

MARITA:  
OR  
THE FOLLY OF LOVE  
A NOVEL.  
BY A NATIVE  
CHAPTER V.

"In this your distress, will you be my Telemachus and I your Mentor. That's well. As soon as you leave me go direct home, and call upon your wife with those sweet smiles that were once your own and accost her. If she returns your smiles and meet you in the manner she ought, attempt to tell her something amusing. But if she meets your smiles with a scowl and your amicable advances with indifference and contempt go quietly to your own apartments and bolt or fasten the door which leads to hers and there seclude your self from her. If possible take your meals alone; but you must prosecute your business without consulting her as I suppose you are in the habit of doing; in fact show her by your assumed manners that you intend in future to do without her altogether. In the meantime watch her narrowly; and if you find any sign of contrition and a wish to make advances towards you, meet her half way, observing at the same time whether she is sincere. If she is not yet what she ought to be, preserve your reserved manners, in addition to which you can go out frequently for strolls or come to me whenever you can afford the time. Entertain your friends as usual without taking any particular notice of her; in fact treat her as a perfect non entity when you are alone in the house; but when there is company treat her with distant and severe civility. This mode of treatment will excite in her a spirit of opposition if she is a passionate woman, and she may seek to kick up a row with you. To meet this effectually, and to prevent any more rows, be contumelious and scornful in your treatment of her; in fact supreme contempt cannot fail to effect a cure. But if you still fail in your thus endeavouring to break her in, and bring her to a sense of her duty towards you, then I know of nothing more that could restore you to your happiness; and the sooner a judicious separation is obtained the better for both of you; for it is impossible that God who in creating us intended us to be happy with him in the other world should punish us, if we sought to restore a lost happiness which we cannot effect in any other way but by unifying a knot which was made by human institution. On the other hand if she is contrite and appears to be desirous for a restitution of conjugal love and affection, cautiously meet her. To her ten advances make one; go in this way un-

tion that after having lived separately in one house for some time without any prospect of our making up it was my intention to restore you to your former state of happiness by sending you away to your people and to continue as I have already commenced in single blissfulness, since with you I could not be happy. But your contrition appears to me how to be sincere, and I therefore must give up what I have resolved to do. Now I must tell you candidly that I wish immensely to be happy and I dare say you wish to be the same. Experience has taught both of us that before we knew ourselves and afterwards in our country marriage we were happy; but that it is only this untoward second marriage that has ruined our happiness. Do you wish to be happy? I know I wish to be! Well do you wish to be happy alone as we were before we knew each other? No? You wish to be happy with me then? Yes—Well you know which of these two kinds of marriage it was that brought us happiness. As you wish to be happy with me, do you intend to behave towards me in the second marriage which we cannot break on account of the oath that we took, in the same way as you did in the first? Yes—honour—bright? Yes. That you would strictly honour, love and obey me in everything as you did before? Yes? Now come and kiss me to seal our compact.

"This is the way, my dear friend, in which I would break in a shrew of a wife if I happen to have any such thing. Observe all what I have told you, and if you really love your wife you will soon have her at your feet; but if, on the other hand, she is unworthy of you, you will in this way get rid of her quickly. I will not go to your house until the one or the other of these contingencies is brought about. My friend left me in good spirits, and I am glad to have to record that in less than a month he called and took me to his house, and there I found his wife sitting in sweet loveliness waiting for her husband and his friend whom she also expected. As soon as we entered the room, and before I accosted her, she got up and advanced a few steps towards me and then said "this is my husband's only friend of whom I have heard so much; except the sincerest apology that only a contrite heart could give. I feel keenly the wrong (say insult), that I offered you at our first introduction. I know that you felt the insult as keenly as I feel it now, because you have not called here since. Say that you forgive me, and I will even be grateful to you. My husband has forgiven me; won't you also forgive me?" I took the

the natives of the Gold Coast, which is so strangely corroborative of our remarks in the introductory chapter on Dahomey, and so valuable in other points of view, that we feel no hesitation in inserting it in the pages of this work.

It is also an interesting incident that this paper did not come to hand until some time after that chapter was written. Its value is also greatly enhanced by the fact that it is the production of a native Fantee educated in this country, who, from length of residence in Dahomey, has had opportunities unusually favorable for collecting the extensive material which was indispensably necessary to furnish a basis for so intelligent and instructive a paper.

We deem it also most desirable to introduce it in this particular part of our reminiscences and sketches of Dahomey, that the interest of the various matters of detail which follow may be thereby enlarged in proportion; as they will necessarily be, by the use of such a valuable key, the better understood and appreciated as true illustrations of Dahoman manners and customs.

THOUGHTS AND FACTS ON THE PREVAILING SUPERSTITIONS OF DAHOMEY AND THEIR EFFECTS ON THE MANNERS AND CUSTOMS OF THE PEOPLE.

The worship of Fetich, which seems to be the destined religion of the Africans appears to be very prominent in the kingdom of Dahomey.

A Fantee traveller possessing the knowledge of the prevailing superstitions of his own country, and their effects on the manners and customs of his own people; whatever allowance he may be able to make on account of the light of the gospel which has been disseminated on this part of the coast, he nevertheless sees as he passes from Accra eastward down the coast a gradual increase of the estimation in which the worship of Fetich is held by the leeward tribes.

This peculiar feature in the Leeward Tribes has, in the most striking manner, its climax in Dahomey—where, the observer has every reason to believe that in their superstitious observances the people are sincere believers in Fetich; and that they consider its origin to be divine.

This peculiar feature of the public mind in Dahomey may be considered partly as the result of the spurious and unsound form of Christianity which was formerly introduced into Whydah by the Portuguese and Spanish settlers.

The natives, looking upon white men as possessing superior knowledge to themselves, must have been strangely and most unhappily influenced by seeing the God of the white man represented by images similar to those which they used in the worship of Fetich; the only difference being that the images of the Roman Catholics are better made, and more highly finished and more richly adorned.

So high, indeed is the estimation in which the native of the slave coast holds the knowledge of the white man, that were he consistent in his conduct, and

white man—what an event of the kingdom! not only man here with all his super dious intelligence, but even are approaching the abo mey; might not the aged I triot now cry exultant similar to Simeon in the now lestest thou thy servants peace, &c &c. At length poles the strand with its wondrous cargo, and what alas! its consists of idols—work of men's hands! Its images may have been sent down from heaven, would be too gross even tutored Africans.

There they are then, safe the viceroy and his numerous need to conduct them to Whydah, preceded by ban and the firing of muskets.

Arrived thither they are carefully examined, and a description of them is instated to the King; who then sends to the viceroy to give men a tract of ground on may erect a Fetich House idols.

But notwithstanding all of the matter, it is still a and now, happy thought, the King his own atrog help him, but also those o man, ah! how firm must faith in idols!

Soon afterwards the King in throwing off the tributary atons a people of the interior the Dahomians, had been subjected—Did not this from the additional aid of man's fetishes? ah! how fi the royal faith in idols!

We will now place the of the Gold Coast and the in contrast with each other.

It is a common saying—Fantees that a fetishman wines is no fetishman at all fetishmen themselves confess and in administering medicine they trust in God, as nothing without his power.

Some who are possessed rously medicines, and are i flattery, where they fail in re health of the sick, after b many vain promises to the conf in their inability by say worked faster and harder fetishman," or "Death and fetishman."

This confession does aw vain power with which they combat with death, and leave ple inference that when G health, the fetishman claims for their idols.

When aged and good m men (doctors) are applied to for or are drawn into familiar co they tell you plainly that th ing of medicines is the only t true among fetishmen, and th