overwork which they entailed upon him, were, indeed, the direct cause of his too early death. No one outside the immediate circle of his family and intimate friends knew how heavy that work was, or how it was telling on his health; and when, at last, his medical advisers positively insisted on a "rest cure," the remedy came too late. A Natal Zulu, one of Bishop Colenso's old pupils, in a touching letter which arrived too late to be read by him to whom it was addressed, says: "Sir,—Your work, yours and your sisters', is beautiful to us here in Africa, and verily our old proverb spoke truth, saying, 'Like father, like son.' I thank thee greatly, son of the chief who was a father to me, for that to-day the son of the chief of our race has come to be released from gaol through your heroic efforts, the Almighty helping you. . . . I would say that you, too, should now try to stop and rest, leaving off for awhile such heavy toil, so that you may fight again for us in the future, should there arise other great difficulties like this one which is finished. Lest, if you do not rest now, you may leave us too soon, before your days have reached the full limit . . . ."

Mr. Colenso died at Amersham, on June 30th, 1910. He was the author of various articles and pamphlets relating to Zulu affairs, among which we may mention "The Peril in Natal" (1906) and "The Dinuzulu Special Court" (1908).

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### Mrs. Julia Ward Howe.

THE name of Mrs. Howe, whose death at the age of 91 was recorded in the middle of October, should be held in honour by opponents of slavery, for she was associated in earlier life with those brave American women who banded themselves together against slavery and faced social ostracism and scorn for the sake of the negro. Mrs. Howe, as *The Times* obituary reminded us, "at a time when to oppose slavery in the United States was to expose oneself to moral and even physical persecution, boldly joined the Anti-Slavery Society, and edited, jointly with her husband, an anti-slavery journal called *The Commonwealth*."

She is better known for the inspiring lines which she wrote in 1864 for the Northern forces in the Civil War, beginning

" Mine eyes have seen the glory of the coming of the Lord,"  
which became a national anthem for the advocates of freedom.



### An Investment of Forty Years Ago.

A COMMUNICATION recently received led us to examine the records of the Aborigines Protection Society of 1870-1871, with reference to the purchase of a tract of land by the Society for the benefit of the remnant of a tribe known as the Mic Mac Indians. It appears that in the year 1870, an island, known as "Lennox Island," was purchased by the Society for the benefit of "the remnant of the Indians of Prince Edward Island," . . . "by an inalienable title,—a tract of land sufficient for the maintenance of these poor people."

As the Society did not enjoy the privileges of a corporate body, the following gentlemen were appointed as trustees to hold the property on behalf of the Indians:—Lord Alfred S. Churchill, Colonel Sir James E. Alexander, R. N. Fowler, M.P., Thomas Hughes, M.P., Major T. Evans Bell, James Spencer Bell, F. E. Fox, James Heywood, Thomas Hodgkin, A. K. Isbister, J. Horne Payne, G. L. Neighbour, The Rev. James Davis, Richard Smith, and F. W. Chesson.

A local Committee was appointed to exercise the powers legally vested in the Trustees, the Committee consisting of the Lieutenant-Governor, The Chief Justice, The President of the Executive Council, The Indian Commissioner, and The President of the Mic Mac Missionary Society. In the records of the Society reference is made to the generosity of Mr. R. N. Fowler and Mr. Joseph Proctor, of Newcastle-on-Tyne.

The Lieutenant-Governor visited Lennox Island in 1871, and received an address from the Indians, in which the following passages occur:—

"We, undersigned Mic Mac Indians, resident on Lennox Island, beg leave most respectfully to thank your Honour for the consideration which prompted you to favour us with a visit on the present occasion. We avail ourselves of this opportunity to convey the expression of our heartfelt gratitude to the 'Aborigines Protection Society' in London for the sympathy and interest manifested by them in the purchase of Lennox Island for the use and benefit of the Mic Mac Indians of Prince Edward Island. . . . Up to the present date, twenty families, numbering seventy souls, are located on Lennox Islands, some of whom are temporarily absent in the neighbourhood of white settlements for the more ready manufacturing and disposal of their wares; other families may be expected to join us after the general survey of Lennox Island, which we understand is shortly to take place.

"(Signed) PETER BERNARD, *Chief*.

"JOSEPH SNAKE, *Chief, representing the Community of Lennox Island Indians*.

"MARTIN FRANCIS, *Teacher of Lennox Island School*."



In the course of his reply, His Honour William Cleaver Francis Robinson said :—

“ I am glad to see that you are grateful to the Aborigines Protection Society for the great sympathy and interest which they have manifested in your welfare by the purchase of Lennox Island for the use and benefit of the Mic Mac Indians of this colony ; and I hope and believe that you will show yourselves worthy of the kindness and protection of the Society by the careful and industrious cultivation of the lands allotted to you, and by taking care that your children avail themselves to the utmost of the means of education, which have been placed within their reach. It gave me great pleasure to see that some of your gardens and farms were in good order and nicely cultivated, and I shall hope, on my next visit, to be able to congratulate you on a still increasing prosperity. Continue to show signs of a desire to be helpful and self-reliant, and you may count on me as a protector and friend.”

#### AFTER FORTY YEARS.

We received a few weeks ago a letter from the Rev. John A. M. Donaly, of which the following are the most interesting passages :—

*“ To the Secretary of the Aborigines Protection Society.*

“ I do not know the correct address of your Society's headquarters, but presume that this letter will reach you all right. It is only six years since I was appointed to this parish, to which is attached the care of the Mic Mac Indians of Prince Edward Island. I have given some time to the study of Indian antiquities and am interested in your noble Society. I consider your generosity towards the Indian all the more admirable, as you have not made any exception in assisting those who belong exclusively to the Roman branch of the Catholic Church. I find by the public records that your Society donated, about forty years ago, the sum of £400 (not sterling) for the purchase of Lennox Island for the exclusive use of the Indians. The island consists of about 1,300 acres of land. There the natives all live in houses, having discarded their wigwams for something better. There we have a nice church, a school, and now a library, called the ‘ Lady Wood Library,’ after the estimable lady who was the daughter of Governor Fanning, and who left some money for the Mic Mac Indians. In getting acquainted with the history of the Island of Lennox, I find that the property was vested in the names of certain members of the Aborigines Protection Society of London, England. . . . My principal object in attempting to open a correspondence with you is one of gratitude, as you would naturally expect to hear about your *protégés*. I could give some interesting information about them. The tribe to which they belong are as numerous as they were 300 years ago. They are now on the increase, and have some fine specimens of physical manhood, and one of our Indian boys from Lennox may be seen taking part in the next Olympic Marathon race in 1912.

(Signed) REV. JOHN A. M. DONALY.

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### Parliamentary.

Mr. KING : To ask the Secretary of State for the Colonies whether a domestic slave, named Jimmy Johnson, a British subject in Southern Nigeria, was flogged in May last, with the sanction of the British Commissioner, at Forcados, for escaping from his master, Chief Magbeni ?

In reply to Mr. King, Mr. HARCOURT said : The boy in question, aged between 16 and 18, is not a slave. Under the law he is a member of the household of the Chief Magbeni. The case has formed the subject of enquiry by the Governor, and it appears that the Acting Commissioner assented to the boy receiving twelve cuts with a light cane, which were administered in the officer's presence, and described by him and another witness as "an ordinary school caning." The Acting Commissioner had no power to authorise corporal punishment and will be censured.

Mr. KING : To ask the Secretary of State for the Colonies whether he is aware that the woman Oye, of Burutu, a British subject in Southern Nigeria, in 1908 petitioned the Secretary of State for the Colonies to secure the release of her children, Aloba and Mukoro, from slavery ; whether these children are still held as slaves on the Benin River by British subjects ; and, if so, whether he will order the immediate and unconditional release of these and any other slaves throughout Southern Nigeria ?

In reply to Mr. King, Mr. HARCOURT said : The petition was received and formed the subject of enquiry in 1908. It is the policy of the Government to respect native law and custom in all cases where no cruelty to individuals is involved. This case was dealt with by a properly-constituted native court, under the supervision of a British officer, and it was established that neither of the persons named could be properly described as slaves. The one, a young man, received regular wages as well as clothes and lodging, and the girl was betrothed to a wealthy trader. Both were quite happy and contented, and in these circumstances my predecessor decided that there was no reason to interfere with the action taken by the local authorities in the matter.

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### Reviews.

#### "THE NEGRO IN THE NEW WORLD."

BY SIR HARRY H. JOHNSTON\*

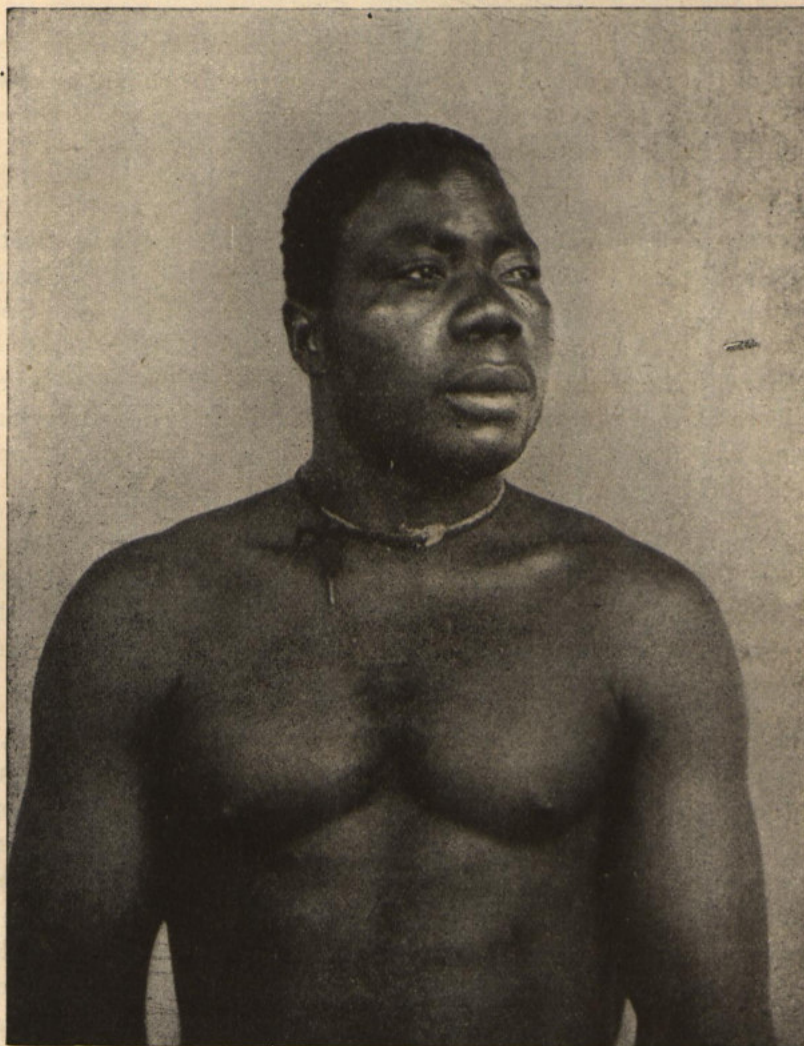
ONE of the chief impressions left on the mind of the reader of this profoundly interesting and valuable work of research and observation is one of deep despondency, almost of despair, at the story of "man's inhumanity to

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\* Methuen & Co.



man" which it tells; moreover, the gross cruelties in the dealings of the white man with the negro which it lays bare are not confined to the distant, or even the recent, past, but continue, we may truly say, wherever one man is in a position to exercise despotic power over another, especially if he belongs to a so-called inferior race, whether it be in Africa, in America, or any other part of the world.



THE TYPICAL NEGRO.

[Reproduced from "*The Negro in the New World*," by  
the kind permission of Messrs. Methuen & Co.]

The value of the book is, therefore, far from being merely historical or academic, for the author speaks, we believe, no more than the truth when, referring to the bad treatment of the negro in the South-eastern States of the Union in the first half of the nineteenth century, he writes:—

"Given the same temptations, and the same opportunities, there is



sufficient of the devil still left in the white man for the 300 years' cruelties of negro (or other) slavery to be repeated, if it were worth the white man's while, and public opinion could be drugged or purchased."

In another passage Sir H. Johnston refers to slavery as

"The hydra-headed monster—a monster only scotched, remember, not completely killed, which may issue from its cavern yet again and again at the call of Mammon and racial arrogance."

We are, therefore, in full agreement with the author when he says that the story of the white man's barbarity to the coloured "should be re-written ever and again lest we forget," and that the day has not yet come when "the subject of slavery and the slave-trade can be tacitly dropped."

Sir H. Johnston's presentation of the subject of the negro in America is exhaustive, and is treated with the same wealth of detail and illustration, both of the pen and the camera, that his previous works have led us to look for from him. The first chapter, indeed, on "The Negro Sub-Species," dealing with the anthropological and biological side, is only loosely connected with the main scheme of the book, though the author's remarks on the diseases to which the negro is peculiarly liable, and the importance of sanitation (the negro being a great "germ-carrier)," are of high practical value.

The main divisions of the book are devoted to the treatment of the negro race in different parts of the New World by the various European races—Spaniards, Portuguese, French, Dutch, British and Danish, and lastly (several chapters) to slavery and the present condition of the negro in the United States.

The record of the British is, to our national shame, a black one, as the chapters dealing with the treatment of the slaves in South America and the West Indies make only too clear. Take, for instance, the Bahamas at the beginning of the 19th century, where the white planters, we are told, fought more doggedly than perhaps anywhere else in the West Indies to maintain the abuses of slavery, and where "the flogging of women slaves was regarded as a very Ark of the Covenant" down to 1834, the flogging of slaves to death being not infrequent; or, take the monstrous cruelties recorded by Sir H. Johnston in Barbados, or the reign of terror in Jamaica under Governor Eyre not half a century ago. These things are a warning, to say the least, against national self-satisfaction, and show that our vaunted humanitarianism is subject to many and grave limitations of place and circumstance.

As regards general treatment of negro slaves our author holds that the Portuguese and Spaniards take the first place in the list of slave-holding nations for humanity, although the Portuguese are pronounced to be "perhaps the greatest of all slave-trading nations."



"Slavery under the flag of Portugal (or Brazil) or of Spain was *not* a condition without hope, a life in hell, as it was for the most part in the British West Indies and, above all, Dutch Guiana and the Southern United States."



TOUSSAINT LOUVERTURE.

[Reproduced from "*The Negro in the New World*," by  
the kind permission of Messrs. Methuen & Co.]

The French are said to have treated the negro in America on the whole well, except in Haiti, and the hold which they obtained over the blacks in the West Indies is remarkable; especially noteworthy is the absence of colour prejudice in France. Their *Code Noir* promulgated by the Government of Louis XIV. in 1685 is described in this book as "the most humane legislation in regard to the unhappy negroes which had been devised until the repeal of slavery, and far superior to any laws in force in the British slave-holding territories." Some of the most revolting details



of cruelty in the book are to be found in the chapter on "Slavery under the Dutch," though it is only fair to add that the condition of things in Dutch possessions has so changed that Sir H. Johnston states that owing to the present beneficent rule of the Government and the Moravian Missions—

"Dutch Guiana (and for the matter of that, the Dutch West India Islands), which began in the seventeenth century by being a hell for the negro slave, has ended in becoming, at the commencement of the twentieth century, a negro paradise."

The beautiful island of Jamaica forms the subject of an important and interesting chapter, in the course of which the author recalls, for reasons which we think amply sufficient, the blood-stained incidents of the Morant Bay tragedy, the horrible cruelties connected with the negro rising of 1865, and its suppression by Governor Eyre of sinister renown.

Sir Harry Johnston commends the Blue Books dealing with Jamaican events of 1865 and 1866 to "anyone wishing to revel in horrors," and re-tells the whole terrible story in very plain and forcible language, stigmatising it as "one of the few really shocking incidents in the recent history of the British Empire."

The last quarter of the volume is devoted to slavery in the United States, its history, and the present condition of the negro problem, with an interesting account of the educational institutions now established for the benefit of the race.

The hopeless lot of the Slaves in the South before the Civil War, the revolting cruelties of the slave system, and the disabilities of the blacks are graphically and sympathetically described. Sir Harry has evidently been deeply impressed by his investigations on this subject, and tells us that the study produces, even on the hardened and cynical reader, "a feeling of nausea," and even a desire for revenge on the perpetrators of these outrages.

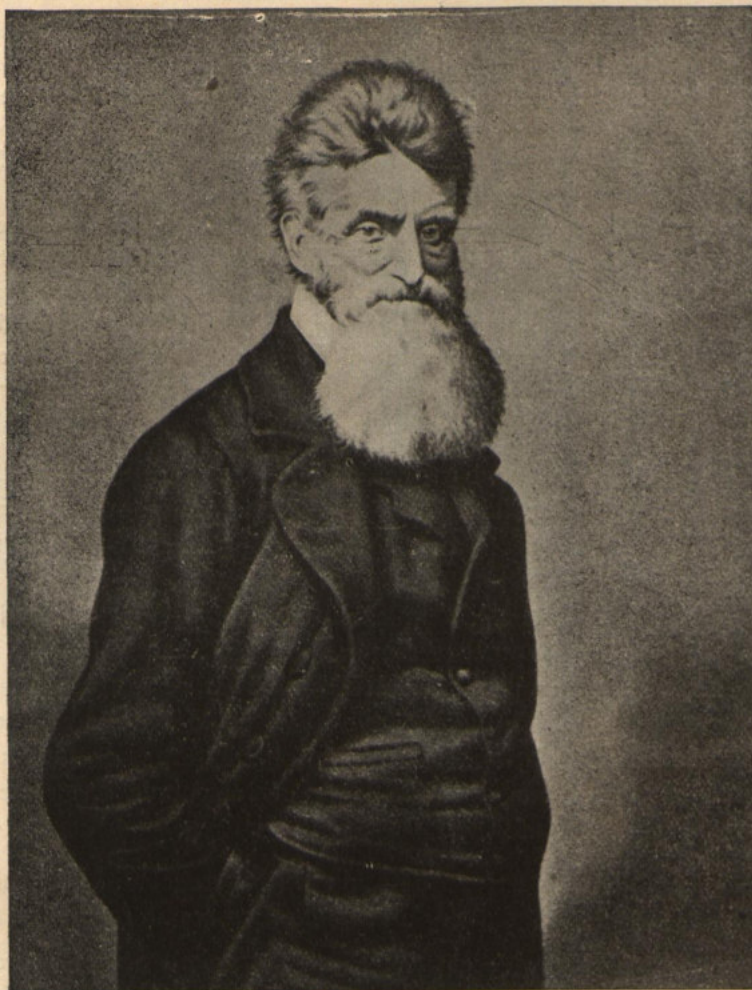
"Until I went through this course of reading," he says, "I vaguely thought of John Brown as a violent, half-crazy old man, of William Lloyd Garrison as a well-meaning fanatic, and the host of northern denunciators of the South between 1850 and 1860 as 'inebriated with the exuberance of their own verbosity.' I only wonder now they kept themselves so much under control, that ten thousand men did not march behind John Brown to clear out this Augean stable."

While fully recognising the value of the work done for uplifting the negro at Hampton, Tuskegee, and elsewhere, the author is not blind to the dangerous state of the question at the present day. The chapter entitled "The Negro and Crime" deserves careful attention, and Sir Harry Johnston is undoubtedly right when he says, in regard to the lynching evil, which has attained proportions little realised in this country :—

"Lynching, of course, and those unreasoning outbreaks of mob violence



against the negroes in Georgian, Carolinian, Tennessee, and Maryland cities, which result in serious loss of life and property (and are a disgrace to the civic authorities) are, of course, a remnant of the cruel slavery days prior to 1863. The South knows at the bottom of its national heart that it has injured the negro anciently and hates him for that reason, as well as the irrational one that he is a negro!"



*Your Friend  
John Brown*

JOHN BROWN, OF HARPER'S FERRY.

[Reproduced from "The Negro in the New World," by  
the kind permission of Messrs. Methuen & Co.]

Sir H. Johnston differs from some English apologists for lynching in refusing altogether to allow the validity of the usual excuses, viz., the strong sexual impulses of the negro, the alleged desire for inter-marriage,



or the inadequacy of ordinary penalties as deterrents of negro crime. We have always felt unable to explain the apathy of humanitarian public opinion in America, and the coolness which allows these unspeakable outrages to go on, and even increase, in a civilised community. For this reason we welcome the plain speaking of Sir Harry Johnston (who cannot be mistaken for an enemy to America) on this subject :—

“It is so essential,” he writes, “that lynching and mob law should be put down in what is in some respects the foremost country of the world (and should therefore be the world’s exemplar); that, when next there is a lynching outbreak in any district (and the State authorities do not promptly suppress it, track down and punish the white ringleaders and their followers), if the President of the United States despatched a large force of Federal troops to the offending county of the misgoverned State, and levied a war contribution on the white or the black inhabitants of that county (whichever was the first to begin the trouble), and distributed the overplus of this heavy impost (after paying *war* expenses) among the people of the injured race, I believe that President would be elected to a second or a third term of office. The Americans may elect their rulers, but they love a chief magistrate who rules.”

Among passages in the book to which the general reader will turn with special interest are the account of Cuba and the transformation effected in the island by United States rule, and the description of Haiti with its troubled history of bloodshed, misgovernment, prejudice, greed, and fiendish cruelty perpetrated both by whites and blacks, with which the author deals in considerable detail. The present curse of the Negro Republic is still, besides the illiteracy of its people, the tyrannical and corrupt militarism of its Government, which is only “the old slave trade again under another form.” Sir H. Johnston intimates that its probable future destiny is to find a place, as the eastern division of the island of Hispanola has done, under the wing of the United States.

We close with a suggestive quotation which trenchantly characterises one of the worst features of slavery and its modern counterparts :—

“What sickens the decent reader of the record of the white man’s dealings with the black—and if he were not a philosopher, would turn him into an atheist—is the hypocrisy of the white man, who is constantly cloaking greed, injustice, chicanery, bloodshed and fiendish cruelty towards some coloured race by invoking the Deity as his partner, managing-director, aider and abettor. The negro has been to the full as cruel as the white man; he can cheat and rob quite as well. But he is not an odious hypocrite; he is often a criminal for the sheer pleasure of being cruel or of taking somebody else’s property, but never *ad maiorem gloriam Dei*.”

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### Mr. Dennett's New Book.\*

A BOOK by Mr. Dennett is always a welcome addition to the library of the African student. In his latest work—*Nigerian Studies*—the author, with his incomparable knowledge, draws the veil still further aside, in order to reveal the hidden meaning of the Yoruba religious lore and native social life. Mr. Dennett shares with those of us who have lived the African life, a profound reverence for native institutions, and an infinite faith in the possibilities of the African.



A CHAIR MARKET IN NIGERIA.

[Reproduced from "*Nigerian Studies*," by the kind permission of Messrs. Macmillan & Co.]

"Yorubaland," Mr. Dennett tells us, "may be divided into three great zones, one of very little use to the farmer as farm land, but of service to him as the zone that in the olden days provided him with salt, *i.e.*, the mangrove belt. Here the seaside inhabitant used to cut down the salt bush and manufacture salt, which he sent with smoked fish into the interior and exchanged for farm produce. . . . The next zone as you travel inland is composed of evergreen tropical forests and mixed forests, in which we find the excellent Egba farmers. The third zone is that which is called the dry, open forest, where the rainfall is from thirty to forty-five inches per annum."

He tells us—

"The Egba farmer is a very pleasant and hospitable man to meet, as well as most interesting," and that "before planting they (the farmers)

\* *Nigerian Studies*. By R. E. Dennett. Macmillan, 8s. 6d.



generally offered some sacrifice to their departed parents, and asked them to see that their crops were successful. He (one of the Egba farmers) said he knew a man who, to get good beans, used to mix a powder with his seed."

In another part of this interesting work Mr. Dennett demonstrates the deeply religious nature of the African.

"My attention" (he says) "was drawn to a woman who was standing before what seemed a heap of stones praying. As soon as she had gone I went into this grove and found two mounds of stones, with the stumps of old trees in the centre, and the remains of another heap of stones. This, then, was the place where the three Oyisa trees had once existed."

A book from Mr. Dennett's pen is impossible without an addition being made to the knowledge of African secret societies.

"There is a similar secret society in Calabar, called Egbo, and I have been informed by 'Harry Hartze,' the only European member, that it appears to him to be a modified and simpler form of Freemasonry. There are nine degrees, and the cost to obtain the right to wear the peacock's feather, the sign of the highest grade, is about £70. I could not, of course, ask this famous African trader to tell me any of his secrets, but he assured me there was nothing phallic about it."





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