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TRINIDAD:

HISTORICAL AND DESCRIPTIVE:

BEING

A NARRATIVE OF NINE YEARS' RESIDENCE IN THE ISLAND.

WITH SPECIAL REFERENCE TO

CHRISTIAN MISSIONS.

BY

REV. W. H. GAMBLE,

BAPTIST MISSIONARY.

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P R E F A C E.

IT is now about twenty-two years since the Mission of the London Baptist Missionary Society was established in the Island of Trinidad. The Rev. George Cowen was the first missionary employed in the field. He had been for some time previously connected with the schools of the Mico Charity in Trinidad. From his intercourse with the people, he found that they not only needed secular instruction, but that still more they required spiritual enlightenment ; hence he was induced to represent their deplorable condition to the Society in London.

In the expectation of visiting England, after an absence of nearly nine years spent in missionary labour in Trinidad, the writer thought it would be serviceable to himself, and not uninteresting to the Baptist Churches in Great Britain, if he brought together the few facts which had come under his notice, and jotted down the results of his experience during the time of his missionary sojourn in Trinidad.

The following pages are rated very humbly by the writer, and as no attempt at fine writing or elaborate

detail has been made, so is he conscious that neither will be found in the succeeding sheets. Matters spoken of have been treated in a common-sense, every-day manner, and it is hoped that the book will prove neither uninteresting nor unprofitable.

Some few years ago, Dr. Devertueil, an M.D. of Paris, and a native of Trinidad, wrote a book on Trinidad. To him I cordially confess my indebtedness for several facts, and a few sentences.

San Fernando, Trinidad,
February, 1865.

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TRINIDAD.

INTRODUCTION.

It is not unknown to many, that the Mission of the London Baptist Missionary Society in Trinidad has been established some twenty-two years. The Rev. George Cowen was the first agent to that island. He was, for some years, superintendent of the schools of the Mico-charity in Trinidad. He was a Baptist in principle, as also was Mrs. Cowen. In the course of his labours among the people, he found that they not only needed secular instruction, but that much more, they required spiritual enlightenment; hence he was induced to represent their deplorable condition to the Society in London. The people of Trinidad, at that time, had enjoyed several years of the blessings of freedom; yet they were far from free from the degradation and immorality which slavery necessarily produces and entails. Truthfulness, honesty, and chastity were, if not altogether without existence, exceedingly rare; nor is this to be wondered at, when we remember what slavery in its essential nature is. Whilst in bondage, the poor

Negro slave consulted only his advantage whether he should speak truth or falsehood; and honesty was hardly to be expected when the supply of rations was often both scanty and bad, whilst virtue was not only not taught, but its opposite encouraged, both by precept and example. Marriage, God's ordinance, and which is honourable in all, was not allowed among slaves—that was an institution only for free men.

Such being the state of morals during slavery, it would have been surprising indeed if the people, upon gaining their liberty, had become truthful, honest, and chaste. Human nature is the same among all races, and throughout all ages. The slaves who came out of Egypt, though guided by a divinely commissioned leader, were still slaves, and unruly and dissolute they were. The slaves of the West Indies generally retained the vices among which they had been born, and in the practice of which they had lived till their death, whilst the example of the parents was too faithfully followed by their liberated children. And even now, though many years have rolled by, and the second and third generations occupy their fathers' places, still the vices of the parents are indulged in by the children. Alas! that it should be so! Many, not knowing the people thoroughly, would not, perhaps, imagine that such is the case; but an intimate acquaintance with the people of the West Indies, will only show their extreme laxity of morals.

It is not said, that nothing has been done towards the

elevation of the people, for much has been done through emancipation and religion. Marriage is now not only allowed but enjoined. Concubinage is now, indeed, still very common; and, what is worse, a kind of double adultery is very frequent; but they are frowned upon by most, and denounced by many.

Such, then, being the present condition of things, much worse was it eighteen years ago, when our brother, Mr. Cowen's righteous soul was vexed from day to day, by seeing and hearing the unlawful deeds of the people. No wonder, then, that he should urgently press upon the Society, that a labourer should be sent forth into this field. His earnest appeals did not fail to move the hearts of the Lord's people in England. The Committee said, as Pharaoh said to his servants concerning Joseph, "Can we find such a one as this is, a man in whom the Spirit of God is?" And they came to the conclusion that Mr. Cowen himself should be appointed to labour among the people of Trinidad; and this he did in an earnest way for about ten years, till the Lord of the Vineyard called him from toil to rest—from grace to glory.

Though Mr. Cowen was, doubtless, the chief cause of the mission being established in Trinidad, another mind had been thinking of, and another heart had been feeling for, the poor benighted people of Trinidad; and were I to pass on without making mention of the efforts of Mrs. Revell, I should be grievously wanting in filial affection.

Mrs. Revell, a native of England, though for sixteen years a resident in Amherst, Nova Scotia, left those northern climes about the year 1825, and sailed away to the Islands of the West, and settled in Port of Spain, Trinidad. Mrs. Revell was in principle, and by profession, a Baptist. She had, indeed, been baptized by that eminent and holy servant of Christ, Dr. Rippon, whose letter, in reference to her baptism, is now in the possession of Mrs. Tuttleby, Mrs. Revell's eldest daughter.

The sudden change from a land of snow to one of sun, was fatal to Mr. Revell, so that his widow and family were left dependent upon the Husband of the widow, and the Father of the fatherless, and her own strength of mind. My reader may remember the beautiful remark of that intellectual giant, John Forster, in his *Essay on Decision of Character*, where he speaks of an ivy, which, finding nothing to cling to beyond a certain point, had shot off into a bold elastic stem with an air of as much independence as any branch of oak in the vicinity. This is an emblem of what many a desolate wife and mother, no longer having her husband to lean upon and cling to, rises equal to the burden of life, and goes forth into the world's arena to do battle for herself and her children. Mrs. Revell did this and successfully; she was a woman of much prayer, of strong faith, and a lover of her Bible. God had endued her with a stout heart and a firmness of purpose not often seen in the softer sex. She entered into services, and one which, during the course of life, led her to

cross the Atlantic some two-and-twenty times. And, as she found herself treading the thickly-thronged streets of London, her mind would revert to Trinidad, and thoughts would arise, asking her what could be done for those among whom she dwelt. Moorgate-street was then as it is now, and thither she wended her way and entered the mission-house, and urged with no small warmth and energy, the claims of neglected Trinidad. Nor did she cease her visits to Moorgate-street, until Mr. Cowen was appointed to preach Christ and him crucified to the inhabitants of Port of Spain. Mrs. Revell lived to see a growing cause, of which two of her children were members.

But one missionary was found to be totally inadequate to the requirements of the island; hence, in 1845, Mr. and Mrs. Law left London for Trinidad. Mr. Law took charge, and still occupies, the station in Port of Spain, the capital of the island, and where the Lord has much blessed him, and enabled him to erect a neat and substantial stone chapel.

When Mr. Law took charge of the station in Port of Spain, Mr. Cowen removed to the country, and established several stations there. The place to which he removed is called Savannah Grande, a healthy and beautiful part of the island, being about forty miles from Port of Spain. In this district he found a large number of disbanded black soldiers and their families. They had served in the British army in the last American war; and after its termination, had been located on

crown lands in Trinidad. Five quarries, a little less than sixteen acres, were given to each head of a family to hold for himself and his heirs in perpetuity. The greater part of these old soldiers had been baptized in America, and accordingly very readily welcomed Mr. Cowen among them. Here he laboured till 1853, when death called him hence. After his decease, Mr. Law statedly visited the churches, exercising to the utmost his influence for the best interests of the people. That influence, however, could not be other than limited, since the duties of his own station, and its distance from Savannah Grande, precluded his visits from being either frequent, or of long duration. The churches were, to some considerable extent, unavoidably left, in a large measure, to the control of the native brethren, who, however zealous and pious they may have been, were not altogether competent to the duties which thus came upon them. It was thought that the leaders, guided by Mr. Law, would be enabled to make progress in the Lord's vineyard; hence no second missionary was sent to Trinidad for about four years after Mr. Cowen's death; nor does it appear probable that a missionary would have been sent at all, but for the repeated and earnest solicitations of Mr. Law, who felt that one man was inadequate to the work of both town and country stations.

Induced by the representations of Mr. Law, the Committee decided upon sending him help. Accordingly, in the year 1856, the writer was accepted for Trinidad, and prepared for his departure thither.

On the 12th of September, 1856, a small vessel was seen leaving the West India Docks. Its hold contained the usual general cargo; the cabin was occupied by the writer, Mrs. Gamble, their two little children—one an infant of ten weeks old—and a little maid. Once in the Thames the steam-tug lays hold, and quickly takes us down the river. Soon the smoke of London, and the bustle of Blackwall, are left behind, and we are quietly moving on between winding banks and numerous small craft, to Gravesend. As we thus commence our voyage, the heart is full for many loved ones left, perhaps never to be seen this side Jordan; the mind is full—busy with the past that is fading away in the distance,—busy with the unseen, unknown future, striving in vain to pierce it. And though thus occupied in heart and mind, the beauties around are not unnoticed. The day was fine, and the eye rested calmly upon the green marshes of Essex; while, on the right bank, a pleasing view of hill and dale, and field and wood, gladdened and refreshed us as we gazed upon it. And though hearts were full and minds were busy, we were happy; friends were with us who cheered us by their smile and company. Our little girl was running about, much to her own delight, at the new objects that met her eyes, though not a little to her mother's fears, lest she should escape from the hand of her nurse. Our little Willie nestled upon his mother's bosom unconsciously, and, therefore indifferent, that he was leaving the land of his birth. We were happy: we knew that the wide ocean rolled between

us and our future home—but we knew that He who holds the winds and the waves in his hand was our Father; and was it not upon His work, and for the glory of His great name, that we were thus about to cross the deep? We have passed Gravesend, the steamer has left us, and henceforth the *Mignonette* must rely upon her canvas and favourable winds for the accomplishment of her voyage. Night is coming on; the cabin must be sought; the deck quitted; and then it is one begins to realize that they are at sea. All is strange to eye and ear; and, in spite of everything, a sense of desolation will come over the stoutest heart the first night at sea. And the first night is generally the most unpleasant really, as well as fancied. The Channel navigation requires much skill on the part of the captain, much work from the sailors, and much patience from the passengers. Ordinarily, the latter know where nothing is. All may be there, but how to get at what is needed is the difficulty. I do not say this was our case, for we were old sailors; still, from being on shore many years, we had lost the power of standing firm when the ground, or rather cabin floor, seemed to move from under us; and an unpleasant hasty contact with some non-yielding substance was often the result. As to sleep, the first night it is next to impossible; the many little important nothings which conduce to sleep are not there; probably the body is over-weary, or, at least, the mind is too much excited, and sleep takes his flight from us, and our open eyes gaze after him in vain.

We woo, but he is hard to be won; and, probably, ere he will consent to visit us, the grey dawn of morning is appearing. On the over-night you have expressed a wish to see the sun rise at sea; hence, just as you are being lulled in the arms of sleep, you hear the voice of the kind captain, who, faithful to his promise, awakes you at your request, to see the sun rise. Mentally wishing you had made no such request, you rise and grope your way up the stairs to the deck; you look around and you see nothing but a greyish mist to the east, and you ask Where is the sun? why not yet risen—but wait a little and you shall see him rise. By this time you have inhaled a little of the bracing morning air, and begin to feel refreshed in spite of your want of sleep, when your attention is called to the changing aspect of the horizon. The grey lines are becoming tinged with a brighter hue, and a little above them you now perceive vast volumes of black clouds that are rolling away from the bright path of the king of day. But now you see them no longer, for the whole horizon is changing from grey to yellow, and from yellow to red, till the golden edge appears. You remark how rapidly he rises; yes! he is as a strong man—he has a race to run; and great is the distance to be traversed ere his course is completed, ere he draws the curtains of night around him, and retires to rest. Now he appears full-orbed, shedding light and colour and beauty far, far around him; and you feel that you have been well repaid, though at the loss of a morning sleep.

We were soon at home in our little vessel, which swam the waters bravely. The coast of England was on our right for several days. Off Brighton we had a good view, but we did not see much till we came to Plymouth, and that we looked upon with much pleasure. Its deep harbour, its men-of-war, guardians of a nation's peace; but chiefly our attention was attracted to Eddystone Lighthouse, which rises to a great height, like an obelisk, from its pedestal of foaming waters. Truly the mariner may say, as our blessed Lord said to his disciples, "Other men have laboured and ye have entered into their labours." What would be the seaman's life were it not for these faithful lights that teach him to avoid danger and destruction. Oh, how careful are mariners to take heed of these lights—would that they were as mindful of that holy word which is intended to be a light to their feet and a lamp to their path.

As we were safely sailing by this beacon one of the men told me that he was wrecked upon the reef of rocks which this light is intended to mark. He was saved by boats from Plymouth, after being in the water many hours clinging to a spar for dear life.

The Sabbath morn came, and through the kindness of the captain, I was permitted to address the crew upon the deck, under the vault of heaven, the sea around, and the hills of Devonshire in the far distance. My soul was moved within me to speak of the common salvation, and the one Saviour. The captain and my-

self alternately preached Christ to the ship's company, for the captain was one who felt it an honour to be permitted to convey to his men the glad tidings of a Saviour's love.

Thus days and weeks passed on, our little vessel steering her course westward. We soon entered the Trade Winds, and then all was well ; for a captain feels, as it were, on sure ground, when he has "got the trades." The weather was beautiful, the breeze not too strong, and we had all we could desire. Time in the "trades," is beguiled among the sailors by setting up the rigging, tarring the same, painting the boats, mending the old sails, looking up the stores, and sorting up every odd job, that Satan may find no mischief for idle hands to do.

While the sailors are thus engaged, the passengers are busy with the children and books, now and then taking a passive part in the operations of the crew, or rising from their somewhat lazy position to see the "log heaved," to satisfy one's curiosity, as well as to relieve the undisturbed quiet, and know how many knots she is going. Occasionally, a scene of excitement is witnessed ; a shoal of porpoises, or of dolphins, are, in the case of the former, turning most clumsy summersets around the bows of the vessel, or in that of the latter, though darting their arrowy forms in the most unlooked for direction—now here, now there, then yonder—all the while presenting an engrossing and tantalizing mark to the harpoon, which is firmly grasped by some strong hand, and guided by a quick eye, that one of these same

rapid swimmers may make a variety in the cabin fare. At length, after much excitement, and many attempts (for dolphins are difficult to strike), one is exultingly hauled on deck, and there he astonishes the landsmen by the variety and beauty of the shades of colour he assumes as he dies gasping for breath. Poor fish!—he is deprived of the only atmosphere he can breathe in, and he must die.

Besides the excitement created by dolphins and porpoises, a shark following in the ship's wake, showing his dorsal fin, or a number of flying-fishes, help to enliven one on ship-board. The flying-fish is a very pretty little fish in itself, graceful in its flight on the surface of the waters, and most delicate in its flavour. They sometimes fly on board, generally at night, attracted by the ship's lights, and in this way a few were obtained as a relish for one or two mornings. At our request, one of the officers rigged a sail in a scoop-like shape, and placed a light in it over the ship's side, to see if we could not induce some of these sweet little flying-fish to enter our net. But, though *we* were unsuccessful, it is by the aid of a light that large numbers of them are caught off the Island of Barbadoes. They do not fly so far south as Trinidad; so though we have plenty of fine fish, we have none that fly. It is thought incredible with some, that fish fly. Well, in the proper sense of the term, they don't fly; yet through the aid of a pair of very wide-spreading fins, in proportion to their size, they shoot through the air swiftly for a hun-

dred yards, and sometimes, as I have observed, they fly as high out of the water as to reach the deck of a small vessel. This attempt at aerial navigation is no delight to them, however pretty it may be for us terrestrial beings to look upon; for it is in order to escape from their bitterest enemy, the baracuta, that they are constrained to leave their native element, which they could not do without these extraordinary fins with which they are provided. The kind Creator either gives to the lower creation strength to resist, cunning to elude, or velocity to outstrip their enemies.

Thus then, charmed with the beauties of the vaults of heaven at night, pleased with the wonders of the deep, and engaged in efforts to do good by day, the five weeks of our voyage soon passed by.

On the 17th of October, a man was sent aloft to look for land, which he saw on the weather bow. We were consequently a little too far to leeward, so that our yards were braced aft, and our course altered a point to the eastward. About six o'clock, we distinctly saw the Grenadines, a number of small islands running out to the eastward of Tobago. These we soon cleared, and then our course lay westward, down between Tobago and Trinidad. We sat up till twelve o'clock, and saw Scarborough Light. At six in the morning, looking out of our little port-hole, we saw Point Galero, and the north coast of Trinidad extending down to the Bocas. About two o'clock we were opposite the Bocas, and very soon entered the Gulf of Paria. At five p.m., on the

18th of October, we found ourselves at anchor, when speedily a boat came off with kind friends ready to convey us on shore.

Truly grateful were we to our heavenly Father, that He had protected us, and guided us across the ocean, and permitted us to arrive in safety and in health at our destined haven. Mr. and Mrs. Law gave us a cordial welcome at the mission-house, where we stayed till our departure for our own sphere of labour.

CHAPTER I.

HISTORICAL OUTLINE.

TRINIDAD was discovered on the 31st of July, 1498, by Christopher Columbus, on his third voyage to the New World.

“On the 31st of July,” says Washington Irving in his *Life of Columbus*, “there was not above one cask of water remaining in each ship, when, about mid-day, a mariner at the mast-head beheld the summit of three mountains rising above the horizon, and gave the joyful cry of land. As the ships drew nearer, it was seen that these three mountains were united at the base. Columbus had determined to give the first land he should meet the name of the Trinity. The appearance of these three mountains, united into one, struck him as a singular coincidence; and, with a solemn feeling of devotion, he gave the island the name of *La Trinidad*, which it bears at the present day.” It appears that Columbus first approached the south-eastern point of the island, and gave it the name of *Purita de la Galera*, from the peculiar shape of a rock closely resembling a galley under sail. This designation was afterwards exchanged for that of *Purita de la Galiota*, of similar signification; the former name now designating the north-eastern point. Columbus then coasted the southern shore, and entered the Gulf of Paria, between Point Icacos—which he called *Punta Arenal*—and the Wolves’ Rocks. On the 2nd of August he cast anchor to leeward of “El Gallo.” To the pass itself, from its dangerous appearance, he gave the name of “*Boca de la Sierpe*,” or the Serpent’s Mouth;

the gulf he called "Golfo de la Balena," "Golfo Trieste," or the Whale's Gulf and the Dull Gulf; and to the northern entrance that of "Boca del Dragon," or the Dragon's Mouth.

"Columbus," again says Irving, "was surprised at the verdure and fertility of the country, having expected to find it more parched and sterile as he approached the equator; whereas he beheld groves of palm-trees and luxuriant forests sweeping down to the sea side, with fountains and running streams. The shores were low and uninhabited, but the country rose in the interior, was cultivated in many places, and enlivened by hamlets and scattered habitations. In a word, the softness and purity of the climate, and the verdure, freshness, and purity of the country, appeared to him to equal the delights of early spring in the beautiful province of Valencia."

Trinidad, however, was for a long time neglected, probably on account of its proximity to the continent, which latter must have offered greater inducements to settlers. It was first populated by a few Spanish families, who established themselves on the banks of the river Saint Joseph, and formed the village of San Jose de Oriena. In 1780 the number of the colonists did not exceed a few hundreds. About that time, M. Rome de St. Laurent, a colonist from Grenada, visited Trinidad, and was much struck with the great capabilities of the island. He, therefore, immediately proceeded to Caraceas, to propose to the Government a scheme for procuring a rapid influx of settlers. His views were adopted, and his plans approved; and a first *cedula*, or decree, was granted in the year 1781, by the Court of Spain, for encouraging immigration. Emigrants from the French islands, and a few Irishmen, with several respectable coloured families, then began to form settlements in the island.

In 1783 a second and more explicit *cedula* was issued, granting, on certain restrictions, to each white person of

either sex, being a Roman Catholic, a free grant of thirty-two acres, and half that quantity for every slave that should be possessed; and to each free coloured person of either sex half the quantity of land granted to whites, and, similarly, half the quantity for each slave. Article Six stipulated that no personal tax should be levied on the settlers, except an impost of one dollar for each slave, but this only after the new settler had been ten years in the colony. They were also exempted from various other taxes for the same period of ten years. The total population was, in 1783, 2,765—viz., 126 whites, 295 free coloured, 310 slaves, and 2,032 Indians.

This liberal measure induced a steady influx of population from Grenada, St. Lucia, Martinique, Guadaloupe, and San Domingo, so that in 1798 the population had increased to 17,718 individuals, of whom 2,151 were whites, 1,082 Indians, 4,476 free people of colour, and 10,000 slaves. The colony, in the meantime, had rapidly progressed, being French in everything but government; in fact, the French had, in a great measure, superseded the Spanish language, and all public documents were published in both languages. Even after the capitulation of the island to the British forces, the French idiom was preserved, together with that of the conquerors, for all public purposes, until the year 1823, when the English language was exclusively adopted.

It appears that it was only in the year 1730 that a governor was appointed, for the first time, to administer the affairs of the island, and from that date to the year 1784 thirteen governors successively filled office. In September, 1784, Don Jose de Chacon entered on the administration of the colony, and that at a very critical moment. England being then at war with Spain, a British expedition, consisting of twenty vessels and about 10,000 men, sailed from Martinique in February, 1797, under Admiral Harvey and General Sir Ralph Abercrombie, to take possession of Trinidad. The island was defended by five men-of-war and about 2,200 troops.

The issue was, that, without even firing a gun, Trinidad was surrendered to General Abererombie upon the terms of a capitulation. The island was afterwards ceded and guaranteed in full possession to his Britannic Majesty by the fourth article of the Treaty of Amiens.

Lieut.-Colonel Picton, aide-de-camp to the General, was appointed Governor, and may be said to have ruled the island with a rod of iron, either as sole Governor or in joint commission with Colonel Fullerton and Admiral Hood, for a period of six years. The colony has since been governed by the following officers:—By General Heslop, from 1802 to 1810; Lieutenant-Colonel Foley (*ad interim*), from 1810 to 1813; Sir Ralph Woodford, from 1813 to 1828; Sir Lewis Grant, from 1829 to 1833; Sir George Hill, from 1833 to 1841; Sir Henry Macleod, from 1841 to 1846; and by Lord Harris, from 1846 to 1854. Then followed Rear-Admiral Charles Elliot, Robert Keate, Esq., and now the Hon. J. T. C. Manners Sutton is the Governor.

Form of Government.—Trinidad is a Crown Colony, and is governed by a Governor appointed by the Crown, assisted by a Council of twelve persons, six of them being the chief civil officers of the government, and six non-official members, nominated and invited to accept a seat by the Governor. The Governor has his own and a casting vote; so that, depending upon the official members, he seldom finds himself in a minority. On some occasions, however, the Chief Justice, Mr. Knox, is independent enough in his judgment to vote with the non-officials. This is considered a very bold step, and exposes the official to the frowns of the Governor; while, to counterbalance these, he possesses the smiles of the community at large.

In most of the West India islands, there are Houses of Assembly, and these, though far from perfect, are, at least in good measure, representative. Several efforts have been made to obtain representative government here, but

as yet the attempts have proved abortive. On a subject of this kind there is much to be said on both sides ; but it would be advisable to make some change in the mode of government. We are not, however, very sanguine that any great alteration will be made for some years at least ; but as the people multiply and grow more enlightened, they will scarcely be content to be governed without having any voice in making the laws which they are required to obey ; nor can it be expected that they will willingly pay the taxes, in the imposition of which they are not consulted.

In 1849 Lord Harris introduced a new territorial division of the island, dividing it into two great sections—the northern and the southern—each being subdivided into four counties, each county into two districts, and each district into wards, according to their population. The common boundary of the two grand divisions is formed by a line running from Point Manzanilla westward, and following the course of the River Lebranche ; then along the summits of the Middle Range to Mount Tamana ; thence west-south-west to Montserrat ; and from that point due west to the Gulf of Paria, south of Point Savanetta.

The four counties in the northern section are—St. George and Caroni, St. David and St. Andrew.

The four counties in the southern section are—Victoria and St. Patrick, Mayaro and Nariva.

Thus the country is divided into many wards. The duties of the wardens are manifold. They have to collect the taxes, see that the roads and bridges are in good repair in their wards ; from them timber on crown lands is to be bought ; and when the tree is thrown down, cut up into boards or planks or scantling, not a piece can be moved without the warden's permit. The warden is also the district registrar of marriages ; and, by a new ordinance, he is required to marry those who shall wish him to do so. The salaries of the wardens vary according to the importance, extent, and amount of

population of their ward. At first the wards were very many, and the salaries small; but lately ward unions have been made, and a more competent class of persons appointed, and the salaries have been somewhat augmented.

Throughout the island we have a good constabulary force. An inspector resides in Port of Spain; the sub-inspector resides at San Fernando. Besides the ordinary duties devolving upon the police, they have charge of the postal arrangements throughout the country. In the country districts the police station is also the post-office. In Port of Spain a policeman delivers the letters; in San Fernando also there is a postman; but in the country districts letters must be sent for from the station. The sergeant stationed at each police station is a kind of post-master, and thus his duties are somewhat increased. Between town and San Fernando, and all the intermediate stations along the coast, there is a daily post; while there are but two (and, in some cases, but one) postal communications during the week with some of the outlying parts of the island.

Many of the planters are justices of the peace, and on every estate there is a private constable—an arrangement very judicious, since many of the estates are far from the police station, and are, moreover, numerously peopled by immigrants.

Trinidad is a very peaceable colony. Such a thing as a riot or outbreak of any kind is very rare. The only serious one which has occurred of late years was in 1851, when a new law coming into force, which decreed that debtors' heads should be shaved, the people gathered in crowds around the Government House and Court-house, and broke almost every pane of glass in the buildings. The riot assumed such a serious aspect that the black troops were called out. The Riot Act was read, the troops fired on the people, and some three persons were shot. The yell raised by the mob when the soldiers fired was something to be remembered.

They had no notion that a shot would be fired, but when they saw their companions fall, they very quickly took to their heels, and dispersed. From that day to the present there has been nothing of a serious nature to disturb the peace and tranquillity of the inhabitants.

The black troops above referred to were a few companies of one of the West India regiments. For many years a few companies of them were stationed in barraeks in Port of Spain; but just lately they have been finally removed. At St. James there are fine barracks, though said to be somewhat unhealthy, in which the left wing of a regiment is quartered, and these troops are considered sufficient for any emergency that may arise. At one time, indeed, there was a rumour of withdrawing the troops altogether; but this was so contrary to the wishes of the Trinidadians that the proposal has not been carried into effect.

Oceasionally a man-of-war comes down from Barbadoes, and enlivens the town by the presence of its officers and crew. Sometimes, though rarely, a foreign man-of-war drops into the harbour, and compliments the town with a salute.

The spirit of the Volunteer movement has been wafted across the western ocean, and now the subject of organizing an artillery corps is seriously discussed in the public papers. Certainly the town of Port of Spain is entirely unprotected from an enemy by sea. It lies an easy and a tempting prey to any privateer. Should any such craft enter the harbour of Port of Spain, send a boat ashore, and demand a million dollars, or threaten to shell the town, the inhabitants would be utterly helpless, and must accept one or other of the terms offered.

It is said, and with truth, that a few guns placed at Mucarapo Point, and a few more on the banks of the Caroni, could keep up such a cross fire as would effectually silence any vessel that might make any such attempt.

CHAPTER II.

GEOGRAPHICAL DESCRIPTION.

TRINIDAD is an island belonging to the group of the Lesser Antilles. It is situated between $10^{\circ} 3'$ and $10^{\circ} 50'$ latitude N., and between $61^{\circ} 1'$ and $62^{\circ} 4'$ longitude W. of Greenwich. It is separated from the province of Cumana, in the Republic of Venezuela, by the Gulf of Paria, together with the Dragon's and Serpent's Mouths. In figure it is an oblong, or of a rectangular shape, with promontories at its four angles, viz., Galera and Galeota to the eastward, and Mono and Iaeos to the westward—these two latter stretching for several miles towards the opposite shores of Venezuela, and thus contributing to the formation of the northern and southern boundaries of the Gulf of Paria.

The greatest length of the island from N. to S. is from Grand Matelot to Casa Cruz, 50 miles; average length, 48 miles; greatest breadth, from Galeota to Iaeos, 65 miles; average breadth, 35 miles only. The superficial extent or area is about 2,012 miles, or 1,287,600 square aeres. Trinidad is bounded on the north by the Caribbean Sea, on the south by the channel which separates it from the Delta and Caños of the Orinoco; on the east by the Atlantic Ocean; and on the west by the Gulf of Paria.

The island is on the northern coast mountainous and but little cultivated, while in the south and central portions, it is level, and to some extent cultivated. The greater portion of the island, however, is still untouched by the levelling axe of man. The soil seems to present

three distinctive features. It is sandy in the south, of a rich black loam in the central parts, and of a reddish clay in the north. The central portion is that which is most cultivated and most productive, while as far as can be ascertained the sandy soil is the least productive.

On the whole, the country presents a flat appearance to the eye, and in this respect differs from the other islands of the Caribbean Sea.

On the north coast, running from Point Galero to Point Monos, is the highest range of mountains. They are one range, yet present to the eye a series of sugar loaves meeting at their base. They are intersected by many valleys running at right angles with the range—that is, north and south—some of which are so near the level of the sea, that at a short distance you are led to believe that they are separated. Between this range of mountains and the Montserrat range, there is a distance of some twenty miles, somewhat less at the eastern extremity and rather more at the western. The country lying between these two ranges is low and flat, especially on the western shore. It comprises the district of Caroni, Chaguanas, Couva, and Savanetto. The Caroni river is the largest river emptying itself into the Gulf of Paria. It debouches not far from the Port of Spain, and by raising a sand-bank of considerable length, somewhat interferes with the navigation of the gulf.

The Chaguanas, Couva, Guaraeara, Sipero, and Godineau rivers also empty themselves into the gulf. Most of these streams are navigable for a short distance inland, and are ascended by flats (a kind of barge), which take off the hogsheads of sugar to the vessels lying at some distance from the shore.

The whole country lying between the northern and Montserrat ranges may be said to be flat land, and well adapted for the growth of the cane, with the exception of a tract called the Grand Savannah. In Chaguanas, Carapachaima, Couva, and Savanetta, there are many sugar plantations. From the flatness of the country, this

district has rather an ill name for fever; yet those who are careful manage to maintain their health and vigour.

To the south of the Montserrat range of hills, there is no considerable elevation of country; yet it is not flat like the district above-mentioned, but of an undulating character.

The Naparimas, a district lying between the Guaracara and the Godineau rivers, is undulatory, and, for the most part, consists of as rich a soil as can be found in any part of the world. It is here that the greatest quantity of sugar is made. As far as the eye can reach you are surrounded by a waving sea of green canes at one time of the year, while at another the green disappears and gives place to close-shaven, brown stretches, breadths and belts, studded here and there with works from whose chimneys volumes of black smoke issue all day long.

To the south and east of this tract of country, the primeval forests hold undisputed sway, with but a small patch here and there testifying to the industry of man. At La Brea and Cedros there are a few sugar estates, but the extent of ground they occupy is small, compared with the miles of forest rejoicing in their unmolested and virgin beauty.

Thus far we have been speaking of the line of coast washed by the waters of the Gulf of Paria. These shores may be likened to the inner edge of a horseshoe, which, with the coast of Cumana, form the basin which contains and confines the waters of our gulf.

To the north of the island there are several openings, called bocas or mouths, formed by small islets rising out of the sea, between Point Monos and the mainland of Venezuela. There are three islets, making, of course, four openings. The first is Monos, the second Huevos, the third Chacachacarro. Three of these openings are narrow, difficult, and dangerous of navigation; but the fourth, Boca Grande, is twelve miles wide, and of course in it there is sufficient sea-room for all purposes. The

tides, however, run very rapidly here, and many a vessel is carried far to leeward in spite of all that can be done. Old traders, being forewarned, are forearmed, and generally manage to thwart the strong will of the perverse current. My experience of scenery is not very extensive certainly, but I cannot conceive of anything more awe-inspiring than to be in a small boat at the base of one of these lofty, perpendicular islets—the Atlantic waves rolling around you, striking with their own force and a peculiar hollow sound against the innumerable rocks which hurl back their ceaseless assailants in an angry shower of spray. You feel the motion, you hear the booming of the waves, and you gaze at the towering, frowning cliffs above you, and whether you will or not, you are made to feel your own littleness, and are filled with solemn awe by what you see and hear.

At the south-western extremity of the island, Point Icacos, something similar is to be found. Narrow and dangerous passages separate the island from the Spanish main. Anyone hearing of the names of these openings would be at a loss which to choose to enter. One is called the Dragon's Mouth, that to the north; and the other is called the Serpent's Mouth—Scylla and Charybdis these, surely. But a choice has to be made, and the Dragon's Mouth is the chosen passage for entrance into the Gulf of Paria. From Point Monos to Point Galera the land is high and the shore exposed. There are but few inlets or bays, and none of these can be deemed secure for shipping.

The eastern coast extends from Point Galera, on the north to Point Galeota, on the south. It is partly low, with shallow waters, and partly bold, with many bluffs and headlands. The whole extent of coast is, with very few exceptions, exposed to a heavy rolling surf from the Atlantic, which may be heard thundering on the shore at a distance of several miles.

The southern coast stretches from Point Galeota, on the east, to Point Icacos, on the west. The land is some-

what bluff, and the channel between this line of coast and the shore of the mainland is shallow, varying from three to thirty-seven fathoms.

The Gulf of Paria is a beautiful salt-water lake, and so secure and extensive a harbour that the navies of Europe and America might ride in safety upon its bosom. Anchorage may be obtained almost anywhere within the gulf, the deepest soundings being in the Grand Bocas, and near the Main.

There are several small islands in the gulf besides those which form the Bocas. Gaspar Grande is an islet fully three miles long, and about one and a-half wide in the centre. It runs east and west, and lies just within the first Bocas or Monos. At one time this islet and those which form the Bocas were cultivated, yielding many bales of good cotton, but now nothing but a few ground provisions are grown on them.

Nearer to Port of Spain there are seven others—five in one group nearest to town, off Le Carnage, and a group of two larger ones off Point Gourde.

These islets are very pretty in themselves, and stud the gulf very picturesquely. They are also very serviceable, being used as watering places. Each islet has a house and all conveniences for residence, even though the islet be no larger than the house; a bathing-place is constructed, and there we have the means of improving health and obtaining recreation.

In the Grand Bocas there is a large island—that is, large when compared with those just spoken of. It is called Pata, or Goose Island. At one time it was inhabited, but now it is the home of the pelican. Having no water, it is not eligible for permanent habitation; and by reason of distance it is not convenient for a watering place. Besides this, it is declared to be “no-man’s-land.” The Spaniards claim it as a part of the province of Cumana; and the English, who say it belongs to them, do not seem to think it worth troubling about. Thus it is left to the solitude of its own echoes.

Sometimes when men find Trinidad too uncomfortable for them to remain in it with safety to themselves, they will *borrow* a boat and set off for the Main, and spend the first night of their flight at Pata without the slightest apprehension that a fugee warrant will be presented there.

The islands I have spoken of lie all near the north-western point of the island, and do not obstruct the free navigation of the gulf when once within its limits. This beautiful sheet of water is about thirty miles wide, and about seventy miles long. The country may be said to be divided into two sections, formed by three ranges of mountains—a northern, a central, and a southern range. The two valleys, formed by these ranges, are almost of the same form and extent. The northern range of mountains attain to an elevation of two and three thousand feet. The southern range is less mountainous, reaching the height of about twelve hundred feet. The intermediate country in the southern division is more or less broken and undulatory, while the northern division is more uniformly level and low.

The whole country presents rather a monotonous appearance because of the interminable forests by which it is covered. The population is under a hundred thousand, while the country is, according to a most moderate calculation, capable of supporting a population of three hundred thousand. Were the country under cultivation, a very different and a much more beautiful scene would present itself to the eye.

CHAPTER III.

PEOPLE, LANGUAGES, AND RELIGIONS.

THE people of Trinidad number almost one hundred thousand, of whom about twenty thousand live in and around Port of Spain. San Fernando, the only other town in the island, distant from the capital about thirty miles, contains about six thousand inhabitants. The remainder are scattered far and wide upon the estates, in the villages, throughout the whole country.

Many distinct peoples go to make up the population of Trinidad. There are men from all quarters of the globe, and with but little exaggeration, it may be said that, in Trinidad, all the languages of the earth are spoken.

Representatives of the aborigines are scarcely to be found, though they may be said to remain in their descendants born of Indian and Spanish parents. Once a year the Guaraoons, a tribe of Indians, who live on the banks of the Orinoco, come in their canoes to the south-eastern coast, travel along well-known Indian tracks, and come as far as San Fernando, which is to them the opposite side of the island. They are a stout copper-coloured, long-haired people, and some of them are probably the descendants of Indians, who, in former years, left Trinidad for the mainland. "The few aborigines yet remaining in the colony, are leading an isolated life in the forests, depending for their subsistence upon hunting and fishing, using the bow and arrow in preference to the fowling-piece, and in short, retaining their savage, ancestral habits precisely as if

the light of civilization, and the sun of Christianity had never beamed on their lovely Island of Jere. A few families of Indian descent are still, however, to be met with in different parts of the island, all speaking the Spanish language, and having preserved Spanish habits; fond of smoking, dancing, and all other kind of amusements, but above all, of the *dolce far niente*. They are generally possessors of *conucos*, that is to say possessors of a few acres of land, which they cultivate in provisions and coffee, but particularly in cacao."

From the times of Columbus, many Spanish families have dwelt in the land. They obtained or brought with them their slaves. In the year 1783, many came from the other West Indiau islands, from the French as well as the English; and indeed the French element displaced the Spanish, and still remains contesting the English. The population was slightly increased by a few thousand Africans, delivered by our men-of-war from the hands of slavers. About 4000 Africans, liberated from captured slavers, have been added since emancipation; and some thirty thousand Asiatics, Coolies, and Chinese have been imported since the year 1845, when the first Coolie ship anchored off Port of Spain.

The population of Trinidad, therefore, is a motley aggregation of Africans, Asiatics, Europeans, and a few individuals of Indian or American blood, together with their mixed descendants.

The following table, borrowed from the latest authority I can find, will give some idea of the population, and its motley character:—

Natives of Trinidad	.	.	.	40,584
Natives of Africa	.	.	.	8,150
Natives of Europe	.	.	.	1,508
Natives of Asia	.	.	.	4,200
Emigrants from other parts	.	.	.	15,158
				<hr/>
				69,600

The Trinidadians are a tall, well-made people, rather showy in their persons, fond of dress, music, and amusements generally, especially dancing and theatricals. They have a frank manner about them, but are somewhat fickle, and lack stability of character and firmness of purpose. The liberated classes and their descendants cannot be said to have attained to any high standard of moral character. If the truth must be told, they are litigious, and somewhat lax in the principles of honesty. It does not seem to them anything wrong to take up articles, to incur debts, even when they see no way of paying for them. One is led in charity to believe, that thoughtlessness often leads into actions of this kind. Fond of dress, and extravagant and lofty in their notions, they run up bills without reflecting that a day of reckoning will surely come. That day does come, and unable to meet the demands made upon them, the law is resorted to, and compulsory payment is enforced. They seem never to say, "Well, I cannot afford to buy this, and must wait till I can," but will get credit to considerable amount, and as far as can be gathered, be quite unconcerned as to consequences. It is not from want of example, that the Trinidadians are not more frugal and thrifty; for most of the immigrants, the Coolies in particular, are saving and frugal. But notwithstanding example set them, and in spite of the consequences, the Trinidadians remain as I have described them.

In Trinidad we have Africans, but of many different tribes, speaking different dialects, and with very marked differences in character.

The Yarrabas are a very fine race of people, tall and well-proportioned, some of them with fine intelligent features, and they appear to value the benefits of civilization and Christianity. They are laborious, usually working for day wages on estates, but preferring job work. The women are mostly occupied in petty trade huckstering; some, also, in the culture of ground provi-

sions ; their houses are neat and comfortable, and kept with tidiness and order. In character they are generally honest, and in disposition proud, and even haughty ; so that the cases are rare in which a Yarraba is brought before a magistrate for theft, breach of contract, or other misdemeanour.

There are the Eboes, and the Congoes, and some other tribes. The Congoes present a marked contrast to the Yarrabas, being in stature like boys, and with little or no strength of character. While the Yarrabas will dwell in clusters, co-operate with one another, becoming small holders of land, the Congoes seldom become purchasers of land, and seldom rise above the cheapest paid labour. From what is to be seen in Trinidad of the different African tribes, one would gather that there is quite as much difference in their physical and mental capabilities as is to be found among Europeans. The Yarrabas are obviously, in every sense, a superior people to the other tribes we have here. If there are races in Africa superior to the Yarrabas, they must be a fine class of people indeed. But, though there are different tribes of Africans, yet their whole number is not very great, and the country would be in a sad condition if dependent upon them alone for agricultural labour.

In 1845 the first vessel having on board Asiatic immigrants came to anchor in the harbour of Port of Spain. There are now about 25,000 to 30,000 immigrants in the country. The Coolies are a mild and industrious race, not so robust as the Africans, but more steady and obedient, and do not seem to entertain any dislike to agriculture. They are intelligent, and as before observed, saving. They are not, however, apt at learning languages ; the African is their superior in that respect. They are, however, the only reliable labour in the country. Were it not for their presence and industry in the island, but little sugar would be made. The Creoles are very willing to be mechanics, stock-keepers, drivers of mules, boiler-men, wood-cutters, &c., but as

a class, they dislike cutting canes, and dislike much more the weeding of them. The Coolies do nearly all the cane-weeding throughout the island, and this of course is a very important, if not the principal work. The crop lasts but one-fourth of the year, the other three-fourths are spent in preparing the canes for cutting. During crop very few hands are idle, but during the wet season, many Creoles never leave their own little gardens; so that the chief of the directly agricultural work of the estates is performed by the Coolies.

The Coolies are very abstemious, saving nearly all they earn, with a view to carrying back their earnings to their own country, where, with the amount of money they can save here, they will among their countrymen be considered very wealthy persons. The Coolies are very fond of loading the persons of their wives with abundance of silver ornaments, armlets, sometimes one on each arm, and sometimes six, or even ten armlets on each arm, anklets, ear-rings, nose rings, and silver tires round their necks. Rings on toes and fingers, sometimes, are very numerous. The dress of both male and female is certainly becoming to them, though at first there does appear too much of the person exposed. The men wear, some a turban, but most a small cap of figured velvet, like a smoking cap, though more in the shape of a Glengarry than a Turkish cap. A tight-fitting coloured kind of vest, with an ample "capra," or several yards of cotton, rolled in their own peculiar manner, around the loins and limbs. The women have a similar tight-fitting vest, either with a narrow skirt falling to the ankles, or an abundance of "capra," in which they enroll themselves; and a number of yards of cotton, or coloured, pink or green muslin, as a turban and face cloth. The women have certainly a very graceful mode of wrapping their head-cloth about them, both so as to protect the head from the sun, their faces from the gaze of others, and their bosoms from exposure. The nose-ring, which appears appropriate to a Euro-

pean only in the snouts of swine, is not by any means a disfigurement to a pretty Coolie woman. The ring is generally of gold or brass, thin, and about as large as a half-crown, or sometimes a crown-piece in circumference ; that which strikes one as most displeasing to our taste, is the drop of the ear being so widely severed—two fingers can be easily passed through the opening made to retain the ear-ring. It is not, moreover, pleasant to see a woman's teeth covered with a juice precisely like blood ; the beetle-nut is chewed by the women as well as the men, and it is somewhat offensive to witness the blood-coloured teeth, and the blood-coloured saliva expectorated. The Coolies brought to Trinidad are from all parts of India, of different complexions, habits, language and religion.

When it was proposed to obtain labourers from India, two agents were sent, one to Calcutta, and one to Madras. The slightest knowledge of the inhabitants of Hindostan tells us that the people of the two Presidencies are distinct. The Bengalis speak Hindustani and Bengali, while the inhabitants of the Madras Presidency speak Tamil, a totally different language. When these people meet in Trinidad, it strikes one as somewhat strange that they have to point to water and rice, and ask each other what they call it in their language.

So totally different are the languages, the Hindustani and the Tamil, that English has to become the medium of communication. The difference in the people is almost as great as the difference in the languages ; the Coolies from Calcutta proving valuable, steady labourers, while those from Madras are for the most part useless. This is accounted for by the fact, that those who embark from Calcutta have come from the interior, and have been used to the cultivation of rice or indigo all their lives. No better labourers than these prove, can be desired.

The Madras Coolies appear to be, with few exceptions, the scum and refuse of the city of Madras—stray

waifs who have sunk very low in their lives before they find their way into the hands of the shipping agent. Some of these, however, make very good house servants, as butlers and cooks, and some of them turn out good grooms. One would have thought beforehand, from hearing the Bengali and the Tamil spoken, that the former would show much greater aptness in learning English than the latter, but it is not so. The Tamil-speaking Coolies speak English very readily, and considering all things, very correctly. The Bengalis, on the other hand, seldom attempt to speak English, except by translating into their own idiom, and using their own syntax. Ghora lahi is "Horse bring him," and "Horse bring him," accordingly we say in speaking to a Bengali.

In reference to immigration, much might be said; a few words, however, is all I think it necessary to say in these pages. Immigration, however it may be regarded, was simply a *necessity* to Trinidad and some other cane-growing, sugar-making countries. Without imported labour, Trinidad must have been given up to the growth of its own luxuriant climate. Had not indented labourers been brought into the island under agreement, to work for a stated time, for a stated and moderate sum, the estates must have been abandoned; for depending upon the labour of the emancipated classes, the estates were, it is true, making sugar, but at a ruinous cost, from the high rate of wages which it was necessary to pay for labour, as otherwise none could be obtained. Immigration was a wise, and the only plan that could be resorted to under the circumstances. And well was it for the West Indies that the East Indies teemed with an overflowing population.

Now, though immigrant labour is cheaper than was the labour obtained before its introduction, yet it is not a very cheap kind of labour: not that it might not have been so from the first, and not that it may not become so in the end, but because partly of extravagance on the part of those who were employed to carry it out, and partly

because of several of the arrangements being unwise and unnecessary. It no doubt was the strongest inducement that could be offered to the people of Hindostan to say to them: "Come with us to Trinidad, and work for five years, or even ten years, and we will pay you well—give you a fine house to live in, provide you with a doctor when you are sick, and at the end of five or ten years (according to the arrangement made) we will give you a free passage back to your own country." Perhaps those who had the hard work of persuading Hindoos to leave their country and cross the salt seas, found that nothing short of such favourable terms could prevail upon them to agree to embark. However desirable, and however necessary it may have been to obtain labour, still the pockets, the interests of the employers should have been a little more attentively considered. Having had so much difficulty to get the labourers to come, one would have thought that, at least, they should have been required to pay their own passage back, if they would not settle down permanently in their new country. Experience has taught wisdom in this matter, and now a longer time of service is contracted for—ten years, instead of five.

Much has been said in the interest of the Coolies, and a kind of crusade has been attempted by some fond of knight-errantry, with a view to ameliorate the condition of the indented Coolie. Having been familiarly acquainted with the working of immigration here for nearly nine years, I can conscientiously say that a fairer system for the labourer could not well be devised.

As remarked above, the Coolies have provided for them good substantial houses, medical attendance, and a free passage home upon the expiration of their term of service, or the choice of a bounty instead of a return passage. They are paid according to the rate of wage in the quarter at the time, and, of course, according to the kind of work done. In these rights, and in many privileges, they are protected by the magistrates and by the laws.

On the other hand, they are required to work every day when not sick, and are not allowed to leave the estate without a written pass, given to them by the overseer or manager. As a rule, they are well conditioned, happy, and cheerful, having their own rooms, living comfortably with their wives and children. They are, moreover, allowed to cultivate a patch of ground, or (which they much prefer) to keep a cow or a pig. Of cows the Coolies are very fond, and certainly they know how to take care of them. It is true that, sometimes, an irate overseer or driver may strike a Coolie, and so may any angry man strike another in any country, and irrespective of their relative positions; but there is as much redress for the Coolie as any one else. On the whole, I think it may be said that immigration is an advantage and a blessing both to the Coolies and to those who employ them, and it would be difficult to say with whom the greater advantage is to be found.

It is a fact that all the Coolies who are not confirmed drunkards save money, are well fed, and well clothed; and it is also a fact that some have gone back to India with three hundred, and some with five thousand dollars hard cash, while many others who remain in Trinidad become freeholders and shopkeepers. In leaving their country the Coolies have most certainly bettered their condition; and, what is of higher importance, they have been delivered, to a great extent, from the intolerable yoke and curse of caste, and as a consequence, the Coolies in Trinidad are in a much better position to receive the Gospel, with all its unspeakable blessings, than they are in their own country.

Among the immigrants brought to Trinidad are about 5,000 Chinese. They are, of course, a distinct people from the Coolies. They are not so satisfactory as labourers; but, upon the termination of their contracts, they become shopkeepers, and some of them monied men. They are not British subjects, and must reside twelve years in the country, and take the oath of alle-

giance to the crown, before they can become such. In spite of this and other obstacles they prove themselves to be a very shrewd, industrious people, and a valuable addition to the community. In some respects they are more valuable than the Coolies; for not only do they rise in the scale of society, but they marry Creole women (no Chinese women, or very few, having been brought with them), and settle down permanently in the country. They assume the European dress, adopt European manners, and live in very respectable style. Some of their houses are their own property, being elegantly, not to say extravagantly, furnished. The Celestials are a peculiar people in their own country; and though much of their peculiarity is lost by their residence here, still some of their peculiarities remain. The long plait of hair growing from the crown of the head is as sacredly preserved, and as carefully coiled round the head in Trinidad by the well-to-do Chinaman, as by his brother Chinaman in the Celestial Empire. It is difficult to find out why this appendage is so carefully guarded—but carefully preserved it is: and distressing indeed is it to the poor unfortunate Chinese who is sent to gaol, and has to submit to the indignity of having his head shaved. Not that they are not accustomed to shaving their heads, for most of them shave the whole of their heads clean, with the exception of the sacred plait. They are, as a people, devoid of whiskers, and very few have either beard or moustache. Some of the higher class have the very long, thin moustache which is to be seen represented in the images of mandarins on view in tea-shop windows.

The native dress of the Chinese has nothing picturesque about it; short wide trousers of blue cotton, with a kind of short smock-frock of the same material, form the whole of the dress, crowned, however, by a circular and conically-shaped hat, which puzzles you to say whether it is most like one of Bruce's soldiers' targets, or a part of a bee-hive. They are in shape like

a target, and in material similar to that of which beehives are made, and withal they are serviceable. They extend wide, and throw a considerable circle of shade around the wearer, effectually shielding him from the sun.

The mode in which different nations carry their burdens is curious and amusing. A London porter increases his load by a knot; a Negro puts everything on his head; a Coolie will carry a load on his head, but his child he carries in his own way upon his hip; a Chinaman seems to be the wisest of burden-bearers. He has an elastic flattened pole of about five or six feet long, and at each end of this he will sling a basket filled with potatoes, a bucket of water, a trunk—indeed, almost anything—and placing the centre of the stick upon his shoulder, will start off in a kind of dog-trot, the spring of the stick keeping time with his step, and thus momentarily lifting off the load; and if this does not relieve him sufficiently, he adroitly slews round his load, and without stopping or putting it down, shifts it on to his other shoulder. The loads they carry are very heavy, and of such weight that it does not seem possible that they could be carried at all in another way. I have heard of some Africans boasting that they could pick up a barrel of flour 200lbs. weight, and put it on their heads and walk away with it; but it seems to me the Chinaman surpasses this in the immense load he can carry.

There are in Trinidad many other peoples, but they do not call for particular remark. Danes and Germans, Spaniards and Italians, Scotch and Irish, French and English, are to be found in Trinidad, with their diversified manners, different languages, and opposing creeds. The languages spoken in Trinidad are numerous and diverse.

The language of government and law is English. The language of the Creoles of the island is French, not pure French, but a *patois*, and one which is dissimilar from all

other *patois*. The nouns, for the most part, are the same as in good French, but the verbs and particles are *sui generis*. A Frenchman, himself, is probably more surprised than one not thoroughly acquainted with French, at the strange sounds which greet his ear upon first conversing with the people of Trinidad. He is led to doubt his ears; he thinks he is listening to French, but he has to ask many questions, and to listen attentively before he can understand all that is said. But those who are *au fait* at it, speak highly of it, and say that it is very expressive and concise. There are some who think that the Trinidad *patois* is worthy of being raised to the dignity of a language; and it is doubtful whether one of the most intelligent and learned of the Trinidadians does not entertain the purpose of writing a grammar and a dictionary of this dialect. The chief peculiarity of this tongue is, that the verbs have no inflections or terminations, but the tenses are made by particles affixed or prefixed. There is, also, a mixture of Spanish and Indian words, which makes it more troublesome to understand. Still no one who knows French is long perplexed with its difficulties. This is the language spoken most widely, the lower orders scarcely using any other, though they can nearly all of them speak English. But among themselves this *patois* is the medium of thought. It is, moreover, the language which the African and the Coolie, and the stranger in general, learns first, and of course, for the simple reason that he hears it most frequently spoken. Its vituperative epithets are numerous and forcible; and I am afraid are the best known, because the most frequently in use.

Spanish is largely spoken in certain districts and villages, in which the people are almost entirely of Spanish descent. In the dry-goods stores as they are called, the linen-draper, Spanish is in constant use, for some of the best customers—the largest buyers—come from the Main, where Spanish is the only language in common use. Clerks in stores, therefore, must be

familiarly acquainted with English, French, and Spanish, and ninety-nine out of a hundred clerks can sell in these three different languages. Since the Coolies and Chinese have come into the country, many clerks have managed to learn to speak a few words of Coolie as they term it, meaning, of course, Bengali. They can just manage to count in Bengali, but in the Tamil and Chinese nothing can be done. These languages are not very much spoken in buying, for the Chinese and the Madras or Tamil-speaking Coolies learn to speak English with much greater ease and quickness than their languages can be learnt by the people. I have heard some of the clerks speak some of the African dialects; but generally there is not much occasion for this, as the African, especially the Yarriba, is apt in learning languages. There are a good many Portuguese in the island, and many of them who speak only their own language. Any one, however, who is familiar with Spanish can understand, and be understood by, a Portuguese. There seems to be more difference in the accent than in the vocabularies or structure of the two languages, the Spanish being both sweet and sonorous, while the Portuguese is to foreign ears drawling and nasal.

The Chinese is, unquestionably, the most difficult of the languages we have here; and the Chinese certainly have the advantage of understanding us, while we cannot hear a word they say. In such a Babel-like country interpreters are needed. There are many of them, and much employment is found them in the courts of law, and in business transactions. In the public papers French and Spanish correspondence is to be found; but for some years past the papers have ceased to appear, their articles printed in English and French on opposite pages, as once they did.

Public worship is conducted in three different languages: in English by the Protestants generally; in French by the Catholics in their discourses; and in Por-

tuguese by one of the Baptist missionaries, and by the minister of the Portuguese Free Church, who, with his people, are refugees from Madeira, who fled that land to escape the persecuting hand of popery.

The religions of the country are, among such a mixed people, many and diverse. The bulk of the people are Catholics. It is, indeed said, that four-fifths are Catholics, but this is too large a proportion, since the introduction of so many heathens. The Spanish and French speaking part of the population may be regarded as Catholic to a man. The government, with strange inconsistency, as it appears to many, pays a large salary to the Roman Catholic Archbishop, some £1,000 per annum, and £150 per annum to the parish priests, of which there are about twenty-four.

In Port of Spain there is a Catholic cathedral. One cannot say that its size or architecture warrant the lofty name. It is a building, judging by the eye only, of some 150 feet long, and about 70 feet wide. At the west end are two octagonal towers, though not lofty, the principal entrance being between them; while, at the east end, is a large window of stained glass. It is capable of holding about 5,000 persons; at least, that is the number which is said to be present on special occasions. There is a new edifice in New Town, and a neat chapel in connection with the convent in the town of Port of Spain. Throughout the island the churches of the Catholics make no pretension to architectural beauty. They are very plain wooden structures, rather mis-shapen than well-proportioned. These places, however, whether in town or country, are devoutly and numerously attended.

The altars are fitted up with tall candlesticks and candles; images, muslin, crucifixes, and pictures, form the accessories of worship. The priest intones the mass in Latin, as in other countries; the people, those few of them who can read, having their missals in their hands, one column of the liturgy being printed in Latin, and

the opposite one in French, so that those who can read French are enabled to follow the priest as he proceeds with the service. The salaries of the priests are small, £150 per annum ; but they are largely supplemented by their fees, obtained from chistenings, marriages, and interments. The scale of charges for funerals varies considerably. If a corpse is brought into the church they are bound to read the service free of charge. From this they rise to a charge of 50 dols., according to the number and quality of the crosses carried in the procession, and the length of the service. Marriages were, a short time back, frequently solemnized by Catholic priests, without much, if any, regard to the law or to the ages and relationship of the parties, or without concerning themselves about the hour of the day or the night ; some marriages having been even solemnized nearer the hour of midnight than midday. This state of matters, together with other causes, led to the introduction of a new marriage ordinance, which binds very closely all parties. The penalties attached to the breach of this law are very severe. Indeed, to send in a false return, whether intentionally or from mistake, is equally regarded and treated as felony. It is somewhat anomalous and unprecedented, I think, to make a minister of religion a felon because he has been inadvertent or mistaken in his information ; but such is the law, and those who live in a land must obey its laws, until they can amend or abrogate them.

The Catholics, undoubtedly, exert a powerful religious influence throughout the country. The genius of the Catholic religion is suited to the tastes of the people. The sensuous service, the robes of the priest, the intoned liturgy, the offering up of the host, the frequent processions, the many fête days ; all these things are pleasing to the greater number of the people of Trinidad. The first communion has many charms for the young girls, and is certainly agreeable to parental feeling. The confessional is, to most illiterate minds, a means of relief to

a burdened conscience, while extreme unction holds a very high place in the estimation of the people.

Discourses in French are, I think, more frequently delivered in Trinidad than in other Catholic countries. What is their precise character I cannot say, but from all that can be gathered, moral subjects seem to be most dwelt upon. The Catholics are, for the most part, devout and attentive to their religion; yet they remain, and seem to wish to remain, in their own twilight. We cannot say they have no light; still less can we say that they enjoy to the full the light of the glorious gospel of the blessed God. They are most respectful and obedient to their priests; but this is required of them as part of their religion. The worship of the Virgin Mary is the favourite worship, the Catholic church in San Fernando being dedicated to the "*Virgini Auxiliatrici*;" these blasphemous words, as we cannot but regard them, being painted in large letters over the front door of the church. How sadly erroneous to suppose that the Virgin is in any way a helper to Christ or to man in the salvation of immortal souls. But this and such like, as is well known, is the teaching of the Romish Church. How much longer is she to be permitted to enthrall the minds, and destroy the souls of men, by her many and pernicious errors? May we not hope that her power is waning, and that the sceptre shall soon fall from her hand? In Trinidad the Episcopal is the established church as in England. Trinidad is in the diocese of the Bishop of Barbadoes, who occasionally visits the island. The country is divided into parishes, in each of which a rector is located, with a salary of £350 per annum, with a free house and church fees. There are chaplains for the troops, the hospital, and the gaol. There is an archdeacon, and we have a rural dean. Some of the parishes are large in extent of country; and hence there are a few curates and ministers of particular chapels. There are also a few licensed catechists. The governing, official, and higher classes are

generally adherents of the Established Church. Even when the governor is a Dissenter he is expected, and finds it politic, to attend the services of the state church. Most of the ministers are from Codrington College, Barbadoes; and are generally steady, quiet men, without any great amount of intellectuality, or high classical attainment. Some of the ministers of the Episcopalian Church are very worthy and evangelical men, and would be esteemed in any land; while, of others, not much can be said in their favour.

Trinity Church is a handsome stone building, standing in almost the centre of Port of Spain. It has a steeple, and belfry, and clock. The original tower was thrown down by an earthquake in 1825. The present one, of timber, covered with lead, and graceful in its appearance, was erected about the year 1844. The English church, as it is called, though not quite so large as the Catholic cathedral, is certainly the finer building of the two. Its site is also better. It stands in a grass-grown enclosure, and is surrounded by a neat and substantial iron palisading, while the sister church has no enclosure, and has the public street running on either side, making it appear to worse advantage than it otherwise would. Throughout the island the churches of the Establishment may be said to be superior in structure, and more symmetrical in their proportions than those of the Catholic communion; but it must be remembered that the former were built wholly at the cost of the Government, while the latter have been erected by voluntary contributions, supplemented by monies from the public funds.

The Wesleyans are a somewhat numerous body in Trinidad. They have some six chapels, two ministers, a catechist, and a staff of local preachers. Many of their members have come from other islands, and have settled down in Trinidad. Their members are chiefly, if not entirely, of the middle and lower classes.

The Presbyterians, though perhaps not so numerous as

the Wesleyans, are more influential, their congregations being composed in part of the Scotchmen who are merchants, merchants' clerks, planters, and overseers. There are some three chapels belonging to them—one in Town, Grayfriars, one in San Fernando, and one at Arouca, a village about twelve miles distant from Port of Spain. Grayfriars is a commodious substantial building, standing in a central position in the town, and is occupied by an intelligent and respectable congregation. The minister has been among his people almost twenty years, and is highly and deservedly esteemed by his own people, and generally much respected by all classes. The church at Arouca is in a flourishing condition, the minister being a native of Jamaica, and has been educated for the ministry in the Presbyterian Theological Institution in that island. The congregation and church is almost entirely composed of coloured people.

At San Fernando, the Presbyterians have a neat chapel, the congregation partly composed of Scotchmen and partly of the coloured people.

Trinidad is a difficult field of labour to the servant of Christ. There is not only here, as in all lands, the enmity of the carnal mind, the pleasures of sin, and the absorbing interests of this world, to oppose and defeat the designs and labours of the servants of Christ; but Catholicism, Hindooism, Mahomedanism, African superstition, general ignorance, and diversity of tongues, all combine to make the field a very sterile one indeed. With God all things are possible; but humanly speaking, the day is far distant ere the many tongues and the many creeds found in Trinidad will become as one.

The Hindoo and Mahomedan has brought his religion with him to Trinidad, and every year the festival of the Mohurran is observed with much noise and drum-beating. The toy-like temples are made with much care, great skill, and, for poor people, much money is

expended upon them; the procession is formed, and with much noise and rejoicing, these *tazzias* are carried to the sea-side, or to the banks of a river, and then thrown into the water.

The Hindoos have no temple, and none but small household gods. There are some of the Brahmin caste among them, and it is revolting to see the way in which a woman, for instance, will drop down, touch the foot of this holy Brahmin, and then kiss the hand that has been in contact with the priest's foot, giving utterance to some correct formula. In swearing the Coolies, the Hindoos, they give them a glass of water to hold, but as they know that the water is not the sacred water of the Ganges, I suspect they do not feel themselves guilty of perjury when giving false evidence, which they are very much accustomed to do. The Mahomedan is sworn upon a copy of the Koran in Arabic, and there is reason to believe that the Mahomedan feels himself bound to speak the truth when so sworn. But as a people the Coolies are very untruthful; and is it surprising when we reflect upon the character of their religion?

The Chinese do not celebrate any religious festival that I have ever heard, and the only symbol of their religion is a small bracket fixed up against the side of the house, on which is placed a burning lamp, a few Chinese characters being written on red paper, and pasted above the lamp. Ask anything about this matter, and the general answer given is, "This for me religion." As far as can be gathered from observation, the only things that influence Chinamen to any extent are opium-eating and gambling. To these vices many of them are much given, and I know not that any injustice would be done if it were said that opium-eating and gambling make up the religion of many of the Chinese. These vices have led several of their number to commit suicide; but as they become more connected with the people of Trinidad, and understand

their habits better, they will cease for the most part to indulge in these dangerous and costly vices.

In this place I do not speak of the Baptists, as I have spoken elsewhere of their operations in Trinidad.

Education in Trinidad is attended to in some good degree. In Port of Spain there are a model school for the training of teachers, a borough council school, a collegiate establishment, a college under the care of the Catholics, a convent for Catholic girls, and many private schools.

Throughout the country there is a system of ward schools, which seems to work very well. Each ward has to meet the expense of school-house and school-master's salary. The average salary for ward school-masters is about £70 sterling. The schools are for children of both sexes. There seems to be no attempt to provide infant schools, and I think that were they established, much good would be done. Dame schools have their place, which it is not for the good of a community to dispense with. Female teachers are always obtained at less expense, and to their care would be committed the children that are (though sent) too young to get good at the ward school. From these ward schools all religious teaching is excluded, the Government having deemed it best, from the many creeds of the people, to make the education entirely secular as far as the Government is concerned. But it must be added that Wednesday is given, that the ministers of the various denominations may have an opportunity of instructing the children of their communion in religious doctrine. This system has been in operation some few years now, and considering the mixed character and the many creeds of the people of Trinidad, would seem to answer as well as any system that could be devised. Many persons, however, condemn it, and would if they could, bring about a change, and go back to the days of denominational schools. There does not, however,

seem much probability that the Government will make any change in the ward system of education. And it must be remembered, that with a community composed of many creeds and consisting of representatives of many nations, it is no easy matter to legislate, either on the subject of education or any other, without giving offence to one party or another.

CHAPTER IV.

CLIMATE, TEMPERATURE, SEASONS.

THE climate of Trinidad is intertropical. We are not exposed to the cold blasts of winter, nor are we subjected to the intolerable heat of the Torrid Zone. Being north of the Equator, it is to a certain extent similar in its seasons to England. The hottest month in England is the hottest month in Trinidad; the longest day in England is the longest day in Trinidad. Although we do not know the soothing pleasures of a summer's lingering twilight, yet there are about two hours difference in the length of the day. In June it is light from five o'clock A.M. to seven o'clock P.M., while in December it is light only from about six o'clock A.M. to six o'clock P.M. The sweet hours of twilight are not known in Trinidad, for no sooner has the sun set than a chilliness is felt, and darkness draws on apace.

The nights, however, may be said to compensate for any loss we suffer from the absence of twilight. In Trinidad the nights are very lovely in the dry season. From January to June we mostly have clear starlight or brilliant moonlight. In a clear frosty night it is very pleasing beneath northern skies to gaze above, and watch the stars, but in the Tropics the stars are resplendent and new constellations are to be seen. The Southern Cross is there in all its distinctness of outline, and as it dips, you may, according to the time of year, know the hour. Venus and Jupiter are beautiful wherever seen; but in Trinidad I have seen Venus cast a distinct shadow on land and water when she has been

the evening star, leisurely and gracefully following in the train of the sun. Sweet, indeed, is the influence of the Pleiades. It is said that they are seven, but it is difficult to count this number. They seem to be revolving lights, now shedding their rays and anon veiling them from view.

Our moonlight nights are brilliant indeed. The queen of night shines with a lustrous beauty in this clime. To say at our full moon "it is as light as day," is scarcely a figure of speech. Her influence is very great on tide and tree—on vegetable and animal life. When the moon is full the tides are very swift, and the volume of waters great in their flux and reflux. Vegetable life is stirred to its utmost roots. Trees, vegetables, and flowers are all considerably influenced by the moon. Trees felled at the full, with all their sap in them, soon perish by reason of the insect life brought into being. And though some may be incredulous, those who have charge of lunatics assert that their diseases are affected by the phases of the moon.

But to those to whom health and vigour of mind and body have been given, moonlight nights are pleasurable seasons, though not, be it observed, without some danger to those who receive the light of the moon's rays. When the moon is at her full, the dews fall very heavily, and a perceptible moisture is deposited upon everything. The dews and cold of moonlight nights are very apt to generate fever and ague if one is incautious in remaining in them too long.

The year may be divided into two principal seasons—the wet and the dry. From January to June it is generally very dry, though in some years it is showery during these months; and whenever this does happen it is calamitous for the planters, as it is impossible to make good sugar in bad weather. From June to the middle of September it is generally very wet, rain falling so heavily as to swell the ravines, fill the rivers to overflowing, and sometimes in their flood carrying away

large and substantial bridges. For about six weeks—from the middle of September to the end of October—we are highly favoured by a most acceptable season of dry weather, called the Indian summer: this season being late in the year, when the sun is well north, is a beautiful and delightful time. In former years, when cattle mills were in more general use than now, half a hundred hogheads of sugar or thereabout were generally made, but now, since steam-engines have been brought into general use, very few estates trouble to make sugar at this time.

The months of November and December are generally very wet and dull months. The days are at their shortest, and not much can be done. The canes arrow in October, and during these last two months of the year the land is soaked, in some places swamped, and the canes saturated with water. The sun of January and February, however, soon causes the land to dry up, and the moisture from the canes to evaporate.

Persons coming from Europe generally complain of the heat of Trinidad, but after a few months' residence in the island they cease in good measure to feel its effects; the system adapts itself to the heat of the climate, and that which at first occupied much thought soon ceases to trouble the mind.

The temperature by day in Trinidad ranges from about 80° to 90° . Some months are hotter than others; June, May, and April are the hottest; September and October coming next in degree. The nights of December and January are cold enough to make a blanket acceptable. Before dawn, about four o'clock in the month of January, it may be said to be positively cold. After sunset also in this month a chilliness is felt.

During the day most persons carry a parasol; for in Trinidad it is not looked upon as at all effeminate for a man to carry a large umbrella over his head. It is the custom of the writer always to carry an open umbrella,

whether on foot or on horseback ; cork helmets, Panama hats, and sombreros are very good, but not sufficient to protect the whole person from the sun's fierce rays. It is quite as essential to protect the spine from the heat of the sun as the head ; indeed I suspect most persons feel the sun's heat more unpleasant to the back than to the head.

The West Indies have a bad name for yellow fever and other diseases. Yellow fever does certainly prove fatal in some cases, but I am of opinion that with care and proper attention to food and clothing, and avoiding excess in the use of stimulants, a man may enjoy life and live as long in Trinidad as in England. It does appear that the wear and tear of the constitution is greater here than in Britain. Men do seem to grow old more quickly, yet longevity is not rare, and the average of life is more than equal to that of the large cities in Europe.

Trinidad may be said to be a healthy island ; in certain localities it is, however, decidedly unhealthy, and during the prevalence of northerly and westerly winds much sickness obtains. We have swamps and lagoons, and low lying districts. Those who live to leeward of swamps, or in the neighbourhood of lagoons, are certainly subject to fever and ague, which is often of so obstinate a character that when once it has taken possession of the system, it refuses to yield to medical treatment unless the patient removes to some other and healthier locality. When once this low fever or typhoid fever gets into the system it is long before the constitution regains its vigour. In many cases, though life may be spared for years, mental and physical strength continue much diminished. Quinine is a valuable medicine in fever, but when taken in large quantities for any length of time, its action upon the brain is not a little injurious.

The rains in Trinidad are very heavy, and during some months they fall for many hours in succession, and

in the woods sometimes the rains fall for two or more days continuously ; at such times the skies are gloomy and leaden indeed, and the sun with all his dazzling glory is entirely concealed from view. So dense are the clouds at such times that a whole day may pass away, and not a glimpse of the sun be obtained, and so completely is he hidden that no one can point out his whereabouts.

CHAPTER V.

NATURAL PHENOMENA.

ANY one entering the Grand Bocas of Trinidad would feel at once that the island was at one time part of the Spanish Main, and he would most probably conclude that the island was separated by some convulsion of nature. The conformation of the land, the alternate mountain and valley, and their same direction, as well as the geological structure of the island, all point to, and seem to necessitate, this conclusion. The flora and fauna are identicial, while in Trinidad we have animals, insects, and vegetation unknown in the other isles of the Caribbean Sea.

Previous to the separation of the island from the main, the Gulf of Paria must have been a wide-spreading lagoon, and one would think, must have been stagnant and pestiferous, there being then no outlet; but now, from the conformation of the gulf, the currents are very rapid and the waters are very salt, which circumstances together make the gulf a healthy as well as a beautiful piece of water. In the animal kingdom we find the following objects for comparison :—The howling monkey and weeping ape among quadrumana; the tiger-cat or ocelot, the gata-melao or taïra, and the otter amongst carnivora; the lapo among rodentia; the tatoo or eachicame, with the great and small sloths, among edentata; the guaroupita amongst ruminantia; and the peeari amongst pachydermata. In the feathered tribe I may mention, among numerous species, the vultures papa and urubu; the crested gavilan (*spizaetus ernatus*); the

campanero and the yacou, with several pigeons; the macaw, guacharo, the kanichi, and red ibis; also several ducks, &c. The tribe of reptiles supplies the following identical species:—The morocoy or land tortoise, the galapa or river tortoise, among chelonians; the mapipire and coral snakes, the macaouel and huillia (boas), among ophidians; the pipa and paradoxal frogs, amongst batrachians; the mala (*salvater merianee*), and a few others. We have also several fresh-water fish, which are found on the neighbouring main, viz.:—the cascaradura and guabine; as also some kind of insects, which are not inhabitants of the other Antilles—among them the lanthorn and the parasol ants.

The analogy between our flora and that of the peninsula of Paria is also well defined. The stately moriche palm, the useful timite and carata adorn the savannahs and woodlands alike of Trinidad and of Venezuela; the mora tree forms here, as it does there, immense forests; the poui, the cyp, roble, and copaiba may be reckoned among our timber; among our lianes, the bauhinia and bambusa (*chusquea*), with many orchids.

The limestones, sandstones, loams, clays, and bituminous deposits are identical in the island and the peninsula.

Upon the pitch deposit we shall have something to say; but, before speaking of it, we shall briefly describe the hot-water springs and the mud volcano.

Two mineral springs only have been hitherto discovered in the island. One of these is in the valley of Maraccas, at the foot of a high hill, and nearly in the bed of the St. Joseph or Maraccas river: it is a cold spring. According to Dr. T. Davey, "it has a strong smell of sulphuretted hydrogen, and there is a disengagement of gas in bubbles at its surface." The other mineral spring is also cold.

At Point à Pierre and Cedros there are hot-water springs. Those at Point à Pierre are considered medicinal, and beneficial to persons suffering from fever and

debility. One of these springs discharges water sufficiently hot to boil an egg ; the others are tepid.

The mud volcano of Savannah Grande is a curious phenomenon. It is, perhaps, more enrious than beautiful. Its appearance is that of a level surface of soft blaek mud, forming a eircle of about 300 feet in diameter. Here and there are several craters, of two, three, and four feet high, which, at regular intervals of about a minnte's duration, discharge a kind of fluid, black, cold, and somewhat salt. Craters form, are aetive, and become extinet in a few weeks, aecording to their size ; new ones arising to take the plaece of the former. At intervals, altogether uncertain, an explosion is heard, and, upon visiting the volcano or salsis, a new appearance is presented to the eye : that part which was formerly a step higher than the other is now a step lower, or some considerable ehange has been made. It need hardly be said that no vegetation grows within the circumference of the eircle formed by the salsis, so that as you draw near to the spot you know the direetion, by the increased light from the absence of trees. The space occupied by the salsis is like a large eirens or hippodrome, having low brushwood for its railing and forest trees for its spectators. As a whole, it is to the eye no very attraetive seene, though, undoubtedly, it is an object of interest to those who eonsider it in its origin and scientifie aspeet.

Humboldt, in his "Cosmos," speaking of these phenomena, says :—"Salses deserve more attention than they have hitherto received from geognosists. Their grandeur has been overlooked, beecause of the two conditions to which they are subject ; it is only the more peaceeful state, in which they may continue for eenturies, which has generally been described. Their origin is, however, aecompanied by earthquakes, subterranean thunder, the elevation of a whole distriet, and lofty emissions of flame of short duration. . . . Streams of argillaceous mud, attended by a periodic development

of gas, flow from the small basins at the summit, which are filled with water. The mud, though usually cold, is sometimes at a high temperature, as at Damak, in the province of Samarang, in the Island of Java. The gases that are developed with loud noise differ in their nature, consisting, for instance, of hydrogen mixed with naphtha, or of carbonic acid, or, as Parrot and myself have shown (in the peninsula of Taman, and in the Volcaneitos de Turbaco, in South America), of almost pure nitrogen.

“Mud volcanoes, after the first violent explosion of fire—which is not, perhaps, in an equal degree common to all—present to the spectator an image of the uninterrupted but weak activity of the interior of our planet. The communication with the deep strata in which a high temperature prevails is soon closed, and the coldness of the mud emissions of the salses seem to indicate that the seat of the phenomenon cannot be far removed from the surface during their ordinary condition.”

The most interesting and valuable phenomenon we have in Trinidad is the Pitch Lake. It is a large tract of pitch, like a lake, of about a mile in diameter. It is intersected by a net-work of fissures, caused by the upheaving of the pitch. These fissures are, especially in the wet season, full of sweet limpid water. The centre of the lake is in a boiling state, while the outer edges, upon a wet or sunless day, are sufficiently hard to allow of man or horse walking over it. It is impossible to say how deep this immense body of bitumen may descend—whether it is connected with the interior of the earth, or whence the heat proceeds which keeps the pitch in the centre in a semi-boiling state.

“The centre of the lake,” says Dr. Deverteuil,—“the pitch-pot or echaudiere, as it is called—is at all times so soft that it would be impossible to venture on it without incurring the danger of being engulfed. There a slow and constant bubbling and puffing is perceptible, accompanied by emissions of gaseous substances and the throwing up of a yellowish mud, quite cold, and of an

acid saltiness. Over the entire extent the degree of hardness varies with the intensity of the solar rays. At early morn the whole surface, excepting the centre, is hard, whilst at mid-day it becomes so softened as to retain the impression of the slightest impress. Whenever any quantity of bitumen has been dug and taken up from the lake, the excavation soon fills up, and a perfect level is restored within 24 or 48 hours. The deeper the digging the quicker the restoration. In the centre entire trees are sometimes seen emerging to the surface, to be re-submerged soon afterwards by a slow rotatory movement. Casks placed near that spot to receive bitumen have also disappeared; and it is reported that strayed animals, venturing too far, have likewise been swallowed up in this vortex. It is evident, from the above observations, that the operation going on in the Pitch Lake may be compared to the ebullition of a thick substance in a large boiler. The asphaltum is thrown up by the active operation of a physial cause constantly at work, and its upward motion prompted by the laws of hydrostatics. There is also a perceptible sort of regulating process. The semi-fluid asphaltum not being east up by any violent agency, partly spreads around and partly returns to the mass. Any quantity of it, however, which has been left exposed to the action of the sun, is soon deprived, by evaporation, of its moisture and petroleum, and then becomes hardened. The solidity increases gradually, and by loss from evaporation, the volume of the substance diminishes, the surface cracks, and erevies are formed by a regular retraction, as is the case with clay soils. It is highly probable that the superficies or superstratum only is of this hardened consistency, and that at a less or greater depth the bitumen is still soft or semi-liquid. Neither do I admit the supposition of a subterranean volcanic action, for bitumen or asphaltum belongs to the carboniferous formation; therefore, its production cannot be different from that of coal or lignite."

A short time since an American company established a manufactory for the purpose of extraeting oil from the pitch, both for lighting and lubricating purposes, in which they succeeded. The establishment is now, however, abandoned, from the unhealthiness of the locality, or the delicacy of those who managed it. But this is not the only purpose to which this inexhaustible reservoir of pitch has been applied. Lord Dundonald, when on the West India station, a few years ago, succeeded in making water-pipes from the pitch, but they proved a failure, as it was found impossible to prepare a composition that could resist atmospheric influences in that form. Large use, however, is made of pitch for flooring stores and warehouses. For this purpose it answers well, being a lasting, a cool, and, in the end, a cheap flooring. And not only in the island are large quantities used, but vessels are laden with it for various European ports. Much is shipped to France, where it is used not only for the manufacture of oil, but is employed in forming "trottoirs," or side pavements. Pitch oil is quite cheap in comparison with cocoa-nut oil, and is fast superseding the use of the latter—pitch oil lamps being in almost every house, where a few years ago nothing but cocoa-nut oil was burnt.

In Trinidad we have large natural Savannahs and large Lagoons.

The savannahs are generally situated near the sea-board, though not in every case, as from the town may be seen on the summit of a mountain, to the north, a large tract devoid of timber and brushwood, covered only with grass. The soil of the Grand and Couva Savannahs is somewhat poor. The Grand Savannah is an immense tract of level land, of many square miles in extent, lying low, and near the sea-board. During the wet season, there are many ponds, ravines, and swamps, in which are found, among other fish, the famous *cascaradura*, of which, if a man eat, it is said he is sure to come back to Trinidad, though he go away

many times. In the dry season the brushwood of the savannah is set on fire, and lights up the sky for miles round. The hunter does this that he may be rewarded by a plentiful supply of game. The Government seem to take no notice of this fiery hunting, probably deeming that no harm, but some good, is done, as there is a roadway through the savannah, which needs to be cleared every year, and no way is so cheap or so effectual as burning. The savannah is of such extent, and so isolated from the estates by bush and high woods, that no harm can happen from its yearly burning.

The Couva Savannah is smaller than the Grand Savannah, yet of considerable length. It lies low, is perfectly level, and is kept clear of brushwood. It is surrounded by estates; and any promiscuous burning would certainly be attended with most serious consequences. The Couva road runs through it, and the established church occupies a portion of it. No doubt, were the soil better, or were good land less plentiful, this savannah would have been laid under cultivation long ago.

The savannah near Port of Spain is a very beautiful and valuable pasturage, several square miles in extent. It is enclosed by a substantial post and iron-rail fence; and round it runs what is called the Circular Road, which is much frequented as the fashionable afternoon drive. This savannah is used as a race-course once a year, and is equal to any race-course in the West Indies, and some affirm it to be equal to any race-course in the world; its great excellence being its dry nature and level surface, so that the horses are seen during the whole race.

Here, too, hundreds of head of stock are to be seen quietly and securely grazing, though it must be admitted that during the dry season, the grass becomes dried up, and the poor animals languish.

Swamps and lagoons are not uncommon in Trinidad. The largest lagoon is situate in the Naparimas, between the rivers Godineau and Sipero. It is of several miles

in extent, and lying near to the sea, its waters ebb and flow with the tide. At high water a canoe can be paddled along the main courses, and seated in his canoe the hunter cautiously approaches his game. At low water the scene is entirely changed, and presents a most unsightly aspect to the eye, and also offends the senses by the strong and unwholesome effluvium which fills the air, exhaling under the influence of the sun's rays. The lagoon is covered with a thick growth of mangrove, whose roots form an inextricable net-work. This growth of mangrove forms an inexhaustible wood-yard, for as constantly as the axe is plied, the vigorous vegetable life keeps up the supply.

The town of Port of Spain is supplied with fuel from the mangrove swamps, as no coal is used for culinary purposes. Mangrove firewood and charcoal supply the kitchens of the country with fuel.

This unwholesome vegetable growth is useful for another purpose besides that of supplying us with firewood. It is the best defence possible against the approaches of the sea. In many parts of the coast the sea is constantly making inroads upon the land; and nothing is so effectual to resist its encroachments as a living sea wall of mangroves. Some declare that the mangrove not only preserves the soil from the depredations of the waves, but that it really makes land by growing out into the sea, and by retaining everything that once enters the net-work of its roots. I have spoken of it as unwholesome; and so productive of fever do some planters consider it, that they will not plant it, nor allow it to grow, even though the sea should wash away some of their land. And when it comes to be a question between fever and land in a country like Trinidad, where land is plentiful and mangrove fever dangerous, the matter is soon decided: men dislike fever more than they value land. Hence the wavelets of the gulf are allowed to frolic with the yielding, though complaining shore.

CHAPTER VI.

NATURAL PRODUCTIONS.

IT is scarcely necessary to mention that Trinidad, in common with the other islands of the Caribbean Sea, is a cane-growing and a sugar-making country. Sugar, indeed, is the staple of the island. It is, however, not the only one, as Trinidad is famous for its cacao; nor is its coffee of a bad quality.

The sugar-cane, of course, is the most important plant cultivated in Trinidad, and upon its growth and upon the manufacture of sugar from its juice much labour is bestowed and many thousands of pounds sterling are annually expended.

In a tropical climate vegetation is luxuriant and rapid. The climate and soil unite to reward the labours of the agriculturist. Were the soil less fruitful or the climate less genial, more skill would be called into exercise in the cultivation of the sugar-cane and other vegetable productions. As it is, the process of cane-planting is very simple:—The high trees are thrown down, the wood corded, that is, cut up into stacks of firewood of a certain measurement to serve as fuel for the engine fires; the underbrush is cutlassed and generally burnt. The land cleared, the process of holing commences, which is nothing more than digging with the hoe, holes two feet square, six inches deep, about four or five feet apart; then two pieces of the sugar-cane three or four joints in length, are laid in, and the loose soil drawn over. When this is done, the field is planted. In new land, and sometimes in old land, upon replanting, corn is sown between the

rows of cane, and as this maize comes to perfection in about twelve or fourteen weeks, it does not in the least interfere with the growth of the young cane plants. But however well cleared the field may have been at the time of planting, in an incredible short time it is covered with a crop of weeds, which must be weeded off or they will retard the growth of the plants. This is done throughout the island by the hoe, with very few exceptions. In the valley of Diego Martin I have seen a horse-hoe or a scarifier at work, but this is a rare sight. On level lands it would be positive gain to introduce ploughs and scarifiers, but on hilly, hummocky, undulating land, it would be impossible to use these implements. Hoeing, then, is the custom of the country.

A gang of men or women, or both, will go out early in the morning, and about eleven o'clock will have finished their task, a task being about five hundred square feet of weeding. The labourer reaches home about twelve o'clock, when it is very hot, the sun being almost vertical, gladly escaping from its heat. His work is done for that day as far as his employer is concerned (the word master is not used, as it savours of slavery), and the rest of the day is spent either in idleness or in working in his own garden-patch.

Several weedings must be given the young canes, as many as four, and sometimes five, if you would have them thick and healthy, and as some plants may fail, these are supplied. Plants are generally put in during the last two months and the first of the year. Towards the close of September the cane begins to arrow. By October the whole cane district is in full bloom. The country looks very beautiful, the cream-coloured, feathery blossom contrasting prettily with the bright green of the cane-leaves. It is the nearest approach we have to snow in appearance, and no better description of the appearance of snow on the ground could be given a West Indian than to say it was like the canes when in arrow. In about five weeks the plume falls off, and the naked

stem is left standing erect, and the field might be imagined full of troops, with arms shouldered and bayonets fixed. Three months after the arrow drops off, crop time commences, and crop is equivalent to harvest. It is a busy time, and from the same cause here as in happy England. There is much work to be done in a limited and an uncertain time. Hence, everything is in motion. All hands are busy. Men go out early in the morning with their sharp cutlasses, and mow down the canes at a rapid rate. Carts drawn by mules or oxen are busy carting the cane to the mill-yard, there to be squeezed either through the rollers of a cattle-mill (the old plan), or to be crunched or almost pulverised by passing through the triple rollers of a mill driven by a steam-engine. The remains of the cane, after the juice is thus squeezed out, is called magass or megass (the orthography does not seem to be settled), and serves when dried in the sun as fuel to boil the juice, or liquor as it is called, into sugar.

The boiling-house is an important part of the "works." Several large round iron coppers are hung between two brick walls, a flue running under the set of five or six coppers. Into the mouth of this flue the megass is pushed with a forked stick, and so inflammable is this fuel that it will keep up a flame extending the whole length of the flue, causing the liquor in the coppers to boil furiously. Of course, where there is the greatest heat there the liquor will boil most quickly, and the copper that is farthest from the furnace mouth will boil last, or not at all. The liquor is forced by a pump (called the liquor-pump), worked by the engine, into the clarifiers. These are heated by the waste steam conducted into false bottoms. The liquor, being heated, throws up a white scum, which is carefully ladled off by a strainer, which retains the scum and froth, but allows the liquor to run through. From the clarifier the liquor is let down by spouts into the first copper, where the heat is somewhat greater, and more skimmings are taken off, and so

the liquor is ladled by buckets fixed on to long handles, the wall being fitted with a rest for the handle of the bucket, which forms a fulcrum that easily enables the boiler-man to bale the liquor out of one copper into the other. The last copper is called the "tache," and there the heat is greatest. In this tache the liquor is boiled as long as the head boiler-man, who mans the tache, thinks requisite for the kind of sugar he wishes to make. When the liquor is sufficiently boiled, they "strike," that is, the boiler-men as quickly as possible bale it out of the tache into spouts leading into coolers, in which it is allowed to remain some forty-eight hours, or less, according to circumstances, before potting it, that is, digging it out of the coolers and carrying it away to the empty hogsheads which stand ready to receive it in the curing-house. There the sugar remains some weeks, according to the time there is to spare, and during this time the molasses or treacle leaks through the hogshead, and runs down the incline of the curing-house floor into the tank below. It should have been mentioned that when the liquor is pumped into the clarifiers, a certain quantity of *temper-lime* is thrown into the heated liquor.

While the liquor is in the clarifiers, the amount of saccharine matter is ascertained by a saccharometer. The "yielding," as it is called, differs with the ripeness or greenness of the cane. When crop first commences the canes are green, and the yielding is said to be bad; that is to say, it takes many more gallons of liquor to make a hogshead of sugar than when the yielding is good or the saccharine matter more plentiful. The later in the crop the riper the cane, so that the nearer the end of crop the better the yielding. In the beginning of crop the yielding is bad, and much of the juice is evaporated in clouds of steam before sugar can be made. Going into a boiling-house is like taking a vapour bath; the atmosphere is both moist and heated, and apt to give cold to those not accustomed to it.

When the sugar is sufficiently cured, that is, the

molasses sufficiently drained out of it, the hogshead is headed up and carted to the shipping place, shipped, and after crossing the blue sea, it reaches its destination in the West India Docks, or whatever other port the vessel may be bound for.

It will be seen from the above brief description that the planter is both an agriculturist and a manufacturer. Now, there is nothing in common between these two occupations; they are distinct, and it may be said that the one occupation is apt to unfit a man for the pursuit of the other. But however this may be, the manager of an estate must be equally conversant with the cultivation of the cane as with the manufacturing of sugar. The division of labour is certainly productive of great and good results, in whatever branch of industry it is carried out, and one cannot but think that if one class of men cultivated the cane, and another made the sugar, there would be more canes grown, and better sugar made, than on the present plan. And certainly, under such an arrangement, more and better sugar would be shipped at the same outlay. I can imagine some old planter reading this, and either being amused at the chimerical Utopian ideas of the writer, or, more probably, being vexed and angry at this foolish notion. But whether planters are vexed or amused at such ideas, the one thing for the West Indian proprietor is to learn to make sugar better and at a less cost than has hitherto been done. It is easy enough to find fault, but difficult enough to know how to mend matters. Any one familiar with the West Indies can see many things which make it so difficult, if not impossible, to manufacture sugar at a remunerative price. It is astonishing the amount of elasticity there is in the article. It rebounds and rights itself in spite of the heavy weight thrown upon it. Indeed, it may be questioned whether any other article could stand the pressure that is put on sugar.

The proprietor is generally an absentee, and expects to live comfortably upon the profits of his sugar estate.

Being an absentee, he has to employ an attorney, the attorney employs the manager, and perhaps the attorney is the agent who advances money to carry on the estate. As attorney, he has a salary, and as banker he gets interest for his money. The sugar is made, but it is exported, and export duty, freight, insurance, import duty, storage, brokerage, &c., &c., has to be deducted before the net proceeds reach the hands of the proprietor.

Cheap labour seems absolutely necessary, if agriculture is to be remunerative, and this as well elsewhere as in Trinidad. Seven shillings a week seems a small sum for a farm labourer with a wife and family to support, but this I believe is the weekly wage of farm labourers in some English counties. The pay of the labourer in Trinidad is from one shilling to fifteen pence per day during the wet season. In the crop one shilling and eightpence, two shillings, and two shillings and sixpence is earned by the labourer. It is true that the employer finds a house rent free and medical attendance for his work-people, but even then it cannot be said that sugar does not pay, because of the cost of labour. I have already remarked that in the management of immigration sufficient economy is not exercised, but admitting that the cost of indented Coolies is somewhat high, still it is not in this matter that the money is so much wasted.

Those who have estates free of mortgages or heavy debt, are their own managers, buy their own supplies, and sell their produce in the country, seldom fail to clear their expenses, and, as a rule, they make money. The markets may be at their lowest, still this class of proprietors will hold their own, and when prices are good, they clear hundreds or thousands of pounds sterling, according to the quantity of sugar they have made. But, unhappily, these free-men, so to speak, are few; the greater number of proprietors being merely nominal proprietors. The estates are heavily mortgaged; money has to be borrowed at the rate of six per cent. (the lowest

taken), or probably at eight per cent. ; the supplies are sent out from home, and to those who hold the mortgage, or supply the money, the produce must be consigned. The West Indies are in great disfavour as a country in which to invest money, and those who own properties in these islands are generally very anxious to sell, and if they cannot sell, to make the best arrangements they can. Something like the following often occurs : -A proprietor of an estate, or of several estates in Trinidad, resident in England, has spent so much money upon his property, and got such poor returns for his outlay, that he resolves to sell. Perhaps he takes a trip across the Western Ocean, looks around him, and seeing that nothing is to be done to mend matters, he offers his property for sale. There are always plenty of buyers, but they have no money. What's to be done ? A. offers to take B.'s property, and pay him off in so many years. If he can do this the property becomes A.'s, and B. is satisfied ; but should A. be unable to meet his instalments, or otherwise keep to the arrangement, B. must take over his property, and repeat the experiment, or do the best he can. Sometimes, by reason of a continuance of good prices for a series of years (which, however, is a rare occurrence), and by dint of sound judgment and great exertion on the part of the nominal proprietor, he pays for the estate, and it becomes his. That this is done sometimes, and that by men who have no money, merely proves what I have already said, that sugar has an amount of elasticity in it that few other articles have. In other words, sugar must be a profitable article, if it can be made to pay, as is sometimes the case, under the circumstances above described.

During some years the markets are so good, that in spite of the numberless expenses, handsome sums of money are realised ; but, on the other hand, a bad year, that is, when the markets are over-stocked and the prices low, large sums of money are lost. It is my opinion that sugar can be made to clear all expenses in the worst years, and

that sugar will richly remunerate in prosperous years. Not certainly while the present state of things lasts ; but if such changes as I have indicated were adopted, the West Indian proprietors of sugar estates would be men well to do. I am not at all sanguine that these changes will be readily made. There are too many vested interests concerned ; there are so many who derive profit by the present arrangement, that any change would certainly be disapproved of.

Cacao is the next important product of Trinidad. It is altogether different in itself and in its cultivation from the sugar-cane.

“The cacao-tree is a moderate-sized tree, of a dwarfish, straggling appearance, with a broad fringed leaf. It grows to some twenty or even to forty feet high. It requires much moisture and shade, which is obtained from the shelter of the “*bois immortel*,” a lofty umbrageous tree, good for no other purpose but the shade it affords.

“The cacao-bean grows in pods of an elliptical, conical form. These pods are about as large as a man’s closed hand, and instead of hanging from the extremities of the branches, as most fruits do, they hang on the trunk itself, connected merely by a short stalk, and from the thicker branches. The pod has a coarse rind, and is at first green in colour, changing to dullish mottled purple or chocolate colour when fully ripe. The pod is divided into quarters, and will contain about a hundred beans.

“The cultivator of a cacao estate leads a very quiet life. The great thing required of him is patience to wait till the fruit is ripe to be gathered. There is but little for him to do during the greater part of the year. Weeding, and manuring, and trashing, which occupy so much time, and cost so much money in the cultivation of the cane, is not known on the cacao estate. As long as the trees are kept clear from underbush by the occasional use of the cutlass, there is little more required in the way of weeding. Some attention, however, must be paid to the destruction of certain insects of the genus *longi-*

cornis, which lay their larvæ under the bark, where they feed upon the tender part of the plant. A species of woodpecker, as well as squirrels and surinullots, destroy a large number of pods annually, in order to feed upon the sweet acidulated pulp which lines the beans, or upon the beans themselves. The cacao-tree is also very liable to become covered with parasites, mosses, and lichens.

“The average yield per acre throughout the island is 550 pounds, or two pounds per tree, the maximum being as much as 1,080 pounds per acre, or four and a-half pounds per tree. There are two regular crops or pickings in the year viz., in June and December; there may, however, be said to be two partial pickings in the intervals. The pods come to maturity within three months and a half, rain hastening the ripening. They are detached from the tree with a knife or blade of a peculiar form, attached to the end of a long rod, so as to reach the highest branches.

“They are afterwards gathered into heaps, and each pod is opened with a strong knife or short cutlass. The beans are then taken out, put into baskets, and carried to the curing-house, there to be cured and dried. Different methods may be adopted in curing and drying the cacao for the market. According to one method, the beans are *immediately* spread out in large flat boxes, or trays, exposed to the action of the sun, and put under shelter at night, to be again spread out the next day. This is repeated till they are sufficiently dried to be put into bags. This is cacao prepared for the British markets; it is of a red colour, clean, flinty, heavy, and bitter—in fact, the worst sample from which to prepare chocolate. A different method is followed when the cacao is to be prepared for the French or Spanish markets; it is then put in heaps, well covered with leaves, and allowed to *sweat* or ferment for five, six, or eight days, according as damp or dry weather may prevail; some persons contend that it is better to allow it to ferment on the spot where plucked and opened. Sometimes it is placed in

the sun for a few hours before being placed in heaps, and this seems to accelerate fermentation ; it is afterwards spread in shallow boxes, or on a drying-floor prepared for the purpose. This latter plan is preferred on the main, and probably with reason, but in no place is the caeao buried as a preparative to drying, as reported in some works on the subject. Cacao which has fermented is of a dark colour, light in weight, contains less of the oily substance, and has no astringency.*

From the above remarks it will be seen that the caeao-planter is more of an agriculturist, and less of a manufacturer, than the sugar-planter. It is true that there is the drying process, but that is all. The article is shipped, if not exactly as gathered, yet after a simple process of shelling and drying. The caeao-beans are put in bags, and shipped, making a very clean cargo when compared with the sugar in hogsheads. A bag or fanega is 110 pounds weight, sells for about eight or ten dollars, in past years having risen to fourteen and sixteen dollars, and one year it fell so low as to be worth only three dollars per fanega, which price would not cover the expense of picking and drying, so that the fruit was allowed to remain on the trees ungathered.

The largest quantity and the best of the Trinidad cacao is shipped to Spain and France. A considerable quantity is manufactured into chocolate by steam-mills, and consumed in the island. It is not necessary to say that thus prepared it is wholesome and nutritious.

The caeao-planter is in a better position in some respects than the sugar-planter, for if the crop of the former does not fetch so high a price as that of the latter, it must be remembered that the outlay of the former is very small compared with that of the latter. A caeao-planter does not need forty mules, a score of oxen, a steam-engine, and a boiling-house. A few mules to crook the caeao, to the drying-shed, with a few hands,

* L. A. A. de Verteuil, M.D., Trinidad, &c.

and he has pretty much all he needs to carry on his plantation.

On a fine day when the sun is shining, it is agreeable to walk through a cacao estate, sheltered by the shade of the trees; but when you have walked through it you have not seen very much, and altogether a cacao estate is very quiet and tame after a sugar estate. The one is calm and reflective, as it were, while the other is stirring and energetic in its character. Both, however, have their place, and their products alike minister to the comforts of man.

Coffee.—The coffee-tree is a small shrub from ten to fifteen feet high. It is covered with a dark, smooth, shining foliage, bearing a white blossom, which falls off and leaves a green berry, which when ripe turns to bright red or scarlet. Each berry contains two grains. Like cacao, the coffee-plant thrives best in Trinidad under the shade of the cacao tree, or *bois immortel*; though, I understand, that in Ceylon, where some of the finest coffee is grown, no shade is needed. The amount of coffee exported from Trinidad is quite inconsiderable, most that is grown being consumed in the island. It is sold from $7\frac{1}{2}$ cents. ($3\frac{3}{4}$ d.) to $12\frac{1}{2}$ cents. ($6\frac{1}{4}$ d.) per lb. The cultivation of coffee may be carried on without much expense, but a large number of hands become necessary for the gathering in of the berries and their preparation. The berries are first slightly bruised, so as to separate the seed from the soft outer husk. They are afterwards washed, and then dried, when it becomes necessary to pass them through a mill, to be winnowed from the inner husk or parchment, before being packed for exportation. There are operations too numerous and expensive to leave a hope for the extension of coffee cultivation in Trinidad—at least with its present scanty population. The Asiatic islands and Brazil will, therefore, probably long enjoy the privilege they have gained of supplying the markets of the world with coffee.

Cotton.—Cotton was once extensively cultivated in

Trinidad, viz., at Mayaro, Guayaguayara, and Chacachacara, and a few individuals then made their fortunes by its growth and exportation. This cultivation was, however, afterwards abandoned for the more lucrative production of sugar. The soil and climate of Trinidad seem to be well adapted to the production of cotton of the best quality, its enemies being locusts and caterpillars. The cold northerly winds are injurious, causing the pod to freeze—that is to say, occasioning a blight which prevents its regular development to maturity.

Since the American war, and the consequent scarcity of cotton for the Manchester mills, and the rapid and unprecedented rise in the markets, the cultivation of cotton has been more attended to, and lands too poor to produce cane have been laid down in cotton. Trinidad could produce an immense quantity of cotton, were the small settlers to turn their attention to its cultivation, and at even the present prices, 1865, though much lower than they were, it would give good interest upon the outlay. To small settlers there would be but little outlay, as themselves and families would be able to plant and pick a good quantity. The weeding of cotton is simple, it being only necessary to keep down the grass by the cutlass, the hoe not requiring to be used.

The cotton that has lately been exported from Trinidad has netted good prices, proving that if attention were given to the selection of the seed, and the picking and ginning of the cotton, the very best article might be shipped from the island. Some of the estates have laid down a few acres in cotton, but as yet no considerable breadth of land is in cotton. The spirit of enterprise is somewhat languid in Trinidad; and it is to be feared that if cotton is not planted at once, the time of high prices will pass away, for many countries are putting forth their best energies in the cultivation of cotton. One result of the American war will most probably be that England, and indeed the world, will never again be so helplessly dependent upon America

for this staple as in former years. It is generally thought, however, that no country will be able to compete with the cotton grown in the valley of the Mississippi, not only because of the quality of the article, but also because of their facility in water carriage. Be that as it may, a golden opportunity is presented to tropical countries, and wise will they be who avail themselves of it. The American war has not ceased,* and it is difficult to conjecture when it will cease, and even after it has come to a close several years must pass away before the Americans will be at liberty to give their attention to the growth of cotton.

Cocoa Nuts (*Cocos nucifera*).—The cocoa-palm thrives admirably in Trinidad, and is cultivated to great advantage in several districts, either for sale in the nut or for the manufacture of oil. In a green state, the nuts are sold at five cents ($2\frac{1}{2}$ d.) for three nuts; dry, one dollar per hundred, on the spot. The oil ranges from one dollar to one dollar fifty cents per gallon. The cocoa-palm grows best along the sea-shore, in the very sand of the beach, salt being not only necessary for its healthy growth, but to its very existence. The whole of the eastern coast, with Guayaguayara and Icacos, might be made to produce an immense quantity of cocoa-nuts. The whole beach from Point Manzanilla to the mouth of the Guataro, is lined with cocoa-nut palms, which grew there accidentally, the nuts having been originally washed on shore from the wreck of some vessel. The finest specimens are, perhaps, along the Mayaro beach, some of them being seen to flower at the early age of three years, which is very unusual indeed—this palm commencing to bear fruit generally at five or six years' growth. Its period of full bearing is at eight years and upwards, when it brings forth a bunch of blossoms every month, each bunch having nine nuts, on an average, and some as many as twenty. The fruit of each tree is valued at one dollar a year. The trees are planted about twenty-

* Written during the American War.

four feet apart, and require very little or no care. When arrived at maturity, a *cocal* or cocoa-nut walk forms an excellent pasture-ground for sheep, cattle, or any other grazing animal; poultry, pigs, &c., also fatten wonderfully on the cocoa-nut pulp, or the refuse of the nuts after the oil has been expunged. The almond or pulp contains, according to Brandi, 25 per cent. of oil; and the shell 26 per cent. of the pulp. It is calculated here that thirty-three nuts give one gallon of oil, the prevailing plan is to give sixty nuts, for which one gallon of oil is returned. There is an establishment for the manufacture of cocoa-nut oil on the Eastern coast. The process of extracting the oil is simple, being cold drawn.

The cocoa-palm has a formidable enemy in the *colcop-tera*, an insect which fixes its abode at the base of the frond, and by degrees penetrates into the central bud and the very heart of the palm. If not promptly removed, the tree soon withers and dies. So destructive were the ravages of this insect at Singapore, that the inhabitants were compelled in consequence to abandon the cultivation of the cocoa-palm. The insect is destroyed either by using an iron rod hooked at the end, and by which the hole bored by the insect is thoroughly probed, or by pouring a strong solution of salt into the tuft of leaves.

The fruits and vegetables of Trinidad are very fine, and of many kinds. There are, however, but a few of the fruits palatable to Europeans on their first arrival. The orange, the pine-apple, and the banana are somewhat familiar to the palate; but other fruits, such as the custard-apple, the sappodilla, the mangoe, the pommelose, the sour-sop, &c., are only liked, if at all, after a time. The fruits are generally sweet and luscious, too much so for an English palate, and are not at all valued, for the most part, at first, by those who have eaten of apples, pears, gooseberries, currants, cherries, raspberries, strawberries, damsons, egg-plums, &c., the produce of an English garden.

We have several varieties of melons, musk-melons,

water-melons, &c., which are agreeable and cooling in a hot country. The granadilla is a very fine fruit, and is treated in an aristocratic manner. It is a fruit like a pumpkin in shape, and like a pumpkin in being filled with seeds. It grows on a vine, which only thrives on an arbour. The blossom is a violet colour, not unlike what is here called the passion-flower. The seeds are taken from the fruit and mixed with wine, nutmeg, &c., and is considered quite a delicacy. For cooling the thirsty heated mouth, the water-melon is most agreeable and wholesome. The musk-melon is a smaller fruit, the end of which you bite off, squeeze the fruit in your hand with the opening to your mouth, and you get a very palatable mouthful.

Grapes of all kinds grow in Trinidad, and would be much more largely grown than they are were it not for the parasol ant, which insects are most numerous, vexatious, and destructive—numerous in themselves, vexatious to the garden, and destructive to the vine. These ants are red—those in the towns; their country consins are black, but whether red or black they carry parasols over their heads, much to the annoyance of those who have gardens. They are about half an inch long, with most formidable mandibles, with which they cut out half-round pieces of the leaves of the plant they infest, and having cut out as much as they want, they hoist it in triumph over their head, and so firmly hold it in their forceps that you may lift the leaf and they will not slack their hold. They come in hundreds of thousands, innumerable, and when all nature is still, when the stars are shining, they make their attack on the defenceless plant, and in the morning you see the skeleton with its bones picked. After the leaves have been once stripped, the plant will put forth new ones, but upon a repetition of the onslaught, is often too weakened to reclothe itself, and soon pines, and withers, and dies. The reader will say, why not destroy the ants? True, gentle reader, most willingly would we destroy these night parauders

if we could; but though a small folk, they are neither few nor feeble. They are very fond of making their nests in the foundations of your house, picking out the mortar, and making for themselves convenient highways to the township. Hither they bring the leaves of your roses or your vine for the purpose of feeding their young. Now, if you are determined to destroy them, you must also determine to destroy the foundations of your house; and you have the assurance that though you disturb, root out, and destroy them in this place, one will escape and soon lay out a new colony in another part of the wall of your house. In the woods they excavate a quantity of earth from among the roots of trees, with main thoroughfares and bye-ways, with underground sewerage and all sanitary arrangements. Boiling water, powder, fumigation with brimstone, pitch and puddling, arsenic and other poisons have been tried, but have most signally failed. Possession is a great deal in law, and the ants, once in possession of your garden, are not easily ejected. Should the nest happen to be away from wall or tree, and you can puddle them, the work is not at all a trifle; you have to dig down several feet deep—some four feet, and as many in diameter—and then, when you come to the nest, and pour in the water and begin to puddle, the ants get infuriated, and race about and cover the man who is attempting to bury them alive, and they draw blood wherever they get at the skin. Indeed, these ants are not attempted to be destroyed, but are kept out of gardens by means of water flowing round them in mason-work channels, or they are kept from single plants by peculiar shaped pitch vessels filled with water, across which the ants do not seem to care to venture.

Were it not for these ants, peculiar to Trinidad among the islands, many more fruits, flowers and vegetables would be grown than are now cultivated.

The vegetables of Trinidad are equally numerous and varied as the fruits. We have plantains and yams of

several different kinds, the former growing on tall succulent trees, the latter bulbous roots growing from vines which run on sticks. The ants are very fond of the yam vine, and in consequence, wherever they are it is useless to plant yams. The English potatoe will not grow to perfection in Trinidad. If you plant they will only run to haulm, but sweet potatoes grow to a large size, and very easily. The cush-cush is one of the finest ground provisions that is possible to be eaten. They are like yams in the manner of their growth, but their mealy character and their peculiar flavour must be experienced by eating of them to be known. Some of them are white in colour, others of a deep purple, similar to the colour of some kinds of beetroot. Tanias are very common, and a very wholesome root, growing not unlike a lily; the young and tender leaves are picked, and form a principal ingredient of calaloo soup. Calaloo and tom-tom, which is green plantain pounded in a mortar, is a very characteristic dish. Peas and beans of many different kinds. Pigeon-peas, instead of growing on a running vine, are found on a good sized tree-shrub, with stem, roots and branches. Ochros are, to appearance, exactly like the hollyhock. In England, if the conical seed-vessel of the hollyhock were gathered, boiled and eaten, it would be thought strange, but this is what is done with the ochros here. They are picked while young, before the seed-vessel gets hard and dry. They are boiled and eaten whole, and are to Creoles, or acclimatized Europeans, very savoury, and are certainly slimy and cooling. It is quite common for persons to inveigh against them the first year of their residence in the land, and eventually to become very fond of them. Pumpkins, cucumbers and mellangs, or egg-plants, are plentiful. Casava is a root indigenous to the island—at least Columbus found the Indians using it as a principal article of food. There are two sorts of casava, a bitter and a sweet, and both are used for food; the sweet is

merely roasted or boiled the same day it is pulled, or it will spoil, and is a light and palatable vegetable; the bitter casava requires some preparation before it can be eaten. The roots, in shape somewhat like dahlia roots, are peeled and grated on a large tin grater; the mash is then washed in many waters, and dried in the sun; this is called farine, and is white in colour, and not unlike sago. It is eaten in this state with the gravy of the dish on the table. From farine large round thin cakes are made and baked on an iron sheet; these resemble oatmeal cake, and are a common article of food, especially among the Spaniards. From the water in which the grated casava is washed is made a very fine sauce, highly prized by connoisseurs, and is called casaripe. The water in which the casava is washed is a deadly poison, while the casava is wholesome food. The bitter casava is called by the Spaniards, manioc.

Indian corn, or maize, is grown to a large extent, and used for feeding horses, mules and fowls. It is also ground into meal by large hand-mills, and boiled for food; when thus prepared, it is called hominy, or corn-cocoo, and is a somewhat coarse but a wholesome and nutritious diet. The proportion of fat contained in maize is considerable, and certainly the people who live upon it chiefly are both strong and stout.

Two crops of maize are obtained during the year—one called wet-season, and the other dry-season, corn. Its return is something marvellous; instead of a hundred fold, it would be no exaggeration to say that it yields a thousand fold, for from one grain you get a stock having two large ears, containing many hundreds each, and sometimes there are three ears on the stock. It must be said, however, that corn needs a rich soil, and very soon makes a poor one; it impoverishes the soil very quickly, and it is only in virgin soil that it is seen in perfection. There it will attain to a height of fifteen or eighteen feet; the leaves and top of the stem, or corn bush, are the best of fodder for stock; very fattening.

It is, however, necessary to allow the green bush to quail in the sun before giving it to horses or mules, or it may give them colic; and sometimes it happens that a careless groom may kill his master's horse by giving him green corn-bush. The milk of the young corn it is that does the mischief, hence, to be perfectly safe, it is as well to pick off and throw away the young ears before giving the fodder to the animal. The husks of the corn are of a soft nature, and when properly dried, do very well for poor people's beds and pillows. Many who enjoy the sweetest sleep have nothing softer or better to lie upon than beds made with corn husks. The substance on which the grains of corn grow are not wholly useless; they make very good fuel, and are certainly very cheap and convenient corks; if they are not good for bottling champagne or ale, they serve remarkably well to stop a calabash of water or syrup, or occasionally a bottle of rum, that is not required to be kept too long.

A field or patch of maize is a pretty sight; it is planted in rows, with generally three plants standing together; the stem averages about ten feet in height, has a few broad, flag-like leaves, and when half grown, a flower shoots up not unlike three ears of English corn on one stalk. About midway up the stalk, the one, two, or three ears are seen—pointed, finger-like projections, wrapped in many folds of green and silver leafy covering. As time goes on, these growing ears put forth their silken, amber-coloured beards, which are not merely ornamental, but give promise of large ears of ripe corn.

In Trinidad a small quantity of rice is grown: it is of a very superior quality, being far sweeter and more nutritious than the best Carolina rice we get in Trinidad. It is chiefly grown by the Americans in their own villages, and is probably from seed brought by the old soldiers, when they, years ago, came from Carolina. Supposing the seed to have been brought from South Carolina, which I think almost certain, it has lost nothing, but gained much from its culture in Trinidad.

The Carolina rice is certainly whiter in colour and larger in grain than that grown here, but it is certainly not anything like so sweet, or so nutritious, and there is no doubt that if proper husking-mills were used here, the Trinidad rice would be equally large and white with the Carolina. But the people who grow the rice are poor, and have no mills, but simply and laboriously separate the husk from the rice by pounding it in a wooden mortar, thus breaking and discolouring it by the process.

Rice is like maize, impoverishing to the soil, and this not only because of what it takes from the soil chemically, but by reason of the close shaving given to the land before it is sown. The people clear the land of everything, so that a patch about to be sown in rice is as clean as if swept with a broom. Some scatter the seed, and chop it into the ground with the entlass, others drop a small handful into a hole made by the point of a entlass, and no doubt both ways are very primitive and wasteful, compared with sowing by a proper drill. But when people have no drill, they do the best they can. The rice is sown about September, on lands without regard to their being hilly, or lying low, as the rains of September, November, and December are so heavy and continuous as to give all the moisture necessary for so water loving a plant as rice. About January the weather takes up, the rains cease, the sun shines, and the rice changes its garb of green for one of gold.

The picking of the rice requires some little skill, and a considerable amount of patience. The reaper dexterously nips off the stalk with thumb and finger, about six inches below the grain; continuing this process until his left hand is full, he then ties it up strongly, and carries it to the heap. The great thing is to be careful not to shake the rice, as the precious grain is ready to drop, and so be lost.

The rice is the most valued of provisions, as it is the

only food that will keep all the year round. Left in the husk on the stalk, piled up in a heap in a corner of the house, nothing harms it, and it is quite as wholesome, if not so milky, when a year old, as the day it was picked. All other food perishes if kept beyond a few months. There is a time of the year towards the end of the dry season, about the months May and June, when there is nothing to be had but rice. For several months the gardens have been parched, the corn is now full of weevils, and nothing is to be had but rice, unless there is money in hand to buy flour. At this hungry time of the year (as the people call it), the rice does good service, hence it is much prized by the people, and those who are provident will never leave themselves without a good supply of this most excellent food.

CHAPTER VII.

ANIMAL KINGDOM.

IN reference to this subject, a brief account must suffice. The animals of Trinidad do not embrace any of the larger species except in the class of reptiles. There are two kinds of monkeys—the red or howling monkey, and the sapajou. The former is a large species and very common, but extremely shy and untameable; even when taken young they refuse food, and continue moaning day and night till they die of inanition. The red monkey has a sort of deep resounding yell (hence the term howling), which it emits previous to and during rain and thunder-storms; it is eaten in default of better game, and is even relished by the mixed-breed Indian and Spanish hunters, and the *conuqueros*, who often smoke-dry the flesh entire, as is their custom with other game.

The sapajou is a small, whitish ape, very common in the eastern and southern districts. It is very inquisitive, and not only does not flee at the approach of man, but will remain and examine him with apparent curiosity; its cries, however, prove that it is really alarmed at his presence. Like all other sapajous it has a soft plaintive tone, which has gained for it the name of the *weeping monkey*; contrary to the howling species, it can be rendered remarkably tame, and becomes domesticated in a few days. Cheiroptera bats are very numerous in Trinidad; some live on fruits, and others (vampires), by sucking blood not only of animals but of man. At the island of Gasparillo these vampire bats

are so numerous and so blood-thirsty that it is seldom you can pass a night without your toes, or even your nose getting bit. The only effectual preventive is light. If you burn a light, all is well, but should the light go out from any cause, the bats are sure to bite you; they cut away a piece of the skin, but so kindly do they manage this, fanning the place with their wings, that the bite is seldom felt until the bat has had its fill of your blood. Some animals are much distressed, and seriously weakened by loss of blood from the bats constantly sucking them. It is customary to hang up the prickly bush of the line-tree, which does to some extent keep them away.

Carnivora.—The tiger-cat or ocelot (*Felis pardalis*) is one of the most beautiful, though not one of the least ferocious of the feline tribe. When full grown it is almost four times as large as the domestic cat; they sometimes weigh as much as thirty-three pounds. The ocelot preys upon all sorts of small animals, is particularly fond of poultry, and in one night may destroy a dozen or more. It climbs the highest trees, but when hunted down, or hard pressed by dogs, it backs against the trunk of some tree, and keeps its enemies at bay with its powerful paws. They are generally shot, but sometimes bayoneted, and the hunter who ventures to do this, with an old spear on the end of a pole, a few feet long, is not wanting in courage. They are valued for their skins, which are striped with greyish and blackish stripes.

As there is a wild cat, so is there a wild dog—Galamailao (*Mustela barbara*). This animal is not common, and its habits are imperfectly known. Like the ocelot, it can ascend the loftiest trees, and invariably descending head downwards; it lives upon honey, bird's eggs, &c., and makes terrible havoc amongst fowls; when attacked by dogs it defends itself fiercely.

Marsupialia, opossum or manicoú (*Didelphis*). The opossum is very common here, and feeds upon fruits,

birds, and carcasses; it is also a great destroyer of poultry, creeps into the roosts at night, and ventures even into towns on its depredations. The manicoü is generally very fat, and its flesh tender, but is not prized as food except by the lower classes, who consider it rather a delicacy.

Of rodentia we have squirrels, rats, mice, agoutis, *cloromys acuti*, and lapo. The three former of these need no description. The agouti is a small animal, more like a tailless rat than anything else I can liken it to. Its ears are very small, it is fond of housing itself at the roots of the balata tree, and is used for food, but has not a very fine flavour. It feeds upon seeds and roots.

Lapo or lape (*Caira paca*). The lape is not so common as the agouti, and prefers the high woods. It lives upon seeds and fruits, burrows in the ground, and when hunted takes to the water, and often escapes. It is not unlike a deer, but its feet are paws not hoofs. It is by far the finest wild meat we have, and indeed to most persons it is preferable to the best beef or mutton we can get in Trinidad. The meat when roasted or baked has a flavour of pork and veal combined, though more of the latter than the former in taste, and just like veal in appearance.

Edenta.—Cachecame, armadillo, or tatou (*Dasypus*). The tatou haunts the high woods, and subsists partly on vegetables, partly on insects; it burrows, closes the entrance of its burrow and ventures out at night; though not very fleet, the cachecame is not easily caught by dogs on account of its hard shell. It is much relished by some and not eaten by others.

Great ant-eater or mataperro (*Mymecophaga tridactyla*). It lives in the high woods, sleeping the day out in the hollows of fallen or in the foliage of green trees, and crawls about at night in search of food, in obtaining which it insinuates its long filiform tongue into the nests of ants; the insects become entangled in the viscid saliva which covers the tongue, and are then

swallowed in a mass; they also lay their tongues on the track of the parasol ants and devour immense numbers of them. The great ant-eater moves very slowly, and whenever aware of any danger, quickly throws itself on its back, and in that posture awaits the attack of its assailants, which it seizes with its powerful arms and fearful claws; these it plunges into the body of its enemy, gradually thrusting more and more deeply until death ensues. Its hold is so tenacious that dogs cannot disengage themselves from the murderous grip, and must perish unless promptly relieved; hence its Spanish name of *mataperro*, or the dog-killer; it is also called the sloth, or again, the "poor-me-one," from its mournful night-cry, which the fancy of the peasant has assimilated to the sound of these words.

Pachydermata.—Wild hog, *cuenco* or *pecari* (*Dicotyles*). There are two distinct species of *cuencos*—one rather larger than the other; they range in small bands of five or eight, or in larger of fifty and above; they haunt the high woods, and the smaller species is particularly common towards the eastern coast. When started by the dogs, the *pecari* takes to flight, but is soon brought to bay against a tree, or in some hollow, or other shelter, where it makes a formidable, and often a successful defence with its tusks, frequently wounding, maiming, or killing such as venture within its reach. When in force and very numerous, they even give chase to the dogs, and the hunters themselves may be compelled to seek refuge in the branches of some tree. This animal, notwithstanding, is easily domesticated, and becomes much attached to its master. When young, and in good season and condition, the *cuenco* is most delicate eating.

Ruminantia.—Deer (*Cervus similia cornis*). The deer is very common in all parts of the island, but particularly in the neighbourhood of plantations, where it browses on peas, young maize, the stems and leaves of the manioc, sweet potato and yam, it also destroys the young cacao-plants. The deer bears in appearance, size, and

habits the greatest resemblance to the roebuck. When captured young it is easily domesticated, and may be seen tamely following those persons who have the care of it. The flesh of this animal very much resembles that of the European deer. It is either shot from an ambuscade, hunted down by dogs, or caught in an iron trap. The people have a plan of tying a loaded gun to an ear of maize or some other attractive bait, and so connecting the trigger, that as the animal eats, the gun goes off and sometimes kills the animal.

In the country districts an occasional supply of these wild meats is to be obtained. As I have before remarked, the forests stand in their pristine beauty, and they form a home for deer, lapos, cuencos, monkeys, agouti, taton (*armadillo*), land-turtle (*morocoi*), and other animals, which afford a means of wealth and excitement to the many hunters who leave their homes in bodies to roam for twenty or thirty miles in these dense forests in search of game. Hunting is here no gentleman's sport, but hard, dangerous, and dirty work. The men start from home with *vires*, a kind of knapsack made of wicker-work, hung upon their backs suspended by straps round their arms; these contain a cooking vessel, salt, lucifers, salt pork, and various little matters of a culinary kind wherewith to prepare the food they expect to obtain. They generally have one or more dogs with them, without whose help not much can be done. The weapon generally used for hunting cuenco and lapo is a bayonet or a sharpened piece of iron (they are not very particular) fixed on a pole of some strength about eight feet long. Sometimes a gun is found amongst the party, and sometimes no such thing is in their hands.

Arrived at a favourable spot, a *caban* or bed place must be erected. This is a simple affair—the work of a couple hours with the ever-ready cutlass; the material is at hand; small trees, and the fan-shaped leaves of the carata palm, soon make a place to sleep in, sheltered

from wind and rain by a leaning roof. I have seen some of these tents, and really they are strange looking places for men to pass three or four nights in. A fire is ever kept burning, both to smoke the meat when the animal is caught, and to keep away the mosquitos and sand-flies, which are very tantalising, and but for the smoke no sleep could be obtained. Fortunately for the hunter these small folk cannot stand the smoke, while the men can. The men who go into the woods must be butchers and curers as well as huntsmen, for if their game were not cleaned, laid open, the bones almost separated from the flesh, salted and smoked, all their quarry would be spoilt and their labour lost; the object of the hunter being to remain sufficiently long to enable him to catch, kill, and cure as many cueneos and lapos as he can carry home in his wire. The wild meat when thus cured sells from 15c. to 20c., that is, from 7½d. to 10d. per lb.

During the day the men hunt the cueneo, which is a somewhat ferocious animal, and when a large band of them is met, our hunters must beat a retreat, or climb a tree, or these infuriated hogs will rend them in pieces. The deer and lape, having no tusks, trust to their speed for safety, but a dog, or a bramble, or a gun, often settles the matter.

As we are now on the subject of hunting, it may be as well to speak of the sister craft of fishing. Fishing is a sport that extends from catching minnows in a brook to harpooning whales in deep seas, at the risk of life. It is of the latter sport, or rather serious business, we would speak.

On the islets forming the "bocas," which stand as sentinels to guard the entrance into the gulf of Paria, are established several whale fisheries. In search of health I went as far as these islets, and saw on several occasions the dangerous work of the whalers. The life of a whaler is a hard one everywhere, but under a tropical sun it must be excessively fatiguing. They have

beautiful double-headed six-oared boats, furnished with all the appliances necessary for their work, such as lines, harpoons, hatchets, &c. They start by daybreak, and roam the waters of the gulf till they spy a whale, they then follow quickly in pursuit. There is much caution and skill required to draw silently upon the unconscious animal lying basking in the sun upon the surface of the deep. When close upon him a strong arm drives a sharp harpoon into his soft coat of fat, and as he feels the prick away he speeds. Now is the time for strength and skill to be exerted. The men must pull for dear life. Before, one might suppose that once the boat is made fast to the whale, the men might lie on their oars; but not so, unless they pull hard the boat will be run under by the speed of the whale's swimming. The man in the bow, who has struck the whale, stands with axe uplifted ready in a moment to cut the rope in case of danger, for sometimes the coil gets fouled, or the fish dives deep, and the rope all runs out; it must be cut, or the boat would be dragged down with him. Sometimes they have an expedient of a tub to which the rope is fastened; and when needs be they throw it overboard, and sometimes are fortunate enough to see it again, and upon taking possession of it they have the whale fast once more. But it matters not how deep the fish may plunge down, he must come up to blow; there is another harpoon thrust into him, and away he flies again. The scene now becomes exciting; the men pull hard, the man at the stern has to use his best skill in steering the boat, watching any sudden turn of the fish, so as not to allow the boat to be upset. Again the poor fish rises to the surface to blow, and another harpoon is driven into him, and thus he at length becomes weakened from loss of blood till they can easily despatch him. The whale, when captured, is slung under the whale-boat that has taken him; other boats come to the assistance of the capturers, and with flags hoisted and conch-shells sounding, the whale is towed as quickly as wind and tide will

allow to the fishery. Once there the fish is secured alongside the shears, and men soon begin to peel off his jacket of blubber by means of sharp spades. A piece, say two feet by four feet, is cut off, and hoisted on shore by winch, cut up into pieces six inches square, and thrown into the coppers to be boiled down into oil; the refuse makes famous fuel. But while men are busy other folks are not idle. Jack Shark is particularly fond of a slice of whale, and hence he makes it his business to be there on the spot, though, poor fellow, he often gets (as I have seen), a cut of the spade instead, and then his brethren, as he rolls over and over to the bottom, leave the whale (cannibals that they are), and straightway commence to dine off their whilom comrade. The flesh beneath the blubber is not unlike coarse beef in appearance, and is much sought after by the poor fishermen who live near the whale fishery. I have tasted whale-beef, but cannot say it is very tempting, though it is not positively uneatable.

After the blubber is cut off, and the valuable bones extracted, and what meat is wanted taken, the carcase (an unsightly mass), is towed out and left for the sharks and corbeaux, or vultures, to prey upon—the former beneath, and the latter above. The tide soon carries it out of the bocas, and nothing more is seen of it. Juvenile whalers, however, make good use of the carcase as it is floating away. They surround it in small fishing canoes, and harpoon the innumerable sharks which are busily engaged in feasting upon the whale. As they secure a shark they haul him alongside their boat, open the entrails, take out the liver, and let the shark go. I suppose they must die, unless they are so tenacious of life as to live without livers, as it is said dogs can live without their spleens. The liver of the shark is boiled down, and the oil is sold to the chemists, and retailed as *cod-liver* oil. I have seen a shark's liver, and it certainly was of a very healthy colour and appearance.

To return to the subject of this section, it may be observed, that in Trinidad we have numerous feathered tribes. The birds are many, of different sizes, and of varied plumage. They range from the minute crested humming-bird to the kamichi, and the king of vultures. We shall mention only a few of them.

Corbeau. The first thing almost that will probably strike one on landing in Port of Spain is the corbeau, a long-legged, good sized black bird (much larger than a crow.) The probabilities are, that this gentleman in black will be seen busy in the gutter with some delicate morsel, upon which he appears so intently engaged as to be perfectly indifferent of anything going on around him. Indeed, the whole tribe of them seem to be quite aware that they are a privileged class, that no one can interfere with them, and this is so. They are the unpaid scavengers of the whole island, and a law was in force, some time back, which forbade, under a penalty, the shooting of them.

In the gulf the pelican and ciseaux-tail will be seen plying their fishing trade. The pelican is an ugly, grey bird, with a heavy, clumsy motion in its flight; and it seems almost ludicrous the way in which they tumble headlong into the water to catch their prey. They seem to have much difficulty in rising from the water, and make use of their webbed feet to assist them from one element into the other. They have a long beak about nine or ten inches, under which is a loose skin like a bag, which receives the fish until it is swallowed, which is seldom done till the bird rises on the wing.

The colour is grey, and the spread of the wings may be about three feet. They congregate on the islets about the bocas, and build their nests on lonely inaccessible rocks. The ciseaux-tail is much more graceful on the wing, its eye must be much keener, as it poises itself at a much greater elevation than the pelican; and when it sees a fish the wings are folded, and down comes the bird with great speed into the water.

There are birds of gayest plumage, birds good for food, but few song-birds among the birds of Trinidad. We have parrots and paroquets, and macaws, doves of several kinds; and all good game. The doves are common all over the island, and in the early morning, or as the day is drawing to a close, they are heard making their mournful complaints to the surrounding silence. No other note meets the ear when this is heard, and to listen to them long, produces sad and mournful feelings. They are of a pretty, bluish grey, and are not easily shot, from their shyness, but are more commonly caught in traps set for them.

The humming-birds are very pretty in a glass-case; but their beauty is dazzling, as their gold and emerald plumage shines in the sun's rays as they flit with lightning-like velocity from flower to flower, keeping themselves poised by the rapidity of the movement of their tiny wings, as, with long bill inserted into the chalice of the flower, they extract its sweets. They are caught with hand-nets; and so beautifully *shot* are their breasts, that an ingenious bird-fancier makes brooches with them. They differ much in size and in beauty of plumage. It is declared by an ornithologist there, that they live on insects, and not only on the juice of flowers, as has been supposed. The little house-bird or sparrow, called by the people here *rougnol*, is very common. It builds about the houses, in the spouting and eaves, just as sparrows do in England; but it is a slighter, more graceful bird than the sparrow, living chiefly on insects.

The West Indies have rather a bad name for snakes, serpents, centipedes, scorpions, tarantulas, &c. There are, indeed, numerous reptiles in Trinidad; but all are not poisonous. Turtle and morocoys are common, and are constantly used as an article of food, turtle-steaks being almost as common as beef-steaks in the markets. Morocoys, or land-turtle, are easily taken in the woods, brought to market and sold. Those who buy them

generally keep them a week or two, feeding them on corn-meal, so as to purify and fatten them. Land-crabs are treated in the same way.

The common iguana, and the mata (*Salvator*), are considered by many very good eating; but to Europeans, the idea of eating such crawling lizards is revolting.

Venomous serpents are common in Trinidad, yet not often do persons get bitten. And those who frequent the woods, and are most liable to be bitten, are generally acquainted with effectual remedies. Still deaths do now and then occur from the bite of a serpent. Two Africans once teased and played with a coral-snake, believing it to be quite harmless, even being so foolish as to put its head in their mouths. They were bitten, and after a few hours they began to grow giddy, reeling to the ground, and dying in a few hours. This coral was about four feet and a half long. Dogs in the woods, and sometimes horses and mules in the pastures, fall victims to the bite of the easebel and mapepire.

The clibi, or eribo, haunts inhabited places, and is sometimes seen in houses, where, however, it is of some use in destroying rats. This coluber is very determined, particularly the black kind, and it has been known to give battle, and even chase to a man.

The macajuel, whenever irritated, inflates its body, and then loudly emits a foetid and sickening breath, which produces a sensation of faintness.

Ameivas are useful in gardens, where they destroy numbers of mole-crickets. During the whole rainy season we have abundance of frogs, which keep up an incessant croaking wherever there is a pool of water. The concert they make is very strange and noisy to the ear, but at night, if you take a light, they are silent at once. The bullfrog has a deep peculiar sound of his own, while the others vary their note from the highest falsetto to the deepest bass.

Fishes.—Out of about fifteen different species of fresh-water fish, only a few are eaten, the others being neg-

lected from their small size. The largest of those eaten is the guabine (*Erythrenus*), which is regarded by some as a great treat, but in reality it is neither a savoury nor a delicate fish, as it never loses a certain taste of mud, and is, besides, difficult to eat, owing to its flesh being crowded with small bones exactly resembling the letter *y*. The best fresh-water fish we have in the carcaradura. During the dry season they are offered for sale, being chiefly obtained from the ponds of the Grand Savannah. The common proverb is that "if you have eaten cascaradura you must die in the country."

From the gulf we get a good supply of salt-water fish. The earangue, the Spanish mackerel or earite, the kingfish or tassard, the garfish or orphie, and a smaller species called the calaou; the barraenta are the most common. All these are very fine eating, but the kingfish and earangue are considered the best. Under the general name of *redfish* are sold several species of snappers, redmouths, and sardes, all very good and delicate. To the above may be added the gruper, the lebranche, and mullets, and some others. "The dog-headed eel (*Synbranchus*), though, in my opinion," says Dr. Devertueil, "delicate eating, is rejected from the table on account of its resemblance to a snake. I confess, however, that the French proverb, 'La sauce fait manger le poisson,' is applicable to a number of our fresh and salt-water fishes. Madeira or Bordeaux wine, for instance, is the best sauce for crapand and gruper; kingfish and snappers are served either boiled or stewed, the dories fried mainly, as also the mullet; the lebranche roasted, with the addition of lime-juice and cayenne pepper."

Crustacea.—Crabs, crayfish, shrimps, and lobsters are common, and largely used, especially the crab, for food. The blue crabs are in some localities so numerous that they weed the canes, as the people say. Sometimes it is dangerous to eat crabs, as they may have been feeding upon the fruits of the manchineel-tree. To avoid danger,

they are by the better class kept and fed for a few days. Poor people, who eat them as soon as they get them, are sometimes injured by them.

Arachnida spiders are numerous, and some of them useful in destroying cockroaches and beetles. The crap-spider (*Aranea avicularia*) is venomous; it bites severely, swelling of the part, and fever for about twenty-four hours being the result.

There are two species of scorpions, known as the grey and the black; they are both venomous, yet very seldom does death follow their sting. A few cases, however, have been known of infants having died from exhaustion occasioned by the violent retching produced by the sting of scorpions, and even adults have been severely affected and weakened. The toe is often bitten, for the people generally are barefoot; and when the toe is bitten by a scorpion, or snake, or centipede, a piece of string is tightly tied round it to prevent the poisoned blood from circulating.

Insecta.—Trinidad is alive with insects. *Bête-rouge* are very troublesome to horses and other animals, thousands collecting on their heads, and producing much itching. Ticks infest the cattle and mules turned into the pasture. An enemy to the tick, and a friend to the animal, is provided in the merle corbeau (*Crotaphagi ani*), which bird is ever found flitting about the heads of the animals as they graze to feast on the ticks. The best remedy, however, against these insect-pests is the carapa oil. They die after it has been applied a few times to the parts of the animal where they cling. Chigoes and mosquitos are very teasing, to new comers especially. The mosquitos attack the hands, and feet, and face, that is to say, the exposed parts, the feet not being sufficiently protected by stockings. The virus of this little gnat is so strong that it raises a lump, and produces such inflammation and irritation that you cannot refrain from scratching, till perhaps a wound is the result. The natives and those long-resident in the country are bitten,

but beyond a slight irritation nothing follows. But new-comers are treated with great attention, and so sweet is their blood considered that these little blood-bibbers know not when to stop. Cooling medicine is, perhaps, the best thing to take to prevent the bites from becoming sores. At night everybody sleeps under nettings, and without them very little sleep could be got. They are, however, more numerous and more troublesome at some places and during some seasons than others; but we are never allowed to ignore the existence of mosquitos.

Chigoes are more easily avoided. Only persons who are not cleanly in their habits suffer much from these insects. The coolies, some of the worst and laziest of them, sometimes allow their feet to be so eaten up by these little creatures that they are unable to walk, and sometimes even a toe has to be cut off. However cleanly you may be, a chigoe will sometimes get in your foot, which you will soon know by the itching sensation. You must just take your penknife and dig out the gentleman. He is small, sometimes scarcely to be seen, but put him under a microscope, and you will see him to be something of the make of a flea, and of an amber colour. His bayonet must be very sharp to pierce the skin of the heel, and so make room for himself.

Cockroaches, crickets, beetles, grasshoppers, sand-flies, gad-flies, wasps, wood-lice, and ants, are too numerous to speak of. But in Trinidad, insect life is abundant and vigorous, and necessitates cleanliness on the part of housekeepers. This section might easily have been enlarged to a considerable volume, but a few words is all my plan will allow me, and though my observations on the animal kingdom of Trinidad are few, I hope they will not prove uninteresting.

CHAPTER VIII.

CHRISTIAN MISSIONS.

IN the preceding chapters, little has been said of the operations of the Baptist Missionary Society, but it is our intention now to devote a few pages to a description of the various stations occupied by the Society's agents.

In Port of Spain, when the Mission was first commenced in 1843, Mr. Cowen occupied a small place at Corbeau Town, a part of Port of Spain to the westward of the town, chiefly peopled by the poorer classes, fishermen and boatmen. Here he laboured for some time, and at Corbeau Town baptized his first convert. Maria Jones is a native of Africa, she was stolen from her home when quite young, and brought as a slave to this island; she lived on an estate for a number of years, until emancipation set her free from the will of her master.

Maria Jones learned to read when she was about sixty years of age. As soon as the school door was opened, Maria was there, book in hand, anxious to be taught by any and every one who could instruct her. She might often have been seen sitting patiently on the form, intently listening to the teaching of a child, who was only just a little more familiar with the alphabet than herself. The reason of her great anxiety to read was no mere desire to obtain secular knowledge, but an earnest unsatiable craving to read about

“Massa Jesus;” nor did she cease her efforts until she could intelligently read and understand a chapter in the New Testament. This blessed book has been her constant companion and greatest source of comfort and instruction from that time till the present. Upon her removal to Port of Spain, she became a member of the Presbyterian Church, then under the pastoral care of the Rev. Mr. Kennedy. In some way she became known to Mr. Cowen, and in accordance with her inquisitive nature wished to know “‘bout his religion.” Mr. Cowen told her, that as she could read her New Testament, she would find there all about his religion; still she persisted in her questionings, and wanted to know “about his baptism, why it was no like she baptism.” She was again referred to the New Testament for an answer. Maria’s mind was disturbed, nor would she rest until she had sifted the matter thoroughly. In order to do this, she determined to speak to her minister, and the result was, that after a good deal of reading of the passages in the Testament relating to the subject of believer’s baptism, and after much prayer to her Heavenly Father for light and guidance, she resolved to be baptized same fashion as “Massa Jesus.” She had been a consistent member of a Christian church for some time, and, as there was no doubt about her piety, Mr. Cowen could not refuse to baptise her. She was accordingly baptized by Mr. Cowen in the waters of the Gulf of Paria, at Corbeau Town, and became his first convert, and the first member of the church made by addition in Trinidad. From that time down to the present, she has continued a worthy member of the Baptist Church in Port of Spain. She is now very old, has great-grand-children, but still she is able to read a large type Testament, and can manage to get to church on the first Sabbath of the month, to join in the observance of the sacred feast.

Mr. Cowen purchased some land, and built a small chapel on the other side of the town at a place called Dry-

river. There he gathered the sons and daughters of Africa together, taught them with all simplicity and earnestness the truth as it is in Jesus, and their children he taught both in the day school and Sabbath school.

After a time, as the work prospered under his hand, the Society, at his suggestion, purchased a valuable property offered for sale by the Trustees of the Mico Charity. These premises then became, and now are, the mission-house and land. The lower part of the mission-house was found sufficiently large and convenient to serve as a place of worship, until a chapel could be erected upon the spare land adjoining. Here the missionary's family lived, and here the missionary laboured until the Society sent out the Rev. Mr. Law. Shortly after his arrival, it was arranged that Mr. Cowen should leave Port of Spain, and endeavour to establish a mission in Savannah Grande. On going to this district, Mr. Cowen found many families, indeed several entire small villages, whose inhabitants were Baptists in their religious views. Among them he found a ready welcome, and on behalf of these villagers he laboured earnestly for many years. In order that he might attend to the spiritual wants of the people of the American villages, he purchased on behalf of the Society, a piece of land in Savannah Grande, near the mission village, on which he built a substantial and commodious mission-house of cedar and country wood. The villages in which he laboured were about four and six miles distant. After a short time he built a chapel, first in one village, then in another, until each village was supplied with a decent place of worship. His plan was, to stir up the minds of the people to the necessity of building a house in which they might worship God, and when he found them willing, he got the land and assisted with what money was necessary, the people cheerfully giving their labour in felling the trees, and sawing them up into scantling and boards. The chapels were generally about 40 ft. long by 20 ft. broad, and built chiefly of cedar, a

very soft yet durable wood, and they were generally covered with the leaves of the carat-palm. In fact, the woods furnished everything necessary but nails and labour, the people gave the latter, and the missionary provided the former. In these buildings, the people statedly assembled, and heard from the lips of the missionary the words of eternal life. The work, however, was very arduous, both to body and mind. Wearying to the body, by reason of the long rides in the deep mud—mud that no one scarcely can form any idea of, but those who have travelled through, not over it. The description Macaulay gives of the roads in England, in 1685, is a correct description of the state of our roads in the wet season, which may be said to last for eight months in the year. The work was trying to the mind, inasmuch as the Gospel made slow progress, and many customs and practices were rife among the people, which needed to be changed into others more consistent with the religion of Jesus. But Mr. Cowen laboured on untiringly, but it was not till after his death that any great change for the better was apparent. It has proved true in this instance, as in many others, "One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labours." The pioneer goes first, encounters and overcomes the difficulties and dangers of the untrodden forest; and those who follow his steps know little, and think less, of his toils. But, in the great day, every man shall have his reward according to his work.

At First Company, or Mount Elvin, a piece of land was purchased, and a suitable building was erected, the people helping in its construction. The people assembled joyously to hear the glad tidings of a Saviour's love: some who had been members of Christian churches before they left America, and others who believed and were baptized in Trinidad, were formed into a church to which the ordinances of Christ were administered. A day

school was also established in this village, being held in the chapel. At that time the outlying districts of the country were much neglected, and no system of ward schools had then been established, and had it not been for the school established by Mr. Cowen, the children might have grown up in total ignorance.

For some years the church at this village was prosperous, but latterly it has not been so. The soil has proved sterile, and the seed sown has given little return; but so it is, and it is not so easy to remedy the defect in the kingdom of grace as it is in the kingdom of nature. We are apt to forget, that though Paul plant, and Apollo water, the increase is of God. In natural culture, sterile soil can be made fruitful; care can be taken, the fowls of the air driven away, the stones gathered out, and the thorns rooted up from the soil; so that when good seed is sown, the good harvest will be reaped. Even in this case, however, the crop will be large or small according to the sun and showers—that is, according to the weather God gives. “Not by power nor by might, but by my spirit, saith the Lord.” “It is not of him that willeth, nor of him that runneth, but of God who showeth mercy.” Events that have transpired on a large scale often have their counterpart in others of little note. What has occurred in the case of the churches of Asia Minor has often occurred in churches of whose existence the world never heard. We do not say the candlestick has been removed out of his place, neither do we write “Ichabod” on the walls, but we are constrained to admit that Christianity seems to have lost its influence over the minds and hearts of the people of this village; still the good work of preaching Christ, and Him crucified, is not intermitted, and we therefore labour on and trust, that in God’s time a change may come, and the Sinners in Zion be aroused, and made sensible of the blessings of the Gospel of peace.

At the mission-village Mr. Cowen built a very pretty chapel, but it was never from first to last well attended.

In order to account for this, it may be observed, that the mission-village was originally (many years before Protestant churches were established in the district), a mission to the Indians by the Romish Church. The mission at that time was far in the interior, far beyond the circle of civilization; but, since then, the country has been opened up, civilization has extended, and the mission, so to speak, is much nearer to the sea-board than it was formerly deemed. This settlement of Indians soon became mixed with Spaniards, and speedily adopted the forms and ceremonies of a religion particularly imposing and awe-inspiring to a people so ignorant, and withal so simple as the aboriginal Indians. The descendants of these Indians and Spaniards are, with an addition of Africans, the people who dwell in the mission-village.

The Established Church has for some twenty years had a church and minister at this place, and at Marahambre, a small hamlet not a mile distant. The Wesleyans have, for a number of years, had a church and people. Considering these circumstances, and the fact that the population of the village is small, perhaps some fifteen hundred, it is not surprising that our chapel at the mission should have been thinly attended. In 1856, the writer, going to the mission, attempted to gather a people in this chapel, which had been closed some three years, but his efforts were unsuccessful, though continued for a year. It was, therefore, deemed advisable to close it, and especially as the missionary's time could be better occupied on one of the neighbouring estates. Eventually, this building was disposed of, and the proceeds applied to the repairs of the mission-house.

At Montserrat, or Sherring Ville, Mr. Cowen purchased land, and built a chapel of the same dimensions as the one at Mount Elvin; the distance of this place from the mission-house is six miles, a cross-country road, very hilly and beautiful, but in the wet season

very muddy, and very sore upon the animal, as well as trying to the horsemanship and patience of the rider. Mr. Cowen laboured hard in this Fourth Company Village, but during his life no great success attended his efforts. Soon, however, after his death, a revival of religion was experienced by the people, a spirit of earnest prayer was poured out upon the people, and many repented of their sins, believed in the Lord Jesus Christ, were baptized and added to the church. And it is only just to the memory of Mr. Cowen, to believe that this good work was the blessing of God vouchsafed to his prayers and labours. This church has gone on prospering from that time till the present, under the pastoral oversight of a native brother, Charles Webb, who is the teacher of the children, as well as the spiritual instructor of the people. The village is small and thinly inhabited; the church consists of about sixty members, and the congregation averages about a hundred. Here too, we have a large Sabbath school, and our only day school; there are about fifty children in the Sabbath school, and about an average of twenty in the day school. This number may appear small, but to those who know the circumstances, it appears a fair number of attendants. Education, unhappily, is at a low ebb among the people of these villages, and so little do they feel the need of it for themselves, that they are indifferent to its advantages for their children. In justice, however, to the people of the Fourth Company Village, it must be said, that they seem more alive to the blessings and advantages to be obtained by their children, both from Sabbath and day-schools, than do the villagers of the other companies. It must also be said, in extenuation of this general indifference to the advantages of education, that the people are poor, and that as soon as a boy or girl is old enough to be of use in the field to gather in maize, or to pick rice, or to go out to work upon the neighbouring estates, their parents do not hesitate to take the children from school, and employ

them in the manner indicated. At the Fourth Company there is a number of people who were brought here in slavery time from the Bahamas, and these people are more peaceful and teachable than the descendants of the American soldiers generally are. Perhaps this may be one reason why the cause of religion and the work of education have made greater progress here than in the other companies. It is very certain, that without submission to rule and authority, there can be no great advance in education, or progress in religion; and it must be admitted that the villages in the American settlements are slow to yield obedience to law, and unwilling to submit, even to rightful authority. Every allowance, however, must be made for them, seeing that they are a people dwelling by themselves, and having no better example than their own to copy. Such a thing as public opinion is scarcely known, or if known, its influence is very feeble, nor can any great change in this respect be looked for, until the people become better educated and more enlightened.

In the year 1863, the chapel built by Mr. Cowen was accidentally burnt down. It has been the custom of the deacon, every year, to clear and cultivate the land around the chapel. Generally, no fire is put to the bush till rain has fallen, but this year, the drought continued longer than usual, and fire was put. All went well, and about dusk, the good deacon thinking that all was safe, went home. During the night, the fire smouldered on and burnt its way through the short dry grass, until it reached some shingles under the chapel. There the fire smouldered till the breeze sprang up, which it does about 10 a.m. The shingles were soon in flames, and it being Friday morning, and no school kept on that day, no one saw the mischief going on, until about eleven o'clock the smoke rolled up in a thick cloud and drew the pastor's attention to the chapel; but before anyone could get to the spot the building was so entirely enveloped in fierce flame that not even the

Bible could be saved. In utter helplessness they looked on and saw their sanctuary, in which they had so many years worshipped God, and towards whose erection they had given their labour, entirely consumed. Distressed, but not dismayed, they soon set to work and ran up a temporary building of round wood, wattle and carat, in which they have since met and worshipped. The burning of the chapel was all the more serious, as just previously the good people had given much time and labour to the shingling of its roof. Having put up a tent, as it may be termed, they then commenced to seek out timber for a new chapel. With a willing mind they set to work, and in a few months timber was squared and drawn to the spot, and a large substantial frame has been erected and covered with shingles. The building is forty feet long and thirty feet wide. The wood of which it is built is good, solid, and durable wood. There remains, however, much to be done before the place will be fit for the holding of Divine worship. The Society's funds have been appropriated to the purchase of nails; and subscriptions have been given both in Port of Spain and San Fernando to help to pay for the carpenters' labour. The people lately have been subject to much sickness, and for so small a community the mortality has been great. A dry-wet season in 1864 made ground provisions scarce, so that from these two causes the people have not been able to give so much time to the building of the "temple" as they, under more propitious circumstances, would have done.

The pastor of this church has been called upon to endure heavy affliction in the loss of his dear wife and the deaths of several children and relatives; but perhaps these trials are sent in mercy, and form part of that discipline by which the Great Master fits His servant to discharge his sacred duties. The church of which Mr. Webb is the pastor is one marked by a good degree of pious devotion. The people are regular in their attendance on the means of grace, especially the aged widows, of whom there are many, and who show their love to

Christ, not only by travelling far in all weathers and through all roads to hear the word of God, but by the abundance of their liberality out of their deep poverty.

The Sabbath school at this village is in a good condition, and from among the scholars many have been led into the fold of Christ. The day school, though not so largely attended as it might be, exerts a good influence upon the little community; and we hope that the longer the school is maintained, the better the parents will come to understand and appreciate the advantages of education.

Mount Elvin and Sherring Ville, the First and Fourth Companies' chapels, are built on land belonging to the Society, which is not the case with the chapels in the other companies.

At the Third Company, or Mount Pleasant, the chapel belongs to the people themselves. At one time the land belonged to the Society, and the people, without much aid from the Society, erected a chapel. In 1857 it was found advisable to sell the land to the people, which was done, a nominal sum only being taken for it. At the time such a measure was deemed best for the peace and prosperity of the cause. The people, as has already been observed on a former page, are descendants of disbanded soldiers, who, upon the close of the last American war with England, were brought to Trinidad and located upon crown lands, at the distance of about twelve and fourteen miles from the sea coast. For many years these disbanded black troops and their families were isolated from the general population of Trinidad, and formed as it were a people by themselves, with their own peculiar American notions and customs. Civilization made little or no progress among them; schools were unknown, and religion was attended to under the guidance of some of their own number who had been preachers in America. The stream cannot rise above the level of its source; nor could the people be much benefited by those who knew no different from them-

selves ; hence, matters remained as at the first, though years were rolling on, and the children were growing up and taking the places of their fathers. The surrounding forests and the bad roads, from the rich, loamy nature of the soil, tended to make their isolation the more complete. This being the state of things, it is not surprising that but little or no advance was made among the descendants of these Americans. Their seclusion tended to make them somewhat self-reliant and sensitive of control ; having to depend upon their own resources, they came to think that they could remain independent of the outer world. At first little or no legal supervision was maintained. No taxes were paid, and themselves were required to make and cutlass their own roads. They were, in fact, a small *imperium in imperio*. But after a while government found that they were multiplying, the country was being opened up, new estates were being cultivated, the high woods were rapidly falling beneath the woodman's axe, and the American settlements were coming within the circle of civilization. A road was made to the other side of the island, which ran right through them, and in this manner many passed through these villages. At length government resolved to bring the lands of the American settlers within the jurisdiction of the Wardens' Ordinance, and to take charge of the roads, imposing a house and land ward-rate to defray the expenses. This step at once placed these villagers in a similar position to the villagers throughout the country. They were visited by the assessor to assess their lands so as to fix the amount of the ward-rate. The warden's constable stately came to serve the tax-papers, and the householders had, once a year, in the end of March, to go to San Fernando to pay their ward-rates and bring home their receipts. This circumstance undoubtedly broke the ice of their seclusion, and opened their eyes to many things of which they were, and otherwise would have remained, ignorant. It is only when men compare themselves with other men that they can discern either

their own infirmity or superiority. As far as physical strength and height of stature go, these American villagers will compare favourably with any set of men in the world. They are above the general height, robust and hardy. At this day, a man with his *urrc*, containing a heavy load, will leave his home, fourteen or fifteen miles from San Fernando, walk to that town, buy what he has the means of purchasing, and return home again, without thinking anything of the walk. And when we remember that he does this under a tropical sun, and for half the distance through terribly bad roads, we may admit that they are capable of enduring fatigue. These men are, for the most part, lumber-men, very expert with the cutlass and the axe, and equally familiar with the whip-saw.

There is a custom among them of making "sawing-feasts." A number of them (say twenty or fifty) assemble together in the woods, where, a few days previously, several cedar or other trees have been felled, squared, and cut into lengths. With much good will and noisy mirth they turn to, and with cutlass, axe, and liane for ropes, they soon rig up a famous saw-pit. They choose two standing trees at a convenient distance from each other, fell a couple sufficiently strong for runners, rest one end of them in a crotch of the standing tree, secure it with lianes, the other end resting on the ground—thus forming an incline plane, up which they soon roll the timber. They level it with wedges, line it into boards or planks or scantling, using charcoal, or the juice of a nut, which in colour is red, according to the nature of the wood they have to saw, and away they work. I have known them to saw as many as 250 cedar boards—12 feet long, 12 inches wide, and 1 inch thick—in a day. Of course, there were a number of men, and each pair of sawyers would have a pit to themselves. I must say, however, that the missionary, as a rule, sets his face against these sawing-feasts, as too often the men are not content to drink water alone, and quarrels sometimes

ensue. On one occasion, after a sawing-feast, returning to their homes, a man and his nephew got to high words, when the young man, infuriated with passion and strong drink, snatched up a knife and killed his uncle. I saw the young man in gaol. He was sentenced to three years' penal servitude in the Mora forests, the crime being pronounced manslaughter. This, however, is the only instance that I have heard of in which death resulted from sawing-feasts. The missionary did not fail to point his remarks upon the evils of sawing-feasts immediately after this sad occurrence.

"Cutting-feasts" is another custom they have, which is equally objectionable and equally useful with sawing-feasts. Useful these feasts are to enable a poor man to get done by many hands in one day what he singly could not do in very many days, or not do at all. Objectionable, because on these occasions they are in the habit of indulging in the immoderate use of strong drinks. When corn is to be planted, and the season for planting is passing away, a man will call together his friends and his neighbours to a cutting-feast. Each man will come with one or two sharp cutlasses, and from early morn to dewy eve will slash away in good earnest at the high grass and bush which encumber the ground. The host is bound, in return for labour thus given, to provide plenty to eat, and, alas! plenty to drink. Should you try to get up a sawing-feast without the drink, you would almost be sure to fail. There are some, however, who would come to a feast at which no strong drink was given; but this number, I am sorry to say, is small.

The people at the Third Company and the Fifth Company, as indeed throughout the villages, are great hunters; and, as I have before remarked, this work is hard and not over-delicate. Hunting is not conducive to the advance of the people in civilization and religion. When a number of men are in the habit of leaving their villages, and roaming for many miles and for many days

the trackless forest in search of the eueneo and lapo, and, when caught, spending the days and nights in smoking the same, they lose a good part of the civilization and religion they had. At any rate, those who make it their business to hunt are the roughest specimens of those not over-refined villagers. Necessity, however, has no law ; and, sometimes, when both food, ground provisions, and work on the estates are scarce, fathers of families are constrained to provide for their children's wants by hunting.

The church at Mount Pleasant consists of about sixty members. The pastor is David Richardson, though several other preachers are associated with him in the ministerial work. The chapel is somewhat out of repair at present, but with a little labour might be made a neat place of worship. The attendance at this chapel is very good, and the cause of Christ makes progress here ; there is, however, a lack of strict discipline, which keeps the piety of the people at a somewhat low ebb. Not only are the people jealous of the control of the missionary, but they are equally unwilling to be guided by the men whom they themselves have chosen as pastors. The truth is, the pastors are so entirely one with the people in position and education, that they are not respected and esteemed as they should be. Were these good men better educated, and raised a little in their social position, they would be much better fitted to guide and teach the people in the solemn concerns of religion. The preachers have to work as hard, and in the same way, as the poorest of their flock ; and of course have little or no time to give to study, so as to be prepared for instructing their people on the Sabbath-day. This state of things is to be deplored ; the Society assists to some extent, by giving small sums occasionally ; and were the churches to do their duty, these pastors would be in a measure relieved from constant toil, and be set free to devote one or two days of the week to prayer and the study of God's word. But as yet it seems

next to impossible to awaken the people to a sense of their duty in reference to the support of their pastors. The subject was not laid before them and insisted on from the first, as it should have been; but for some time past their thoughts have been directed to it very frequently, and as forcibly as possible. At Montserrat, the members of the church there do seem in some measure to understand and discharge their duty of contributing towards the support of their pastor; but as yet the members of the other churches can scarcely be said to do anything towards the maintenance of their ministers. This duty has been neglected because it has not been sufficiently urged upon the members; but another cause of this neglect must be looked for, in the incompetency of the pastors. I am persuaded, that were the pastors of these native churches men of more education, of a higher standard of moral character, and occupying a somewhat better social position, they would command the respect, and obtain the support of their members. We trust, that as education increases, a class of men better fitted, intellectually and morally, may rise up to instruct and guide this hardy, industrious peasantry. Organization and discipline are much wanted, and these can only be introduced and maintained where the people are willing to hear and obey the voice of their pastors. The best organization and the purest discipline, are valueless where the pastors command little or no respect, and where they exert little or no influence.

Some four years ago, I succeeded in getting a school-house erected in this village. There was some opposition to the outlay, but in the end the money was granted; and the building of the school-house entrusted to me. A large and commodious building of cedar and country wood, standing upon pillar-trees, and covered with the leaves of the carat-palm, was put up, which serves for the double purpose of a house for the school-master and his family, and a school-room for the children. The books, maps, &c., and the salary of the

schoolmaster, are provided by the ward. Lord Harris, when Governor of the Island, established the ward system of education, which, for such a heterogeneous population as ours, is probably the best that could be devised. The country is divided into so many wards in each county; each ward has a schoolmaster and school-house. The education is free to all children, and entirely secular; the Bible is not used, and all religious instruction is forbidden. On this account, many of the ministers of religion and others, are quite dissatisfied with this system of education; but others are of opinion, that considering the many religions professed by the inhabitants of the country, that it is as well to remove all possibility of proselytizing, and so to dry up what otherwise would be a constant and perennial source of jealousy and heart-burnings. It is very certain, that had not the ward system of education been established by the government, though the towns might have been well supplied with schools, the out-lying districts would have been sadly neglected. Even now that there is a ward-school in every ward, and two schools in some wards, the parents are very unconcerned about sending their children to school, though they have nothing to pay for their instruction. The remarks made with respect to the American villagers are equally applicable to the labouring people generally. The "qui bono?" of some, and "what's the good?" of others, is language that arises from a state of mind very common among the poorer people of Trinidad, as well as among the same or higher classes of other lands. A worthy ambition is a good thing, and where such a feeling is wanting, not much social, mental, or spiritual improvement can be expected. Much is done when a man's spirit is aroused within him, and a desire for higher, nobler and holier attainments is generated. But to do this is no easy work, yet when accomplished, an ample reward is found for all the pains taken.

The ward-school at Indian Walk is fairly attended,

though not so numerous as it should and might be. Again and again has the duty of sending their children to school been urged upon the people connected with our churches; but not yet are they alive to the value of education; still a faint glimmering of light begins to dawn on their minds in relation to this subject, and soon, we hope, they will be fully conscious of the necessity of their children's minds being cultivated.

Besides the churches at Montserrat and Indian Walk, there are churches at the Fifth Company, Sixth Company, First Company, and Matilda Boundary. Brother Robert Andrews is the pastor of the Fifth Company Church, and is assisted in preaching by a good brother, Daniel Johnson. We have established a rule that no brother shall be allowed to occupy the pulpits of the churches in the Union unless licensed by the Union. This rule was found necessary, as sometimes individuals were allowed to enter the pulpits and preach who were in every way unfit to engage in such important work.

For many years the church at the Fifth Company was presided over by an aged brother, who had come from America with the old soldiers in 1816; and from that year till 1860 (the year of his death), he guided and instructed the people to the best of his ability and knowledge. He was one of the few who, in those days, could read; hence, possessed of this amount of education, and being a good speaker, and a lover of maintaining such discipline as he was acquainted with, he became the pastor of the Fifth Company villagers. It must, however, be observed, that he allowed some things to be done in, and some persons to be members of, the church, which he ought not to have done. Still, considering the times of slavery, and the little knowledge he had, we would deal gently with Brother Hamilton. We trust and believe he has gone where there is no darkness, and no lack of spiritual knowledge and heavenly light. When "Brother Will," as he was familiarly and fraternally called, died, the church called Brother Andrews to

occupy his place, the missionary consenting to and approving of their choice. This younger brother had served under the "old father," as he was sometimes called, and was hence, in some measure at least, fitted and prepared to occupy his place. Certainly the work of Moses was difficult, but Joshua's task was surely little less arduous, and only, as God was with one and the other, were they enabled to rule and lead the chosen people of God. The people of the Fifth Company had been slaves, were made soldiers, served for a time, and then were disbanded, and located on lands in the interior of Trinidad. It was certainly no easy task to teach and to train in holiness of life those whose position had been so unfavourable for the cultivation of the moral powers. It will not be surprising to any one knowing these facts to learn that the people were prone to immorality; nor, considering all things, is it very strange that, in spite of the advance of civilization, partial education, and considerable religious instruction, they are liable to fall into gross immoralities still. Vice is a weed not only of rapid growth, and one whose seeds are innumerable and are wafted afar by every wind, but one whose roots strike down so deep and cling so tenaciously, that they can scarcely be eradicated. Virtue is a plant of slow growth in the unfriendly soil of the human heart, and, however carefully planted there, will never grow and thrive unless watered by the dews of divine grace, and tended carefully by holy hands. The pure gospel of Christ is sure to purify the hearts of those who receive it, and so cleanse the fountain whence these impure streams have flown. Where divine grace is communicated, there not only the outward life, but the whole man, will be ennobled, purified, and sanctified. He who was holy, harmless, undefiled, and separate from sinners, can communicate of his purity and holiness to the unclean and the godless; and believing that Jesus will do this, we labour to make known the holy Lord God—we strive

to preach Christ and Him crucified, that men may hear, believe, and live.

At the Fifth Company Church additions are frequently made; nor is church discipline a rare occurrence. There is life among the people, and, unhappily, there are evils in their midst; but these statements are true of all churches and of all men; and while human nature is what it is, watchfulness will be needed and church censure and discipline be demanded.

There is a church not far from the Fifth Company, over which Brother Samuel Cooper presides. It is located in the Sixth Company. This people are fond of and pretty obedient to their pastor. He is a man of rather more than ordinary strength and stability of character, and exerts his influence and devotes his strength to the instruction and guidance of his people, and with a fair measure of success. In former years the people scarcely thought that marriage was intended for them; and so mistaken were their views on this subject, that some of the pastors baptized and admitted into the church those who were never married, but living in concubinage. When brighter days dawned, and clearer knowledge was dispersed among the people, this practice, of course, was discontinued; and those who were in the church leading that life, were required either to be married or quit the church. It was difficult to make some of them admit the justice and righteousness of this step; but at length all have come to understand that concubinage is a disreputable and sinful state to live in, and one which absolutely precludes the possibility of their having a name and a place in a Christian church. Those who have for ages enjoyed the full and clear light of the Gospel, and been blessed with the blessings of civil and religious freedom, may find it difficult to conceive of a people whose moral sense was so blunted and their spiritual instincts so dead; but such was the case, and no small task had those whose duty it was to guide the people from the night of ignorance and sin, begotten of slavery,

into the clear light of that knowledge and holiness which descend from heaven. Not that it can yet be affirmed that the sun is at his meridian. Far up the heights have they to climb before they attain to so exalted a position ; but it is cheering to know that the journey is begun, and that, with the aid sought and promised, its blissful goal shall be reached.

At the Sixth Company there is a church of about forty-five members ; but, unhappily, there is little, if any, attempt to impart instruction to the young, either in Sabbath or day school. Prayer meetings are well attended and prized, and marriages are more frequently entered into than formerly. There is progress ; but its onward march is slow, too slow ; and all we can do is, to pray and labour that its movement may be quickened.

At Matilda Boundary, Brother William Carr presides over a small church, chiefly composed of Africans. They are an obedient, industrious, liberal, and simple-minded people. They have raised a considerable sum of money, considering their position, and have built themselves a neat little chapel. There are over twenty in church fellowship ; many couples have been married, and a good congregation gathers every Sabbath, and listens with interest and profit to the preaching of the Gospel. The parents of Brother William Carr are from the Bahamas ; and Mrs. Carr, especially, is a pious, good, useful woman ; indeed, she is truly “a mother in Israel.” Some three years ago she was stricken with paralysis in her limbs, and was for a long time confined to her chamber, till we feared that the Lord was about to remove her from the church militant to the church triumphant ; but it hath pleased Him to spare her useful life longer, that she may continue to be instrumental in leading the younger members of the little community around her, to the knowledge and love of the Saviour. Her counsels are highly valued and generally followed ; while her exemplary conduct commands the respect and esteem of all who know her. Our wish is not only

that her life may be prolonged to a happy green old age, but that many others of like mind may be raised up of the Lord, to engage in works of faith and labours of love, which have distinguished Mrs. Carr.

In all, it will be seen, that there are six churches professing our principles, and in connection with the London Baptist Missionary Society. These six churches are within a radius of ten miles; and were the rains less heavy and continuous, and the roads less impassable, no doubt the six churches might become three. But, at present, there is little expectation of any such amalgamation. We have formed them into a union; and once a quarter the pastors, preachers, and deacons, and principal members, meet together at the central chapel to speak of those things which concern the purity, the progress, and the prosperity of the churches. The Union can better discharge some duties than individual churches can; while we are careful to maintain the separate and uncontrolled action of each church. Any matter that is found too hard for the wisdom or power of a single church, is discussed and decided upon by the Union. There are sometimes some unruly spirits who will not submit themselves to the pastor and deacons of their own church; but there are few, if any, who refuse to abide by the decision of all the pastors, deacons, principal members, and missionary combined. The Union alone has the power of placing on the preacher's list the name of any brother who is considered competent by the church whom he desires to serve; and once a brother is licensed to preach, he is eligible, if required, to occupy the pulpit of any of the churches in the Union. In this matter some attempt is being made at organization and discipline; but, as yet, not much in these respects has been accomplished; but having made a beginning, we hope to go on to a higher standard.

At San Fernando, as already observed in these pages, the missionary resides. In 1863 the new chapel was

opened for divine worship; and since then the services of the sanctuary have been observed. The work in San Fernando is beset with difficulties. Romanism is predominant; and so strong is its pernicious influence, and so numerous are its votaries, that there are few sufficiently unprejudiced to attend our meetings. The priests, of course, here as elsewhere, forbid the reading of the Scriptures, affirming that the common people cannot understand them; but that the church is the only authorized interpreter of the sacred writings. Thus the priests bear rule, and the people love to have it so. Most convenient do sinful creatures find it to believe, or try to believe, that there is no need for them to read the Bible; that indeed it is wrong for them to do so; and that if they listen to what their priests say, be attentive at mass, go to confession, and receive extreme unction before they die, all will be well with their souls in eternity. The priests take care to nourish such pernicious, but to them profitable opinions; and are ever on the alert to amuse and occupy the people's minds—no, I am wrong, their senses—with pictures and processions, images and festivals. Oh! 'tis humbling, degrading to humanity, to see immortal souls blinded and deluded, and destroyed by such trumperies and mockeries, as are dignified with the sacred name of religion. And to see the attention and devotion, and apparent devoutness and sincerity of the poor ignorant Catholics is painful in the extreme, and cannot but force one to reflect and ask the question, what a fearful retribution must there not be awaiting those who deceive and delude poor, ignorant, credulous souls! One cannot help observing also, how great is the desire of aged Catholic woman and others, to become god-mothers to children; and especially are such persons pleased if they are permitted to have the charge and the religious training of their god-children. There is nothing they are not willing to do for them; feed them, clothe them, educate them, leave them their

property when they die. Some may ask, why are Catholics so anxious to have god-children? It is not only that they may make proselytes to their creed, but that they may, by such good works, have a large amount set down to their credit in the account-book of heaven. Though we know not that they go in this country to the length of abducting children from their parents and their homes, as Catholics do in other lands, yet it is not the want of inclination that prevents such steps, but the fear of consequences. All creeds, when sincerely believed, prompt to efforts of conversion; but I know no creed so determined, whether by fair or by foul means, upon making converts; or, as some one says, perverts. Catholics may think it hard to have the words of Christ as addressed to the Pharisees applied to them; but their own unwarranted acts provoke the application and make it true "Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him twofold more the child of hell than yourselves."

We can easily suppose that the Catholics of Trinidad, when they see this language, will be indignant and enraged; but we regard neither their indignation nor their rage; but we ask them, is it not true that the highest ecclesiastical of their communion in the land will not solemnize any marriage between a Protestant and a Catholic, unless it be agreed that *all* the children are to be brought up in the Romish faith? Have they not often taken and re-sprinkled children that have been sprinkled already in the Established Church? Has not the Romish Archbishop declared, in harsh terms from the pulpit, that none can be saved but Papists, that all belonging to other communions when they die must go to hell, and be for ever destroyed? Such cruel bigotry is the same now as in the days of Alva, as in the day of the Revocation of the Edict of Nantes. No! Popery is the same now as it has ever been—cruel, bigoted, blinded, and blood-thirsty. That it has not changed through the lapse of enlightened and

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enlightening ages, witness the eneyelial letter of Pius the Ninth. It is true, and well for Christendom that it is true, that the power of Popery is limited and circumscribed, and growing every year happily less and less; until we sincerely pray it may be consigned to the rubbish-heap of things old, useless, and forgotten. In the meantime the leven of iniquity works; and in its working mars the beauty, and stays, in some measure, the progress of Christianity. Its workings, too, are convulsive and fitful; and these, surely, must denote and foreshadow its coming dissolution. Oh! that the day were come when the minds of thousands of immortals shall be freed from the hard yoke and intolerable burden of Popery; when the eyes of the blinded devotees shall be opened and blessed with the cheering saving light of the Gospel; when the souls of men shall be disenthralled from the bondage of superstition and error! We rejoice to know, that Italy, that land which has so long been blighted by the withering blast of Popery, is now being refreshed by the sweet sounds of the Gospel, and being quickened into holy spiritual life by the breath of the Holy Spirit, and by the rays of the sun of righteousness. The seven churches mentioned above are under the spiritual supervision of the missionary resident in San Fernando; and this work, though delightful to the spirit, is somewhat fatiguing to the body. In the former pages mention has been made of the church and mission-house in Port of Spain; and as that church has its own pastor, it is not deemed necessary to make any further observations relative to it.

And now our task is done; we have spoken of Trinidad as we know it, so that these sheets are pretty much the result of personal knowledge and experience; and our desire and prayer is that the Divine blessing may rest upon this sincere attempt to interest the Baptist churches of Britain in the missionary enterprise.