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tissue of legislative degeneracy.

It has found its way to the base­
ment of our national capital and
and has received the patronage of men
of both houses, men whom American
voters have placed in author ty,
too steer our ship of state across
the troubled waters of the struggles
and contentions for national su­
premacy, men into whose hands
we have placed our interests and
liberties and men upon whose dis­
crimination, judgment and virtue
the destiny and permanency of our
country depends. We shudder
with horror to think of the infamy
and disgrace perpetrated upon the
human race by the reading of the
impure, obscene literature which is
encompassing and overflowing our
land, threatening to quell the rising
tide of universal inquiry and re­
search into the truth. Our hearts
are stirred with sympathy and
helpfulness, and incensed with di­
vine wrath when we see the God­
created, imperishable souls of our
fellow men hurled down the rugged
precipice of infidelity and atheism.

We see the nation nodding assent
to attack and overthrow the strong­
holds and fortifications of combines
and syndicates which are laying the
iron hand of monopolistic des­
potism and servitude upon our
banks, politics, industries and the
God-bestowed natural products of
Mother Earth.

Our nation is rocked to and fro
by the philanthropic crusade against
the cruelties and barbarities inflict­
ed upon our Cuban friends by
Spain. Yet high overhanging these
iniquities and injustices is that
tremendous, appalling avalanche of
rum, in defiant attitude even to
Him who said, “Righteousness
exalteth a nation, but sin is a re­
proach to any people.”

“While right and wrong with each
other vie unto death, dare we stand
idly by and watch the conflict with
heart unmoved, or wide to the
breeze shall our banner fly as we
fight with the soldiers that time
has proved? Oh now in this grand
age of do or die dare we stand by?
A thousand times no. We as
Christians must bear our part in
this fight. We must do and must
dare, to the utmost of strength, that
the foul curse of rum, that hath
blotted the past with the plank of
despair shall be cleansed from the
skirt of the century to come, while
this star crowned nation the palm
branch shall wear, and the rum
fettered slave task in liberty’s air.
We will do we will dare.”

West African Life.

ALFRED SUMNER.

This subject is as wide as Africa
is large; for I believe that over all
the great continent of Africa the
manner of living is not the same.
Some sections are under English
influence and would consequently
adopt the English mode of living;
some under German; some under
Portuguese, and others under French
influence. These sections would
as a matter of consequence imitate
the manner of living of those in
power. Yet there are some who as
yet are more or less outside of the
influence of any foreign nation and
live a life consonant to their sur­
roundings.

I am not a traveller and conse­
quently unacquainted with African
life in general, so I will only speak
of the life of natives inhabiting that
part of Africa from which I came.

There are many phases of the life
of a nation or people. There is the
national phase, political phase, so­
cial phase, religious phase. These
I intend speaking upon in regards
to African life. But in so doing I
shall not attempt to enter into de­
tails, but only touch the principal
parts of these phases.

National life is much the same in
Africa as in other countries of the
globe. The nation itself is divided
into several tribes, speaking out
their thoughts by means of sounds
peculiar to themselves, and having
their own manners and customs.
Tribal jealousy is not wanting. One
tribe would consider itself superior
to another. The Gallinas tribe, or
Vis, especially think that it is high­
ly favored, and right they are, for
they are of the cleanest and tidiest
people in Africa. The Mendi’s are
proud of their language, for it is
destined to be to Africa what Eng­
lis h is to the civilized world. The
languages or dialects are as many
as the tribes. One dialect does not
differ very much from another.
This, however, is true only in very
few tribes; such as the Sherbro and the Kittim, the Mendi and the Lokkoh. By this I mean you could know of no losses and his tell laws, the highest pitch of his voice. As a rule everyone is his own lawyer. The chief man is always the chief justice. The proceedings at their courts are almost the same as in civilized courts, for they have jurors, witnesses, plaintiff, defendant, sometimes lawyers and judge. There are also sub-chiefs controlling smaller villages. There are no prison houses, as fines are the only penalties for crimes. The secret society known as Purrol is the political body and what is decided upon there stands a law.

African political life, though it answers its purpose, is wanting in many things. The nature of the people explains this. As a people whose intellectual worth is "below par" in civilization, you can expect nothing better. They know not the end of their being, so to speak; they see nothing without to which they should aspire to attain; they know of no Moses and his ten laws, nor of Solon the famous Athenian lawmaker; and coming down to modern times, they know of no Blackstone, a man famous for English jurisprudence. They are thrown entirely on their own resources. They have no written laws outside of the conscience. This is the basis in their politics.

Laws are generally given out by proclamation. The chief man gives out the law, which sometimes is effected solely by himself and sometimes his chief counsellors with him, to his interpreter, who with a little shell in his left hand which he strikes with a small stick in his right, goes from corner to corner of the village repeating the law at the highest pitch of his voice. As a rule everyone is his own lawyer. The chief man is always the chief justice. The proceedings at their courts are almost the same as in civilized courts, for they have jurors, witnesses, plaintiff, defendant, sometimes lawyers and judge. There are also sub-chiefs controlling smaller villages. There are no prison houses, as fines are the only penalties for crimes. The secret society known as Purrol is the political body and what is decided upon there stands a law.

Our next point—social life—I shall dwell on very sparingly. As I said before Africans live chiefly in small villages, scattered here and there over the broad land, which are under the immediate supervision of the chief man, who is appointed to that position by the head chief or king. Their houses are suited to them only, small and sometimes dark inside, that entering some of them, having come from the glare of a mid-day sun, you would be obliged to stand some minutes before you could see anything about you; yet they live as comfortable as any one would in a palace. The father is the head of the family or home, and it is his duty to see after its welfare. The wife is expected to be subject to the husband, although her influence over the home is just as strong as is the husband's. She sees after the decency of the house and the culinary affairs. The children are expected to obey their parents in all things; and they hold the belief that any child refractory and disobedient will certainly be rewarded when he comes to take up the duties of the head of a home. The relations existing between parents and children in civilized countries are not the same in Africa. There are always beside the children of a household, others who are either subjects or under training, who receive the same treatment as though they were children of the same family. The chief dress of the native African is chiefly a large flowing gown resembling the Roman toga, and flowing parts for the men and a piece of cloth usually three yrs. long by about two yrs. wide for women. Boys and girls, from about 10 years upwards, wear kerchiefs round their waists; the boys tying them in a way different from the girls. Of course these are the general styles of dress; there being other things worn over the body or on the head, such as beads of different colors woven together in beautiful geometrical figures, gold and silver ear rings, finger rings, bangles, etc. Children from infancy up to about eight and fifteen years are seen naked.

There are several societies among the natives, some composed only of men, others of men and women, which really are the sources of pleasure or enjoyment. There are six principal ones. The Purrol—only men—the chief of all men societies; Tomat—men and women;
The chief man is always the chief justice. The proceedings at their courts are almost the same as in civilized courts, for they have juries, witnesses, plaintiff, defendant, sometimes lawyers and judge. There are also subchiefs controlling smaller villages. There are no prison houses, as fines are the only penalties for crimes. The secret society known as Purrol is the political body and what is decided upon there stands a law.

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There are several societies among the natives, some composed only of men, others of men and women, which really are the sources of pleasure or enjoyment. There are six principal ones. The Purrol—only men—the chief of all men societies; Tomat—men and women; Ngiooyirah, signifying "unity is strength," only men; Bondoe—women's chief society; Yassay and Heemoh. Each society has its peculiar devil, which really is a person transformed in such a way that at first sight one would not fail to take to his heels. This person is never known nor seen but by the society, and whoever of them discloses the secret does so at the cost of his life. Some devils, in their diabolical suits come to public places and dance. These are the Bondoe and Ngiooyirah devils; the others may be heard pouring forth horrible sounds at a distance, at hearing of which everyone, not a member of his society, is obliged to run off to a safe distance or shut himself up in a house.

There are some mysteries connected with these devils. Whoever is not a member and sees a Bundoe devil is affected with hernia, if a male, and another disease if a female. Whoever is not a member and sees the Tomat devil, loses his nose. I know what belief I have in such things, but I have seen it so. Hence natives have high regard for their several secret societies.

The enjoyments of natives are many. The dances connected with their secret societies, the Samgba, Kogay, Bimbee, Gbakoh are the principal ones. Children take part in these dances, although they have their own enjoyments, consisting of hide-and-seek, tug of war, the leopard and the goat, etc., which
are played by moonlight and by fire light when the nights are dark.

The religious life is very low. There is no tribe but does believe in an all-powerful God that dwells above; but their ideas or notions of Him are dark. Very few know of Christ, but all know of satan. The general saying, the Africans worship the devil I do not accept. One thing I know, that they know not now to worship God, hence they resort to low ways of doing so by bringing some form of idol to represent a god. They have an idea of the future state, believe in spirits and the power Fetish.

Field Notes.

FROM THE FIELD SECRETARY.

Having recently accepted the Field Secretarieship of Lebanon Valley College, as successor to Rev. H. B. Dohner, whose work has been so eminently successful, I am conscious of the need of co-operation on the part of every friend of the institution, in order that I may carry forward the interest my predecessor has represented during his brief administration.

That Lebanon Valley College has entered upon a new era of prosperity is apparent on every hand. The reduction of the debt from $40,000 to less than $10,000 within the last fifteen months, is especially a hopeful indication, not only of the increasing liberality of our people, but of the wide field that providence is opening to the College, as the debt diminishes. Once the entire indebtedness wiped out, we have reason to believe there are individuals who will come forward and do for the further extension of the facilities of the College what Mr. B. H. Engle, of Harrisburg, is doing for the Music Department in the erection of a Music Hall, which will be an honor to the donor and add greatly to the valuation of the College property. Thus for the present, the special work that shall engage us will be the securing of the balance of indebtedness on the school. In this effort, I trust I may have the united support of the alumni, and the pastors and laity in the co-operating conferences. It will facilitate my work and greatly encourage me, if all the pastors will allow me to arrange with them in advance, as some are doing, to visit their respective fields of labor at a time most convenient to them. While my visit will be in the special interest of Lebanon Valley College, I shall endeavor at the same time to be helpful to them, wherever I may, in their local work; recognizing that our interests are common, and that the ultimate object of our Christian work is the same—the glory of God and the extension of His kingdom.

The marked increase in the attendance of students at this time is another evidence of the new life and hopefulness that have come to the College. The enrollment for the fall term is nearly two hundred; and a more promising and enthusiastic class of students cannot be found in any college. Many of the young men are preparing for the Christian ministry, which is the strongest testimony to the deep spiritual life that obtains, and is fostered in the school.

If the United Brethren Church in the East will at this time allow herself to be stimulated by the phenomenal success of Lebanon Valley College, the day is near at hand when this, our Eastern school, will not only stand at the head of all our denominational schools, but second to none among the many strong institutions of the East.

J. P. MILLER.

Alfred Charles Tennyson Sumner.

A remarkable interest is being manifested in the native African boy, Alfred Sumner, who recently entered College for the purpose of pursuing a full course.

For the information of those who are interested in mission work in Africa, we give a brief sketch of his career.

He was born at Bonthe in 1874, of parents who were among the first mission children of the U. B. Church. He was placed in care of the missionaries at Sherbro Station, West Africa, and graduated from the Rufus Clarke Training School in 1894. He then taught in the U. B. School at Bonthe which is partially under the control of the