ple in this part of Africa, and, with the exception of the Manni-Mohammedans, are the most civilized. Like all other tribes in and around Liberia, there are to be found among them some who are of a deep yellow complexion, and some who would pass in any country for mulattoes. They have good features, and generally very pretty hands and feet. They are very hospitable to strangers, and even kind to their enemies, and, as a general thing, they are milder and more placid than any of their neighbors; but regularity of life, industry, honesty, and a "reverential regard for their parents and rulers," are the most prominent traits in the character of the Barlains.

The soil is exceedingly fertile, producing the finest sugar cane, tobacco, corn, cotton and ground-peas I ever saw in Africa. The people spare no pains in cultivating these articles; consequently, there are no beggars to be met with in Barlain. Besides the above named articles, plantains, bananas, pine-apples, pawpaws, and almost every fruit known in the settlements are plentiful. I think, too, the palm-oil made here is superior to that made near the beach. In short, Barlain is one of the most productive spots I have met with, and it is certainly

"——A goodly sight to see
What heaven hath done for this delicious land,
What fruits of fragrance blush on every tree,
What goodly prospects o'er the hills expand."

Nature has certainly dealt out her blessings in some parts of Africa with a lavishing hand. India is not the only place where "every prospect pleases."

The principal mountains in Barlain are the Pessah-pru in the west. I have very good reason to believe that there is limestone to be found somewhere in these mountains. One day a Manni man brought me a piece of something which looked very much like limestone, and knowing no other way to prove it, I burnt it; it turned out to be the genuine article. The man said he had seen the same kind of stone at Monrovia, and knowing that it was worth something (Mohammedan like) he would not tell where he found it.

There are several small streams in Barlain that abound in fine fish, such as the trout, cat-fish, torpedo and perch. The only rock to be met with is, for the most part, the same as that used in the settlements for building. There are several kinds of birds here that I have not seen on the coast.

The largest towns in Barlain are Pallaka, the capital, Gorlu and Wau-i-wu-ta, (Wau-i-wu's town.) Pallaka and Gorlu each contained about four thousand inhabitants. About one-third of this number are Manni-Mohammedans. They have made but few proselytes, their aim being to enhance their worldly interests. The centre of attraction in Barlain is Jangay, the great market town. Here the beauty and the industry of the interior natives are to be seen every Saturday, the Jangay market day. There are six other towns in Barlain where market is held on different days; and to distinguish one from the other, they have adopted a name for every day in the week. Thus Jangay market day is called *Siveru-noisu* (Saturday market,) Bamaquorli market is called *Mannissa-noisu* (Sunday market,) and another is called *Tenni-noisu*, or Monday market, and so on, until we have the seven days. Notwithstanding I believe the names of days were instituted to distinguish the different markets, the people have discovered the utility of it for other purposes—as, for instance, you ask a man, "When are you going home?" "*Nair de monnissa.*" (I am going Sunday,) or any other day he may choose to name. I think it worthy of notice, too, that they should name only seven

days, and give a name to each day, and not to the towns where the markets are held. But the Jangay market is worthy of a description. It is a large square behind the town, enclosed by a strong stockade; the people sit in the open air beneath several large shady trees, with a few little booths scattered about for the benefit of those who may have dry goods for sale in rainy weather. People from all parts of the interior flock to this market, not by hundreds, but by thousands, and everybody is sure to put on his best. Besides Barlains, may be seen Bousas, Kpellays, Ba-ba-beenias, Basees, King Boatswain's people, and the handsome Mannies towering above the rest, with their gay robes and short trowsers, sandals and beautifully worked caps, cheating and lying, getting everything cheaper than anybody else can buy it, and getting more for their articles than any others can get for theirs of the same kind.

From the Liberia Herald.

ORIGIN OF WRITING AMONG THE VEYS.

Possibly, there is not to be found recorded in the annals of the world an invention of what kind soever, which had its origin in a circumstance so trivial as that to which the Art of Writing lately introduced among the Veys is attributed; and we seize upon the opportunity the times afford us, to give the simple facts of this ingenius and inestimable invention and the exhibition of mental power displayed therein, as we have them given to us.

Most discoveries made in either ancient or modern times are, for the most part, the result of the expenditure of immense sums of money, the sacrifice of health and, in very many cases, life itself.

But the idea, conceived by the Vey men, of inventing some means by which he might communicate his thoughts to his fellow in some other way than that of articulate sounds, was not suggested and brought to succeed by nights of toil and studious application of the mind. It is not the result of scores of years of experiment; but it was prompted by a selfishness found, as a general thing, among the illiberal and narrow minded.

I would not be understood to say that the more illiberal and narrow minded men are, the more good results from them,—for this would be saying that "it is folly to be wise;" but that the selfishness which prompted the idea of the invention intended that the invention should benefit the selfish only.

During the time of the year when the Bassas and Veys are clearing off their lands for the coming "seed time," they make and use a great quantity of Palm Wine, especially when provisions are scarce. While this beverage does not impart any real nutriment to the body above the proportion of one to thirty, probably, of the quantity taken into the stomach, still, like the juice of the poppy, it stimulates the system, and, in the absence of food, keeps it, for a few days, from relaxing to a point beyond recovery.

At the time which we have mentioned, those of the younger men who had the art of getting the Palm Wine, or the sap of the palm tree, (two persons generally being the owners of one or more trees,) in order that they might have the exclusive benefit of their wine, found it necessary to observe profound secresy whenever they wished to "go to the palm wine tree," and therefore they agreed, that, whenever either of them made a certain character on the ground, or on the side of his mud hut, it was to be regarded by the other as a sign for them to go to their wine drinking.

Succeeding so well in this new mode of expressing their desires to each other in this particular, they invented signs for expressing other things which they did not wish to be known publicly. But the thing soon took

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)--May 1861 (n.s. X, 24)

1860