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## THE RESPONSIBILITY OF THE FIRST FATHERS OF A COUNTRY FOR ITS FUTURE LIFE AND CHARACTER.

THE ADDRESS DELIVERED TO THE YOUNG MEN OF MONROVIA, LIBERIA, WEST  
AFRICA, 1ST DECEMBER, 1863.

BY REV. ALEXANDER CRUMMELL, B. A.,  
Professor of Mental and Moral Science, etc., in the College of Liberia.

[*Concluded from our last number.*]

III. I turn now, in the last place, to a brief consideration of some of the teachings which proceed from the train of remark I have brought before you.

You will bear in mind, that when I commenced I referred to government, chiefly because the political condition of a country expresses, more fully than anything else, the spirit, temper, and character of that people. You will connect with this, the remembrance of the great objects which have brought us to this coast. For I take it, that when the Almighty takes up a people in any of the great centres of civilization, and transplants them into a region of ignorance and benightedness, he gives such a people a commission, and imposes an obligation upon them, to undertake the elevation of the degraded people who become subject to them in all the respects of their mental and moral nature. God sends them there on that mission. A mandate comes to them from heaven to take charge of the lowly and benighted, and to lift them up to manhood, to freedom, and moral superiority. I do not say they are not to consider collateral purposes, nor to devote themselves to personal advantage; but I beg to insist upon it that the providence of God points out to them a most certain mission of enlightenment and elevation, which such a people can only neglect at their peril. And this is the position in which we stand before God, in our place, in this new country. It is *not* the miserable



thing as to who can get this place, or secure the other; *not* the contemptible ambition, who we can crush down in order for oneself to get up; *not* the pitiful thing as to who can sport a pair of epaulettes, or who can boast a title; but the end for which we have been planted in this spot, on these shores, is the promotion of grand civilization and human blessedness! And hence comes the solemn consideration—Have we the right breed here? Have we such strong character, that we can send forth a stream of influence so deep, so strong, so unailing, that it may flow on for ever, with blessed and vitalizing power?

Hence I am a deal more concerned about *that* temper, character, and spirit into which the people of this country may be educated, than about anything else. I am more anxious about the development of certain qualities in our population than about the rise or fall of parties. I am more eager for the planting of proper principles, and the bringing out of just sentiments, than I am about the movements of caucuses, or even the doings of a legislative session.

For you can easily see that if the people of this country are virtuous and brave; if they have a high spirit and sterling honor; then, the character of the people will react upon their institutions, modify their imperfections, and supply the correctives to all things unseemly, or wrong. The CHARACTER of a people, then, is the main consideration with us; and we may dismiss from our minds all thought concerning mere governmental framework, and political policy, and bend our whole thought to the point namely—“How are we to train ourselves, as a people, to the great, perpetual work of God and man on this continent?”

Three distinct qualities seem to me most essential to this end:—

The *first* of these is SELF-RESTRAINT—an element of character which more distinctly than many others proves manhood, and evidences real internal strength.

No free system can live without this principle pervading the national mind and governing personal character. For a free system depends upon public sentiment; upon the people's interest and acquiescence in Government; in their prompt and punctual reverence of majestic law. Under a free system no man should test law to see how much it can bear; to put a constitution on trial to learn whether it could stand a rent. Indeed, if men are not to be governed as slaves; if a people are to live free from an imperious, prying police following them at every step, and peering into every window; if *self-government* is to be a very considerable item in a national system, then that people must need cultivate a spirit of generous forbearance, and learn the lesson of self-restraint. If they cannot do this, then they must be trammelled, chained, hand-cuffed. And they must perforce transmit such a system to their children; for the children will be like their sires; for “when the fathers eat sour grapes, their children's teeth are generally set on edge.”\* As well turn a

\* Ezekiel xviii, 2.

hungry tiger loose in your streets, as give constitutional freedom to a people who cannot use their tongues aright; who abuse the privilege of a free press; whose sympathies run counter to established law!

This spirit of self-restraint must be taught in all the grades of life, so that it may come to form an integral element of the national mind, and an universal, spontaneous sentiment. In the family, in the school, in the State, children, young men, maidens, the mature, the aged should be taught, nay, should teach themselves to fear their rulers, to respect the law, to bow before authority.

I am not speaking of mere political restraint; I am speaking of the PRINCIPLE as a habit of mind, as a necessary and indispensable element in a free system. And, as I address especially young men to-day, I may call their particular attention to this point.

You know that there are several evils especially incident to new society. In all colonies and new countries, the bonds of olden manners and ancient customs are wanting; population is sparse, and therefore manhood is premature; hence, laxity prevails, freedom is exaggerated, control is loose and relaxed, and the young, for the most part, desire to do as they please. Thus will and inclination prove more powerful than conviction and duty, and hence a disposition is gendered to turn liberty into license, and to make desire the criterion of law.

Inasmuch, then, as we are in the very circumstances which naturally beget such results, I would fain exhort young men to practice self-government; to accustom themselves to self-restraint. *Do not use all the liberty you have. Fall back a little from the margin of your freedom. Do not be too hasty to be self-asserting men.* Avoid the false and fatal theory that all the beauty and the strength of life are centred in the period of manhood. There are precious and priceless prerogatives which belong alone to youth; which are unattainable in any other period of life, and which, if lost, leave the system ill-formed, crude, and distorted. Remember, too, that a hasty rush into manhood lessens the vital powers of being, and detracts from the strength and energy which attend a gradual but natural development.

Those creatures—bugs, ants, and vermin—that are born in the morning, and become mature at noon, are aged in the evening, and die before the morrow!

The young men here who would fain do their part in building up society, and giving solid and enduring strength to their country, must distrust their own abilities; must cultivate modesty and diffidence; must learn betimes to put the rein upon themselves in every respect of their nature; must be willing patiently to postpone the period of responsibility; must husband their powers, in the early period of life, to give strength to maturity and to preserve vigor for old age.

Some of you are aiming to be scholars; and I am sure you will pardon me

for what I rarely do on any public occasion, that is to remind you of the words of a well-known classic:—

“ Qui studet optatam cursu contingere metam  
 Multa tulit fecitque puer ; sudavit et alsit  
 Abstinauit venere et vino.”\*

Regulating your lives thus by moderation and discipline, you will gain both inward strength and lasting power. Your influence will be mighty upon the generation which will follow you, increasing strong souls and well-regulated characters. And they again shall carry down to their posterity the high tone and the large sentiment which first sprung up in our day and time in you. And so at length we shall stand forth before the world a nation of true and noble men; grave, sober, and earnest; high in aim, and lofty in endeavor; or as Akenside expresses it, in words which will well bear frequent repetition:—

“ Zealous, yet modest ;  
 Innocent, though free ; serene amidst alarms.  
 Inflexible in faith : invincible in arms ! ”

But I go on to remark, that important as is the principle of self-restraint to well-developed national character, and the perpetuity of a high-toned national life, that of *honor* is of equal value. I am not speaking now of mere honesty. Important and priceless as it is, its root, nevertheless, is not so very deep; civilization will secure it; trade will secure it; the rules of commerce will secure it; mere self-regarding policy will secure it. When I speak of honor, I speak of that delicate and noble sentiment which comes from a more internal, more elevated source, and which gives a higher glory to our life and being. A mere honest man may be a rude and vulgar fellow; of course such an one will not cheat and defraud, but he might despise the poor and tread upon the weak and helpless. He would not steal, but he might insult poor widows and outrage the feelings of inferiors. He would not defraud and peculate, but he might lie; he might deceive a woman; he might be ruffianly in conduct; with broadcloth upon his back and patent leather upon his feet he might have swinish manners. All this you see is quite compatible with mere honesty. But when men are thrown together in society they need something finer and more elevating to regulate their intercourse and to govern their lives, and we have this in the rules and requirements of honor, a sentiment which rises higher than the control of law; which has a nobler force than the fear of the magistrate, which throws men back upon inward self-respect and quiet internal dignity. It is that generous sentiment which makes a man's word his bond; which renders the bravest men modest and unassuming; which makes a mean act as impossible to a true man as theft or murder; which makes politeness as much a duty to a beggar as to a

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\* HORACE. “Ars Poetica.”



prince; which makes chastity as precious to men as to women; which makes lying a barrier to good society and polite circles, which causes trust, fidelity, and confidence to be regarded as solemn as religion; which requires deference to the poor and lowly, as well as to the rich and affluent; in fine, which mingles truth, and gentleness, and forbearance, and self-sacrifice, and humility with the strongest elements of character; makes them compatible with all human relations; and instead of holding them as holiday qualities, bares them freely and quietly to the daily light and common air, in the hut and the hamlet, as well as in grand cities and noble palaces.

Lastly, I join to self-restraint and honor the need of VIRTUE. Without this principle you cannot build up here a free commonwealth; you cannot make it the heritage of your children. What I ask are constitutions, and courts; and legislatures, and judges, and governors, and magistrates? What but the outward signs and symbols, the external manifestations of internal, invisible ideas of order, of rule, of government, of reverence for authority, of the "proud submission" of a free, but obedient people, who love law, and truth, and justice? But what if you have but the outward show, the mere flimsy trappings of these things, while there exists no *inward* moral sentiment answering thereto? Are not form and spirit, in all rightly constituted systems, always joined together, in this economy? Do you think it possible to preserve the formal element, when the spiritual idea belonging to it is lost and perished! Moreover do not the external symbols derive all their worth and value from the moral sentiment they are designed to express? Indeed, the best-conceived, the most skillfully contrived political system is a thing of "shreds and patches;" if there is no sentiment or principle in a people answering thereto. As well plant the institutions and polity of Great Britain among the savages of the South Seas; or put the republican system of America in the hands of the King of Dahomy!

The free system into which we were schooled before we came here, and which we have chosen for this nation, depends upon consent, intelligence, and morality. Deprive it of these elements, and it dies out. We need, therefore, the principle of virtue in the people in their homes, among their children, in their hearts. Without this spring of noble action and of lofty duty, we perish. With the constant influence of an ancient, ever-present paganism in our midst, we ourselves shall become paganized, unless this correction be made to act powerfully among us.

If I am asked what I mean by virtue, I answer—INWARD BEAUTY, or excellence of soul. I mean that deep-rooted principle which rejects the gross; which repels immorality; which refuses the mastery of mere sense and appetite; which resists the control of passion; which maintains an obliviousness of impurity and vileness. I mean that lofty sentiment which craves the good; which yearns after rectitude and truth; which rejoices in the fair and glorious things of this wondrous creation of God around us; which delights itself in the higher attractions of mind and thought, of art and poetry;

which gladdens itself above all, in the majesty of the moral Law, and the magnificent glories of the Infinite!

This principle of virtue is to be maintained here by the devotedness of churches; by the zeal of ministers; by the assiduities of teachers; by the care and discipline of fathers; by the anxieties, the prayers, and the tears of mothers; by the modest chastity of maidens; by the morality and self-control of young men; by the piety and beauty of obedient children. Subsidiary to these relations and their sacred duties, will be the rectitude of governors and magistrates; the justice and purity of courts and judges; the sanctity and the inviolability of the marriage relation, widely trenched upon already in this land by rash legislation and unholy license; by the virtuous industry of an enterprising people, and by the enlightenment which comes from common schools and superior education.

And now, young men, I have endeavored to fulfil the duty you have imposed upon me for this day, by speaking of *the Nation's youth*, and addressing you, *the youth of the Nation*. Let me set before you, summarily, what I have aimed to do. I have attempted to show, 1st, That we, in this day and generation—we men, women, aye, and even youth and little children, are, by virtue of our position, the founders and the fathers of a rising nation. And 2d, That in consequence of this august relation, we are living and working for the future, either to bless or to curse.

And now, young men, what will you be, and what will you do? Do not misunderstand my question. It is not, what office you will reach? What title you will bear? The question is—What will you be really in your souls, internally in your heart of hearts, for the production of thorough, earnest character? I have but little concern, I must confess, whether you get any great place in government, or whether you will ever rise to any high office. Indeed, young men, I am one of those heretics who doubt very much whether you yourselves would reap much advantage thereby, or do much good to others. I do not agree, by any means, and I tell you it in all candour, with those who think that *every thing* depends upon you. I acknowledge your usefulness. I see the need of young men, for if there were no *young* men there could never be any old men. But let me tell you that the theory which is getting in vogue in our country, *and in none other under the sun*, namely, that young men are the life, the soul, the main-stay, the real strength of a country, is all halderdash! *The real might of a country is centered in character*; and if the young men of a country have more character than any other class, *then* they are the pillars of the State. On no other condition. But you cannot claim, merely because you are young men, that its main dependence is upon you. You may have more learning than your fathers; but let me tell you that Latin, and Greek, and science, though valuable, are not education. "With the talents of an angel, a man may be a fool." *Learning* is letters. *Education* is prudence, common sense, judgment, discretion, practicality. The

fool may have the former; a man, nay many a man, who never went to school, may be educated. Young men, with your learning you need experience and wisdom, and for the acquisition of these the period of early life is given you. The period of youth is the period of study, the period of self-regulation, the period for mental acquisitions, the period for careful preparation. Anxious though you may be, and anxious as you should be to serve your country, stand back awhile, I advise you, until you get the thorough training, the experience, the knowledge of history and of men, and the broad common sense which are fitted for hard and long-continued service; in this consists true education; and without it all the letters and learning in the world will prove but as the senseless utterance of a parrot.

But I asked you also, *What will you do?* Look around you then at the vast moral waste which surrounds us in this country, and throughout this continent, and think of the multitudinous minds, of the vast energies, of the painful labors, of the martyr-like self-sacrifice, on the part of both Church and State, which are to be expended, from generation to generation, ere the great work of God and humanity on this soil, will approach its consummation! Open your eyes upon the deep vistas of grand futurity; glance along the long alleys of coming times, crowded with the rising generations, both emigrant and native, coming up into life, and falling into the ranks of society and the State; and then think of all the sober, earnest work which is to be done by us, *in our day*, to prepare them for the burdens and duties of their position. *You* will have to participate in this work; and therefore I entreat you, "Gird up your loins," young men, for duty. Conscious that the mission of life is pregnant with obligation and deep responsibility, grapple in with its difficulties and its burdens, like young heroes. And this, not in some high-expected position; but here, right here, in this country, right here, amid the relations you now sustain. Serve God, and serve your country, just where you are; however lowly your position, however rugged your pathway. Serve God, and not the devil. Serve your country, and not your lusts. And this, by meeting the duties of your sphere; not by leaving them, but by ennobling them by faithfulness and manhood. By standing quietly in your lot, as expectant but humble youth; and not by rushing into spheres unfitted to your years and unadapted to your untrained powers; for remember,

"They also serve who only stand and wait."

For great and weighty is the responsibility of this young nation to God and man. Great suffering has been the portion of this people, but mingled mercy and Providential gifts accompanied it, from the hand of God. Sore and grievous was the trial of your fathers in the dark land of thralldom; but they were permitted, in humble hands, to bear from thence, across the seas, the fiery cross of Jesus, and the torch of civilization. And thus having received these gifts, hand them bright and luminous to the next generation, that they may pass them on to their successors, and so they may cross the continent

and lighten up, by their rays, the deep solitudes of the interior, and scatter the darkness from the habitations of many a heathen tribe, until the whole land shall be redeemed from grossness, and superstition, and benightedness, to culture and to grace.

And so may God bless the young men of Monrovia! And so may He bless the young men of Liberia!

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### ADDRESS OF PRESIDENT WARNER.

At the formal opening of the steam sugar mill of Mr. L. L. Lloyd, on the St. Paul's river, an account of which was published in the last number of the Repository, President Warner made the subjoined address:

FARMERS AND FELLOW-CITIZENS:—It is with a great deal of pleasure that I have repaired hither to meet you on this occasion, an occasion which has for its object both the inauguration, if I may be allowed the phrase, of a steam sugar mill and the commendation of every citizen who, from love of country and national pride, feels that, while he is laboring and thus obeying the decree, "In the sweat of thy face thou shalt eat bread until thou return to the ground," he is also contributing something tangible and of intrinsic worth to the general welfare both of his country and of the world.

It is truly gratifying to me, greatly encouraging to my heart, and peculiarly exhilarating to my spirit, to see growing in all the luxuriance of nature's highest attainment, the numerous cane fields that girt this stream, hence to the entrance of the Stockton creek. Not less pleasant to the ear are the hissings and puffings of the steam-escape pipes, and the sound of the quick-revolving wheels of the various steam sugar mills here and elsewhere along the river, executing the design of their owners in converting into a profitable article of export, the vast fields of cane upon which they stand.

The first decade of years has not yet elapsed since the lamented John B. Jordan, operating contrary to the then opinion of probably seven-ninths of the citizens at that time who were cognizant of his designs, erected the first steam sugar mill that graced the banks of the St. Paul's, and by which we had given to us a faint but practical assurance of the progress of the country, and a prospective glance of its future prosperity and ultimate success in its agricultural interests.

And although his labors were not compensated to himself by any real success of his own, and his project was therefore regarded a failure, yet they were not lost, but are now being rewarded to others and to the public generally. In every steam sugar mill erected here since that time and put in operation, we instinctively fancy we see a reproduction of the genius and labor of that de-



voted patriot and bold, enterprising citizen. Were we at liberty at this time to eulogize the deeds and memory of Mr. Jordan, we might gather from nearly every part of the Republic subject-matter for such an undertaking. But such is not our errand here to-day.

Another consideration which adds to the interest of our assembling, is, that these well-cultivated and smiling banks, which, but a few years ago, were pressed with a heavy forest and dotted with the hamlets of hundreds of our aborigines, living in almost total seclusion from the light of civilization—these banks, I remark, have not been reclaimed from a dense virgin forest by the extermination equally of the forest and the people of the hamlets, but only by that of the former, and the incorporation among ourselves of as many of the latter as have been willing to allow of such an association with us.

These achievements have not been won in a day, but have become ours now as a just remuneration for many years of toil under circumstances truly trying to all the powers within us. Long, I have just observed, was the contest between the bone and sinew of many of you and the sturdy saucy-wood trees, and the impervious net-work of brier and bush, once fringing these banks, before they could be displaced, and the cane made to fill up the opening made thereby; but thus far you have succeeded, as the mill before which we stand amply testifies. Although much time elapsed before any thing like satisfactory returns were realized by the earlier sugar manufacturers on this river, thus leaving them almost on the verge of abandoning their enterprises, yet the imperative necessity of relieving themselves of the long tried, and, as a general thing, profitless brokership between the natives and foreigners—impelled them onward, till now a broad field of the brightest prospects is opened up before them.

The bold adventure of Mr. Jordan was seconded, or rather, attempted to be seconded, by the energetic J. M. Richardson; but he being in the very midst of his labors, and in an instant cut off by death, his immatured plans were assumed by our industrious fellow-citizen, Mr. W. S. Anderson. In the prosecution and completion of those plans, I had the pleasure of participating, and about the first of July, 1858, had the gratification of seeing his mill put in operation for pleasure and inspection. The third steam sugar mill has been erected by the persevering Jesse Sharp; and the fourth is the one which operates just where we are, erected by our young, enterprising fellow-citizen, L. L. Lloyd. I will no doubt be excused for the direct personal references I have made, when it is remembered that these incidental remarks may throw a faint light upon the future history of Liberia when it shall be written. All the persons to whom I have referred are, comparatively, new settlers in this country, and all that has been done in the way of erecting and putting in operation steam sugar mills has been done mainly by them, and that, too, within the last ten years.



Although, as has already been remarked, it was some time before a satisfactory realization of your labor was secured to you, to-day I have the great satisfaction of congratulating you on your abundant success this year. You have not only reaped plentifully from your plantations, but you have withal found a ready market and good sales for all you have reaped, and an increasing demand for all you can produce.

This to you should be a strong incentive to increase your efforts and to apply yourselves more industriously and assiduously to the enterprise in which you are engaged.

In speaking only of the steam sugar mills, I do not wish to be understood as treating with disparagement the mills erected prior to the steam mills. These I regard as leaders in the mill operations. But I refer to these worked by steam as the greater labor-saving machines. It is this quality in the machines, and not the amount of sugar made by the proprietors of the respective kinds of mills, to which I alluded.

Physical labor lies at the foundation of all national prosperity and greatness. It was imposed upon man by Wisdom himself, and since then, till now, He has rendered it an essential, without which the world itself cannot exist.

From earth springs wealth, and we needs must cultivate it to obtain supplies for our wants. And I feel safe in saying, if Liberia is to be wealthy, honorable, and substantially independent, and her citizens prosperous and happy, she can have all these desirable conditions only through her soil. It is not the mere erection of steam sugar mills and the putting them into operation that heightens our joy on this occasion; nor is it the prospective view of the almost certain fact of our seeing coming into the country thousands and thousands of golden dollars, the returns of sugar exported by us; but it is the cheering evidence exhibited by the productions of industry along this river and elsewhere in the Republic of the just estimate set upon honest out-door fields of labor, and the bright prospect we have before us that it will effectually humble the pride and dissipate the vanity of those who have hitherto looked upon it with contempt, and assigned it a place among occupations the most menial.

Standing at the head of the Government to which I have been elevated by the flattering suffrage of the people, I feel it a privilege to meet on all suitable occasions with my fellow-citizens as I now meet you to-day. I have always understood true national government to be a government wielded by the nation as well as over the nation.

The character of our republican institutions makes us a nation of sovereigns as well as a nation of subjects. The nation gives, as well as obeys, the authority of its government. If this be so, then it is the duty of the rulers of the land to endeavor to obtain intimate knowledge of and sympathy with the people. They

must have constant access to the heart of the governed. But I do not wish you to understand that I believe that in a country like ours, the government ought to follow in the wake of popular opinion. The government should form a constant and close intimacy with the people's wishes, character, and habits, that it may wield over them a noble and correct influence, not always to follow popular opinion, but to guide it. If it cannot guide the nation right, it should refuse to guide it wrong. The common atmosphere of thought and feeling should be clarified and purified. Whatever tends to dissipate the energy of the people or to hinder and shackle the national growth, should be pointed out and discouraged and destroyed. I think, then, that the rulers of Liberia should always avail themselves of favorable opportunities to meet and have interviews with the people. For these reasons, fellow-citizens, I have abruptly broken off from my pressing duties at the capital, to mingle in the festivities of the present occasion. And I cheerfully avail myself of the opportunity afforded to express the views and feelings which the occasion suggests. Let us unitedly strive to build up our feeble nationality. We have around and in the midst of us a heathen element that should be controlled in such a manner as will, with the least possible difficulty, render it an efficient help to us in rearing up this nationality. They should be impressed with a lively sense of the superiority of civilization over heathenism, by every laudable means within our power. The ceremonies of to-day, then, I consider as forming one of these means.

Liberia is our only home; it is the place granted us by Providence as a refuge from grinding oppression, and as a theatre of noble action for the good of Africa and our race generally. We are almost universally oppressed. With the exception of a few philanthropists here and there, we are the object of bitter animosities of our brethren of other races; here we have an opportunity of vindicating the negro's character. Let us strive by diligence and industry and faithfulness to show ourselves men—to achieve dignity and respectability of character.

You know as well as I do why we are despised and abused by the adversaries of our race and country. It is because we have not yet sufficient commercial and pecuniary significance in the world. Let us acquire that, and they will honor and respect us.

And I am happy to recognize the proceedings which Mr. Lloyd has invited us to witness to-day, and the efforts of other farmers all along this river, as steps in the right direction towards national honor and respectability.

And further, in manufacturing your sugar guard against contenting yourselves with producing an article bearing the mark of just passable, but use your endeavors to render it as pure and of as good quality as your experience will allow you to do. This will insure you both a good market and fair prices for your sugar. Let honesty and industry characterize your pursuits, and your attainment to all or most you desire will be sure.

Reviewing what has already been said, I feel willing to hazard the opinion that some of my audience, who sailed up this river in a little sloop, in the year 1829, in search of allotments of land assigned them as newly arrived emigrants to the country, in contrasting the then appearance of these banks with their present aspect, experience a thrill of joy truly inspiring, and incomprehensible to all but those who experience it.

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## EMIGRATION.

The following elaborate discussion of this important subject is from the pen of the Rev. Joseph Tracy, D. D., the popular Secretary of the Massachusetts Colonization Society, and forms a large portion of the last (23d) Annual Report of that Society:

For reasons obvious to all, but few emigrants have offered themselves during the past year. The supply of emancipated slaves has been wholly cut off. To the territory controlled by the so-called Southern Confederacy, we have no access; nor are we allowed access to those who have been brought under the custody of the United States by the progress of the war. To able-bodied colored men who have the entire disposal of themselves, strong inducements are offered to enter the service of the Government, as soldiers or as laborers; and many colored people have been induced to hope that the present civil war will work some change in their condition, that will remove all inducements for emigration. Besides all this, our spring expedition, last year, sailed a few days before our annual meeting, and was included in our last Report. This year, it will not sail till some days later. We have, therefore, only our autumnal expedition to include in this Report. It sailed from New York, January 16, 1864, having been detained by various causes two months beyond the usual time. There were two emigrants from Massachusetts, seven from New York, four from Illinois, and five from Pennsylvania; in all, eighteen. Several were unavoidably detained, and will embark by the first opportunity.

There are those, even among our former supporters, who argue that this falling off of emigrants ought to be permanent and entire, and that our operations ought to cease. They say that, after this present war is over, the colored people will all be needed in this country as laborers, and therefore ought not to be encouraged to emigrate. Our Society, they say, should receive no more funds to be used in colonizing them, and indeed, as a Colonization Society, should cease to exist. As this argument is operating against us in many minds, and as its influence appears to be increasing, it seems a duty to examine it somewhat carefully.

In the first place, it obviously does not apply to the whole colored



population of the United States. It does not apply to Martin H. Freeman, A. M., lately appointed Professor of Mathematics and Natural Philosophy in Liberia College, and now awaiting an opportunity to embark for Liberia. Being a graduate of Middlebury College, having been for twelve years an instructor in the Collegiate Institute near Pittsburgh, and for eight years its President, and now having been appointed to such an important post in Africa, it cannot be that any enlightened Christian man wishes to retain him in this country as a laborer, either in a rice swamp, on a cotton or sugar plantation, or in any other place for which laboring men are to be needed. Those who use this argument certainly do not mean to apply it to men like him. And a little reflection will show that there are others besides him,—that there are hundreds of others, there are even thousands,—to whom, for similar reasons, it does not apply. They are fitted, by education and habits, for stations in Africa, as teachers, as professional men, as merchants, as employers of others, and are unfitted for that station as laborers in this country, which this argument seeks to fill. Their children, if allowed to be educated as their parents have been, will belong to the same class; will be better fitted for some other station than that of mere laborers. This class of colored persons, if they think emigration for their interest, can furnish as many emigrants annually as we have usually had, and can do it from year to year indefinitely. The argument that laborers will be needed here, therefore, does not prove that our operations should cease, or be permanently diminished.

There are doubtless many colored men, as there are many white men, who are fit for laborers, and for nothing else. There is doubtless some force in the representation, that these will be needed here. There will be much labor to be performed, and they, if kept from emigrating, may be made to perform an important part of it. They may be placed under a necessity of performing it, to avoid starvation, and white men may profit by that necessity. But is that a good and sufficient reason why they should be restrained or discouraged from seeking a better home in the land of their fathers?

The motive is the same as that for which their fathers were taken from Africa and brought to this country, and for which the greater part of them have been "held to labor" ever since. They were brought, and have been holden, because white men wanted them as laborers. Was that a good reason for bringing them? And is it any better for retaining them?

It has been argued against the system of bondage under which most of them have been held, that it was hostile to their education, for if educated, they would not be good and contented slaves. The plan of keeping them here as laborers is liable to the same objection. That the plan may be wholly successful, the children must be brought up to be like their fathers, fit for laborers, and for nothing else. If allowed to be educated, many of them will rise into the class of which we have just spoken. They will be more fit for other

stations, in another land, and will need our aid. We protest against a plan which requires them to grow up in ignorance, that they may be contented laborers for the benefit of white men.

The argument, that they must be retained because we need them as laborers, is very old, and, so far as we are informed, of African origin. The Israelites in Egypt were not individual slaves of individual owners. Except Joseph, while held by Potiphar, there is no intimation that any one of them was the slave of an Egyptian owner. Their "bondage" in Egypt, consisted in being a servile class, a class of laborers; and it was because they were wanted as laborers, that the government "would not let them go" to the land of their fathers. The inspired history does not recommend that argument to our acceptance.

True, no law forbidding their emigration has yet been proposed, and perhaps none will be. But it is proposed, that the advantages of emigration shall not be made known to them; and not only so, but that the organizations which Christian charity has established to facilitate their doing better elsewhere, shall be abolished, or die for want of support, lest the negroes should avail themselves of the offered aid, and emigrate. In such ways, the effect of a statute against emigration is to be secured, without the discredit of enacting one. But we cannot avoid the responsibility of keeping them here for our own use, by doing it indirectly.

But how imperative is our need of negro laborers? And how permanent will it be?

Unless it be the cultivation of rice, there is no kind of labor hitherto performed by them, which white men may not perform. White men can grow cotton, make sugar, and produce all other Southern staples. They have done it often, and are doing it now. For any of those purposes black laborers are no better than white in any respect, unless, as some assert, a given amount of labor may be extorted from them at less cost; in other words, they can be driven harder and kept cheaper. Is that a reason for which good, humane, Christian men can wish to prevent their emigration?

And the white laborers are coming, to be their competitors or successors in every form of labor. In the event of the return of peace and the abolition of slavery, white laborers, by hundreds of thousands, will pour into the country, seeking employment. The South will swarm with them from Europe, and from the North. Planters, no longer bound to feed black men, will not feel bound to employ them, and many will prefer to employ their white competitors. Black men must then find employment where they can; and white laborers will favor each other in the competition. Notwithstanding all that philanthropists may feel and politicians pretend, these white laborers will feel that four or five millions of free negroes are in their way, and the relations between the two classes will not be any more pleasant than it has been heretofore. The negro will be left to struggle, unaided, against white competitors, for that



place as a laborer, to fill which he has been kept from emigrating. This competition may not be extensively felt at first; but it must grow and spread, till it reaches every place where a black man can seek for employment and subsistence. With this prospect before us, is it right to wish to retain, even for a day, such black men as foresee the evil, and desire, by seasonable emigration, to hide themselves from it?

It is vain to think that gratitude for the black man's military services will prevent these results. He earned equal gratitude in the war of independence, and his deserts were acknowledged; but what does that gratitude avail him now? And his competitors will not be educated men, the leaders in Church and State, who might appreciate and remember his services, but laborers like himself, many of them newly from Europe, who will not understand that they owe him any gratitude; who will care nothing for him, except as they find him in their way, and wish him out of it.

But whatever others may think of this argument, the principles of our Society forbid us to recognize its validity. Our Society was not founded on the assumption that the negro is a being created to labor for the interest or convenience of the white man. Its founders considered him as a man, whose well-being was to be suitably regarded and cared for, both by himself and others; and therefore they provided a place for him, where he might seek his own best welfare, more advantageously than he ever could in this country. In view of his position and history, they thought it right that such an opening should be provided for him, and that he should be encouraged and assisted to avail himself of it. To these views, the fact that white men want him here as a laborer, is no reply.

But even if the negro were a creature who must live and labor where others need him, without regard to his own welfare or that of his posterity, it would not follow that he must be kept in this country, to labor for white men. The American negro, Christian, civilized, to a good degree educated, is more needed in Africa than here. Vast, fertile, populous Africa, needs to be reclaimed from heathenism; to be civilized and educated; to receive free institutions, which shall banish slavery and all other forms of despotism. The colored people of the United States are competent to this work. They are the only known human agency by which it can be done, and colonization is the only known means by which they can do it. They may receive assistance in this work, from some of their brethren in the West Indies; but it must be principally theirs. The doing of this work, by some agency, is a part of the revealed purposes of God for the benefit of man. By centuries of severe discipline, he has fitted them to do it. And we may be sure that He will not be diverted from His purpose, or thwarted in its execution. He will use them, successfully, for the purpose for which He has so remarkably prepared them.

In this confidence, we look beyond the temporary causes which

now restrict emigration, and prepare for the greater work which is soon to tax our utmost ability. Our home organization is to be preserved, and kept in the best condition for efficiency; and Liberia is to be made more desirable as a home for colored emigrants, and more capable of receiving large additions to its population. The latter must be mainly the work of the Liberians themselves; and they are doing it by all they do to promote their own prosperity. But there are ways in which we may aid them; and we are doing it.

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In view of the whole subject, we look towards the future hopefully. The colored people of the United States ought to have a better prospect open before them, than that of being a race of hereditary laborers. There are those among them who deserve and desire an opportunity of rising to higher stations, and will seek it in some other country. Other outlets for them have been tried and failed. The African Civilization Society, a few years since, at an expense of some thousands of dollars, sent explorers to Yoruba. They found, what was known already to others, that a few mechanics, and others that could be profitably used, might go there and be lost among the natives; but they would not be allowed to found an independent nationality. Two or three years ago, Congress, by several Acts, appropriated \$600,000 to aid in colonizing "freedmen." An attempt was made to colonize some of them at Chiriqui; but it failed, because the Government of Central America, though willing to admit individuals as laborers, refused to permit the establishment of a colony. Afterwards, about 500 of them were persuaded to emigrate to the Isle a Vache, on the coast of Hayti. There they found that they were wanted only as laborers, under task-masters. Most were sick, many died, and all were dissatisfied; and within a few months, such of them as are still alive have been brought back at public expense; and a bill has been introduced into Congress,\* repealing the appropriations.

Such are the purposes for which they are wanted, and such the prospect that awaits them, any where but in Liberia. Even in the British West Indies, where they are thought to be the most favorably situated, many, aspiring to full equality with white men, are desirous of getting to Liberia, and negotiations are now pending for our aid. Those in the United States, when the present demand for their services subsides, will find the same want, and approach us with the same request. If we are in a condition to grant it, those who want them here as laborers, or for any purpose, must pay them well for staying, and they, as well as those who go, will be benefitted by our operations. But with the better, if not the larger part of them, no compensation offered them here can countervail the attractions of that glorious destiny, for which God has so wonderfully fitted them. Prepared, like his ancient people, by centuries of hard bondage, they will, like them, be led back to the land of their fathers, to be a blessing to their race and to the world for all coming time.

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\* Since become a law.

### The Missionary Cheer.

Christ be near thee! Christ up-bear thee,  
 Over waters wide and drear;  
 Through all dangers, amongst strangers,  
 With no friend or brother near!  
 Then the winds and waves may wrestle,  
 Skies may threaten, deeps may rave;  
 Safely rides the laboring vessel,  
 When the Saviour walks the wave.

Though thine earnest need be sternest,  
 And in darkness works the storm—  
 Drifting lonely, where One only  
 Can outstretch the saving arm;  
 On his breast serenely nestle;  
 Winds nor waves can overwhelm;  
 Straight for haven goes the vessel,  
 When the Saviour's at the helm.

Clouds may lighten, lips may whiten;  
 Praying looks be dark with dread!  
 Sails may shiver; true hearts quiver  
 At death going over head!  
 Yet though winds and waters wrestle,  
 Masts may spring, and bulwarks dip,  
 Safely rides the laboring vessel,  
 When the Saviour's in the ship.

GERALD MASSEY.

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### THE NEGRO PROBLEM SOLVED.\*

Africa is to be redeemed. God is educating and elevating the men for the work, and preparing the way for their higher destiny on the shores of their own great continent. The popular author of the volume whose title page is here given, traces the hand of God in the past, present, and future history of Africa and her people, and at the same time furnishes many thoughts and facts to strengthen confidence in the protecting care of Heaven, by which He either restrains or overrules "the wrath of man" for His own glory.

The problem which involves the terrible degradation and wrongs of Africa and her children, is to be solved, according to this volume, (page 397,) "in the universal emancipation of the negro race from bondage; in the singular training of that race while yet in bonds—

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\* THE NEGRO PROBLEM SOLVED; or Africa as she Was, as she Is, and as she Shall Be. Her Curse and her Cure. By Hollis Reed, A. M., author of "God in History," etc. A. A. Constantine, Publisher, No. 37 Park Row, Room 24, New York.



especially in their religious culture, fitting them to be the very agents needed for the renovation of Africa, and in a corresponding readiness on the part of Africa to receive her regenerators. We discover the same solution in a negro nationality in Africa, fashioned after the Anglo-Saxon mould and vitalized by a living Christianity; in an enlightened commerce and an extensive colonization; in the physical development and the moral regeneration of Africa by her own redeemed children. In these various agencies we find the solution of our problem, because implied in them are all the elements of a healthful progress: Christianity, civilization, industry, enterprise; the education of the masses, and all the higher departments of learning. For these are all of the Anglo-Saxon type of life."

Much space is devoted to a discussion of the remedial and solving power of African Colonization. The views given are conclusive, and deserve extensive circulation, as follows:

There is little room for doubt that African Colonization is destined to be a mighty lever by which to raise Africa from her present state of degradation. The results which we expect from this colonization, aside from opening an effectual door for the introduction of the Gospel, are principally three; The suppression of the slave-trade; the benefit of the African continent; and the benefit of the settlers.

We regard the relation of Liberia to Africa very similar to that which the American Republic holds to the broad land between the Atlantic and the Pacific. In relation to social, civil, and religious institutions, she seems charged with some important mission to that whole continent. And,

1. Taking Liberia as our model, what grounds have we to expect the suppression of the slave-trade from an efficient system of colonization? As far as settlements hold and govern territory, which, in the case of Liberia, is 600 or 700 miles on the coast, the inhuman traffic is suppressed. The power of the government is employed to put down the trade. Their little naval force is kept on the alert for this purpose. The example of the government and the citizens goes to discourage and restrain all such traffic; and there is an exclusive social and moral influence that is exerted by such a Power, which is felt much beyond their own narrow bounds.

One fact here is worthy of special notice. Slave-dealers from the first have felt that the Liberians were enemies to their traffic; and no spirit has more uniformly characterized the settlers at Liberia than an uncompromising hostility to the slave-trade; and nothing is clearer than that they have waged an exterminating war against it.

An intelligent gentleman, writing from Liberia, says:

"It is now universally admitted that settlements such as Liberia

present the most effectual barrier to the slave-trade ; that, so far as their influence extends, the trade is wholly destroyed. In proportion, therefore, as the Republic of Liberia increases in strength and influence ; in proportion as it extends its territory, and acquires strength to protect and suppress illicit traffic, in the same proportion will slavery be suppressed, and the necessity of keeping cruisers in the vicinity of the settlements be decreased."

2. We present colonization as a cure of bleeding Africa, because of the rich and lasting benefit it is fitted to confer on the whole African continent. Already Liberia extends over a considerable territory, and every year it is enlarging by purchase. Over this territory extends a republican government, free institutions, the habits and the fruits of industry, schools, and the benign influences of Christianity.

We look on this Republic, dropped by the hand of Providence on the border of that great continent, as the little leaven hid in the measure of meal. A thousand influences are working unseen, which will yet transpire. Not only the 200,000 who are inclosed within the boundaries of these salutary influences are benefited by them, but a great part of Western Africa, far into the interior, is benefited. One such well-regulated State as Liberia is a tangible illustration of what are the legitimate fruits of good government, of education, industry, and honest, moral life, and a pure religion. Such an example can not but exert a considerable influence. The native tribes have a tangible illustration of what industry and sobriety will do to develop the resources of the soil and to promote the useful arts, and thereby surround a people with the comforts and elegances of life ; and of what education and a sanctifying religion will do to elevate, refine, and truly bless a people.

In Liberia, the native tribes have before them an exemplification of what may be realized in their own race. They see men of their own hue and idiosyncrasy living in well-built and commodious houses, reared by their own hands, worshipping the true God in well-constructed temples raised by their own skill and industry, gathering in bounteous harvests from their own well-tilled farms, and reclining under the shadow of a government constructed by themselves ; laws framed by senators of a black skin, and executed by men of their own hue ; and justice dispensed by judges who need no crisped wigs ; and an army and navy officered by men of the same color ; with a complete learned corps of editors, authors, teachers, preachers, and men of all the learned professions, of the same ebon skin. Such an exhibition of advancement in his own race will supply a stimulant to the native mind, that he may imitate what he sees possible in men of his own kind. He will not long be satisfied to live a brute, when he sees it possible for him to live as a man. He will no longer barter the flesh and blood of his own kind, when he has learnt that his soil, his mines, and forests produce articles of barter equally acceptable to foreign nations



An important desideratum now is, the establishment of colonies in the interior of Africa, where there is a better soil, a better climate, and a better class of people. Such a scheme of colonization, though exceedingly promising of benefit to Africa, could not be entered upon by the limited means which any Colonization Society has at command at present. It must be a colonization on a large scale—hundreds of families would need to be combined in such a migration to make it efficient. A few families would probably be overwhelmed by the semi-barbarous natives, and prove of no avail. When Congress and State Legislatures shall put their hand to this work as it deserves, we may expect that the Anglo-Saxonized sons of Ham will spread themselves over the wide plain, and the rich and beautiful mountain valleys, and the great interior; and that there agriculture, and the arts, and the institutions of learning, freedom, and religion shall flourish.

Indeed, we may with propriety here ask, if the agencies and instrumentalities embodied in a community like Liberia be not suited to renovate Africa, where shall we look for our agents and instruments? White colonists and missionaries can not live there. The Providence of God is very decisive that Africa must be regenerated, if at all, by the agency of colored men. In asserting this, Bishop Payne says: "During the twelve years of this Mission's existence, (American Episcopal,) twenty white laborers, male and female, have been connected with it. Of these there remain in the field, at the present moment, three in all." And the history of other missions is perhaps not more favorable. A few live, but such is the mortality as to indicate that Africa is no home for the white man. At whatever cost, he has, in the incipient stages of the work for Africa's renovation, a very important work to do; yet the main agency should be of the colored man.

3. Colonization in its bearings on the settlers themselves. The best testimony we can have on this point is their own. Are they happy? Are they prosperous? Do they feel that they have bettered their condition by a removal to Africa? Or would they gladly return to the land from which they went? We have their testimony. They speak no equivocal language.

Or we may turn from the testimony which the settlers themselves give as to the benefits which they feel that they derive from their residence in Liberia, to the testimony given by other competent witnesses concerning them. "A larger proportion of the population of Liberia," says one, "are professors of religion than can be found in any other nation on the face of the earth." This speaks volumes for their moral condition, and, by way of inference, for their condition in every respect. And this is the section of country which, thirty years ago, was covered with the habitations of cruelty, and which, some years earlier, contained some of the worst slave marts on the coast of Africa. Another report says: "The progress of this Republic has indeed been wonderful in all that

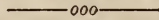
concerns its material interests; but what shall we say of progress in all that relates to their moral and religious interests? Impartial visitors represent this progress to have been still more remarkable." And the same unvarying testimony is borne by all classes of visitors to that oasis in the desert—by ministers, missionaries, naval officers, and private adventurers. There is a larger number of schools and churches, and a smaller number of dram-shops and places of amusements, than are anywhere else to be found among the same amount of population. Admiral Foote speaks of what he found to be the prevailing sentiment of the settlers. Though they are subjected more or less to the inconveniences, hardships, and privations incident to the settlement of a new country, he says: "The settlers generally prefer their present position to that which they held in the United States."

If there be a people on the whole face of the earth which may claim above all others the gracious interposition of Christian benevolence, that people is the long downtrodden sons of Ham; and if the Gospel is especially a heaven-sent boon to the "poor;" if it contemplate, as some of its richest trophies, those whom it shall redeem from the lowest depths of human suffering and sin, we may surely expect its choicest realization, when "Ethiopia shall stretch out her hands unto God." Fervent, then, be the prayers, profound the sympathies, bountiful the benefactions, when poor suffering Africa be the object!

Humanity demands, in self-defense, that we open wide the door of access to Africa. Pity pleads that we spare them from annihilation, by giving them a home in their native Africa. Where else can they go? Is there a spot within the limits of our country where there is any fair prospect that they may live, and be blessed? Other experiments are being tried. Will they succeed? We shall see.

If our views are correct as to what is a suitable and hopeful remedy for the wants and woes of Africa, schemes of colonization have claims on us, as philanthropists and Christians, inferior to no other claims for benevolent and philanthropic action. There is no hope for Africa but in the religion of the cross; and we have shown, and the history of modern missions has shown, that there is no fair hope of the introduction of Christianity into Africa except through the door of Christian settlements on her coast. All attempts to introduce the Gospel otherwise have heretofore failed. If this be the channel designated by the finger of God, through which He will send the healing waters of the river of life over those great arid deserts, we must accept the Divine appointment, and make our feeble efforts to bless Africa harmonize with the Divine plan. God has (as has been shown elsewhere) remarkably prepared His instrumentalities for the moral renovation of Africa. In servitude He has been fitting a class of men for the very work in question. They are, with the native African himself, bone of his bone, and

flesh of his flesh, and the only class of agents, as far as we know, that can extensively live in Africa, and labor for its redemption. It is the business of Colonization Societies to seek out these men, to transport them to Africa, and thus put them in a position to do their destined work. Until Providence, therefore, shall point out some other mode of blessing that continent, and choose some other instrumentality, the duty of every friend of the African race and of Africa seems plain. He must allow the institutions whose special object it is to bless Africa and her races, to hold a prominent place in his prayers, his sympathies, and his alms.



### LIBERIA AND COLONIZATION.

We have received files of the African Repository and of the Liberia Herald. The Repository is a monthly published by the American Colonization Society at Washington at the low rate of one dollar per year. It contains the latest and fullest information bearing upon the colonization and evangelization of Africa, and is a valuable work. The Liberia Herald is a semi-monthly newspaper published at Monrovia, Africa, at the rate of \$1.00 a year. It is a sprightly paper, well printed, and giving good marks of enterprise and thrift.

Truly Liberia has made progress. At present nearly 12,000 persons, mostly born in the United States, have been enabled by the American Colonization Society to find promising homes within its bounds. Not less than 200,000 aborigines reside on its soil, and 6000 native Africans have been received there from slave ships by which they were being hopelessly borne away to all the horrors of a slave's life. The independence of the Republic has been acknowledged by thirteen of the leading commercial Powers of the world, including England, France, and the United States. More than five hundred miles of the African coast have been turned by her from being a horrid slave mart to become as it now in great measure is, a region abounding with fields of sugar-cane, coffee, cocoa, and other productions of luxuriant growth and of great commercial importance. It has also a College incorporated by the Legislature of the Republic with quite a liberal endowment already, a good corps of Professors, a growing library and all the regular and increasing means of a liberal and useful education.

The religious interests of the country seem also to be cared for. There are about fifty churches belonging to five different ecclesiastical bodies, viz.: Methodist, Presbyterian, Baptist, Episcopal, and Congregational. In nearly all of these churches and by them in various other places there are Sabbath schools, Bible classes, and the usual means of grace, and not content with enjoying these means of grace themselves the people make liberal contributions nearly every week to sustain efforts to spread the gospel more and more widely abroad.—*Philadelphia Christian Instructor.*



## MASSACHUSETTS COLONIZATION SOCIETY.

This Society held its twenty-third Annual Meeting at its office in Boston, on the 27th of May last, William Ropes, Esq., President, in the chair. From the Annual Report of the Board of Managers, presented at that time, and since published in neat pamphlet form, a lengthy extract will be found elsewhere in our present number. The following embodies the financial doings of the Society year :

“FUNDS.—In collecting funds, our success has been as good as, perhaps, ought to have been expected in existing circumstances. The receipts, from May 1, 1863, to April 30, 1864, inclusive, have been \$5,723.96. The disbursements, including the adverse balance last year of \$1,841.94, have been \$7,771.36. There is therefore now due the Treasurer, \$2,047.40 ; being \$205.46 more than last year. Of the payments, \$2,800.96 have been to the Trustees of Donations for Education in Liberia, towards the support of Liberia College.

“Besides the sums included in the above account, the Trustees of Donations have raised, for the support of the College, \$2,590. If this also were included in our accounts, as is usual with other State Societies, our receipts would be \$8,813.96 ; disbursements, \$10,361.36 ; balance, the same as above.”

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## LIBERIA INDIGO.

Liberian commodities are beginning to be known in our business circles, and owing to their intrinsic quality to command high prices. A vessel recently arrived at New York from Monrovia with, it is stated, twenty thousand pounds of Liberia coffee, a portion of which commanded seventy cents per pound. Fifteen hundred pounds of cotton by the same trader, one-half of which was raised on the Mesurado river, near Monrovia, found a purchaser at one dollar and forty-five cents per pound. Those rates should prove a powerful stimulus to the people of that young Republic. Indeed, there now exists among them a greater degree of agricultural activity and success than was ever before known.

Much of this increased devotion to the cultivation of the soil is the result of the personal efforts and public addresses made by Edward S. Morris, Esq., an enlightened citizen of Philadelphia, during a visit to West Africa in the winter of 1862-3. Among several articles of profitable commercial demand noticed by him was the

Indigo plant growing everywhere in profusion. He called attention to its production, and lately he received a small quantity of indigo, prepared by an ambitious farmer of Bassa county. A merchant of Philadelphia, exclusively engaged in the sale of this article, and who from several years residence in India is acquainted with its properties and mode of manufacture, gave it, as his opinion, that the sample from Liberia "is better than the medium quality from Bengal, and with care it is evident the best of indigo can be obtained from Liberia."

The manufacture of indigo in India is said to be destructive to both health and life. The process involves the use of two oblong vats—the end of one resting on the end of the other—each one hundred feet long, fifty feet wide, and five or eight feet deep. The whole indigo plant is thrown into the upper vat and allowed to remain there in pure water and under pressure for forty-eight hours, when the liquid, which by this time is of a green color, is run into the lower vat. Into the latter some fifty to one hundred men enter and agitate the water, until it becomes a deep blue color, and granulation takes place. Quiet is then permitted, when the liquid is run off, and the granulated substance is put in a large boiler, under which a slow fire is placed for the purpose of evaporating the remaining water. Then follows the simple mode of straining and drying, and the result is the marketable indigo in daily use.

Mr. Morris, with characteristic energy and liberality, has had constructed a model of certain machinery for the same purpose—differing from the foregoing described process mainly in the manner of causing granulation. This is sought to be secured by six paddles, worked by a lever on the outside, to save labor and life. Each vat is intended to be twenty feet long, twelve feet wide, and eight feet deep, to be built of brick and plastered inside with oyster-shell lime. The model is made upon a calculation of one quarter inch to every foot, and is intended to be sent by the first opportunity to one of the most promising of African agriculturalists and merchants. It is hoped that Liberia Indigo will soon be quoted upon the Prices Current, and take rank with some other of Liberian products as "the best in the world."

The importation into this country of Pepper, Cotton, Indigo, Sugar, Coffee, and other valuable commodities from the rich and grow-



ing African Republic, cannot but have a powerful tendency to awaken voluntary emigration on the part of our educated and enterprising colored men to that land of promise. Let all aid as best they can to make Liberia still more attractive to the members of a race whose condition at best in the United States is not to be compared to that which is opened to them on the Western shores of their own vast continent.

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### LIBERIA COTTON.

Among the productions of West Africa which recently reached New York were several bales of cotton—two of which were from the plantation of a Liberian on the Mesurado River, near Monrovia. The quality of this cotton can be judged from the fact that it readily sold, in the usual way, at one dollar and forty-five cents per pound. An enterprising firm, near Philadelphia, purchased it, and having worked it by itself, have given the annexed letter as the result. They have allowed its use, so as to further the importation of so valuable a commodity.

West African cotton has reached England for several years past, as high as half a million of pounds having been received in the course of a twelvemonth. This is deemed equal to what is known as "Orleans." But that consigned to Mr. E. S. Morris, is the first beyond what may be termed a sample which has reached any of our ports direct from Liberia:

PHILADELPHIA, August 30, 1864.

EDWARD S. MORRIS, Esq.—Dear Sir: Having purchased from you the first lot of Liberia cotton which ever found its way to these shores, we are happy to give you our testimony concerning it, as follows:

We worked it alone in our Mill to test its quality, and can say that we think it fully equal in every respect to our own American Upland Cotton. It has an excellent fibre, dyes well, and can be used in manufacturing cotton fabrics of all kinds. The only objection that we have against it is that it was somewhat stained; and this, we think, might be obviated by picking it earlier; but this did not interfere with the use we made of it, which was to manufacture it into Kentucky Jeans.

Yours, very truly,

WOLFENDEN, SHORE & Co.,  
Hillside Mills, Delaware county, Pa.

## DEPARTURE OF EMIGRANTS.

The trader Thomas Pope left New York, September 13, for Western Africa, bearing a valuable cargo, and Prof. Freeman and family as cabin passengers.

Martin H. Freeman is of unmixed African descent, a native of Vermont, and a graduate of Middlebury College. For twelve years he has been a teacher, and most of the time President of the Avery Institute, at Allegheny city, Penn. He voluntarily resigned this useful and pleasant relation to accept the chair of Mathematics and Natural Philosophy in Liberia College, at Monrovia,

Prof. Freeman is much respected as a man of talent and promise, but feeling the disabilities and prejudice common to his people in this country, he has, after mature reflection and preparation, sought the inviting young African Republic, where he anticipates fairer rising prospects and greater success in laboring for the elevation of his race.

## List of Emigrants by the Thomas Pope.

No.	Name.	Age.	Where from.	Destination.
1	Martin H. Freeman.....	37	Allegheny City, Penn.	Monrovia .....
2	Louisa E. Freeman .....	30	.....do.....	.....do.....
3	Cora B. Freeman.....	4	.....do.....	.....do.....
4	John P. Freeman.....	2	.....do.....	.....do.....
5	Matilda J. Powell.....	20	.....do.....	.....do.....

NOTE.—The above named emigrants, added to the 11,696 previously sent, make a total of 11,701 persons colonized in Liberia by the American Colonization Society.

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## THE AFRICAN REPOSITORY.

It is rare that we make any reference to THE AFRICAN REPOSITORY, but justice to the benevolent Society at whose risk and for whose benefit it is published, requires at this time a few words with its friends, subscribers, and receivers.

The greatly increased price of printing paper and of labor, type, ink, and everything pertaining to a publication, has caused many

of the most respectable newspaper and periodical proprietors to reduce either the size of their sheets, to enlarge their advertising space, or to advance their subscription rates.

It is not our purpose to adopt either of these measures, but we may be permitted to express the earnest hope that those who believe themselves to be indebted for the Repository will promptly remit whatever they may consider is due by them, and that the thousands who receive it as the friends and patrons of the Society and of Liberia, will feel the necessity of making contributions to our treasury so as to secure its regular visits.

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## OUR LIBERIA CORRESPONDENCE.

MONROVIA, LIBERIA, July 6, 1864.

DEAR SIR: Doubtless you have noticed one or two articles in the Liberia Herald concerning our national finances, and seen therefrom that we are suffering somewhat from monetary difficulties. You will be pleased to learn that they are by no means of a permanent nature; that they do not interfere with constant material progress; that they do not check enterprise, nor repel trade and commerce. In each of these respects one sees here, especially in the rural districts, evidences of hopeful activity. Although we have somewhat advanced into the rainy season, still, both clearing and planting are going on. Usually, at this time, the farmers have done their work; and leaving their crops to the genial growth of the season, have retired to their houses, and sheltered themselves from the excessive rains which visit us at this period of the year. But such is the ambition of the people, this year, that laborers are everywhere sought for; new farms are being opened, and extensive planting is still carried on. A few days ago a small boat came in from Bassa, with fifty Bassa natives, who had been hired in that county to labor on a farm on the St. Paul's. Since then, two other planters have secured a number of Kroomen for the same purpose, from Palmas.

Fortunately for our farmers, the season has been a remarkably fine one, the rains but partial, and full advantage has been taken of it in planting cane and coffee, and, I am glad to say, in the neighborhood of Clay-Ashland, arrowroot and ginger.

At Carysburgh, the farmers have commenced an enterprise, which, if it proves successful, cannot but exert a very important influence upon the growth and aggrandizement of Liberia. Sometime ago a "Joint Stock Grazing Company" was formed there, for the purpose of raising cattle for the market. I am happy to say that, unlike many other companies which commenced among us, this Company lives and acts. Already the stockholders have obtained, from different parts of the country, 125 head of stock.

The neighborhood of Carysburgh is a capital spot for this movement. The land is rolling, the air cool and bracing; the grass that grows there stronger and more nourishing than in the immediate vicinity of the coast. Already two facts have been noticed which give encouragement; namely, that cows give double the quantity of milk there that they do in Monrovia; and that, as in more northern latitudes, cows yield their milk six and seven months after their calves have been killed or removed from them. The general belief, heretofore, here has been that they would dry up as soon as their young ceased sucking. I may mention here that small supplies of butter are already coming from Carysburgh into our Monrovia market. If this enterprise succeeds, and our farmers can supply us with all the meat we need, it will make a very material difference in our orders on America for salt meats and fish, and at the same time stimulate enterprise in the country, and keep large amounts of money at home which now go abroad. I have no doubt of the success of this enterprise, for it meets a great and radical need. The country furnishes every facility for its success; great spirit has been shown in inaugurating it and carrying it on, and cattle of various breeds can be obtained from the interior. Our neighbors at Sierra Leone have a full and constant supply of cattle in their markets. I am told that twelve and fourteen beeves are killed in Freetown daily, to supply the needs of that population.

I failed to mention to you in former letters that Liberians are beginning to turn their attention to the advantages which are offered them in the "wild coffee" which abounds in the "bush." Extensive forests of coffee grow wild in the interior, in the rear of our settlements. When the Commissioners who were seeking a site for the capital two years ago travelled through the country, they found wild coffee everywhere. One of the Commissioners informed me that he passed through one continuous forest, over ten miles in length, where the trees, close crowded, had shot up to a great height, and were well filled with coffee. Some of it he and his companions brought back with them to their homes. Our farmers, in different parts of the country, have been transplanting some of these trees into their farms, as yet with but partial success; for it is found, in many cases, that, unless shaded by other trees, they die in the dry season. Experience will soon point out the best plan; and I have no doubt the experiment will not only be successful, but highly lucrative.

A small experiment is being made to secure some early advantages from these wild trees, that is, by the endeavor to induce the natives to pick the fruit and bring it to market. Only small quantities, as yet, have been brought in, and that of a good quality; but with proper inducements, and the stimulants of trade, there is no doubt that native energy can be turned into this channel, and ere long large quantities will be furnished us by our native traders.

I am unable to send you anything like a full estimate of the amount of



coffee shipped from our ports this year. There has been, however, a vast increase in the quantity over last year; and for this we have to remember and thank Mr. E. S. Morris, of Philadelphia. The bark Thomas Pope, which sailed hence for New York a few weeks ago, carried 20,000 pounds of coffee, 4,000 of which came from Bassa, and between 2,000 and 3,000 pounds from Sinou.

I may mention just here that, since last November, upwards of 300,000 pounds of sugar have been shipped from this port. Captain Webber, I am told, took between 50,000 and 60,000 pounds. The Eastern Light took about 70,000 pounds of sugar and molasses for L. L. Lloyd. A considerable quantity still remains unsold, and a few farmers are still grinding their cane.

One item deserves notice just here. About 50,000 pounds of sugar have been carried from Monrovia to Sierra Leone, in three small vessels of our own. Quite a brisk trade is springing up between Sierra Leone and our Republic, and every month one or two of our little coasters leave either Bassa or Monrovia on a commercial venture. Our traders carry our products of different kinds there, and get in return valuable cargoes of British goods. Since I commenced writing this letter, two small craft have arrived from Freetown with English goods, and another is reported as having sailed thence for this port.

I must not fail to mention that a very large portion of the sugar exported has gone out of the country in barrels made out of native wood, and manufactured by our own coopers.

We are indebted to an enterprising citizen, who has been resident here hardly eight years, for this new and economical branch of business. Mr. Charles Cooper is one of our largest growers of the cane. Three or four years ago, after he had ground his cane and made his sugar, he had no barrels in which to ship it. He went into the "bush" and examined the trees everywhere, to find, if possible, a good kind of wood for his purpose. The result was the discovery of both an excellent wood for barrels and a stout vine for hoops; and since then quite a number of coopers have been employed in making native kegs, barrels, and hogsheads.

I must postpone to another letter some observations concerning the natives and their progress in religion and civilization.

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## ITEMS OF INTELLIGENCE.

THE FOURTH OF JULY last was appropriately observed at Monrovia. Abraham Hanson, Esq., the popular Consul General of the United States, invited the President of Liberia and the members of his Cabinet and other distinguished Liberians to unite with him in celebrating the Anniversary of American Independence. The arrangements proved highly agreeable to the large number who participated.

REV. MELFORD D. HERNDON, a Baptist Missionary among the Bassa tribe of native Africans, is now on a visit to this country. He was emancipated by the will of James Herndon, of Kentucky, and removed to Liberia, under the auspices of this Society, in 1854. There he acquired an education, and for the last five years has labored among the Bassas. Mr. Herndon reports that Liberia advances steadily in all the elements of national prosperity.

EDWARD J. ROYE, ESQ.—The friends of this gentleman will be pained to learn that, riding in one of the Sixth-Avenue cars with one arm out of the window, a cart in passing jostled against it and fractured one of the bones just above the elbow. He was immediately conveyed to our City Hospital, the bone was set, and there for the present he will remain, until the surgeon shall think it safe for him to make his return voyage to Africa by way of England. Mr. Roye emigrated from Indiana, we think, and has been very prosperous and useful in Liberia. Several merchants to whom he is well known in this city have called upon him in the hospital, and find him very cheerful and hopeful.—*The Methodist, New York.*

SWEDEN AND THE NETHERLANDS.—Count Wachtmeister and Mr. G. Ralston exchanged lately, at the consulate general of Sweden and Norway, in London, the ratifications of a reciprocal treaty of amity, commerce, and navigation between the governments of the United Kingdom of Sweden and Norway and the Republic of Liberia.

Baron Bentinck and Mr. G. Ralston exchanged last month, at the Netherlands Legation, the ratifications of a reciprocal treaty of amity, commerce, and navigation, between the governments of the Netherlands and the Republic of Liberia.

LIBERIA PRESBYTERIAN MISSION.—The Alexander High School building, after meeting a somewhat serious loss, by the falling in of the roof, was at length enclosed, and part of the work within was completed. Mr. Miller speaks in encouraging terms of the missionary work at his station, Mt. Coffee, and at Carysburgh. Since November last, twelve communicants were admitted to the church at the latter place, of whom eight were received on the profession of their faith.

HOSPITAL AT CAPE PALMAS.—Rev. C. C. Hoffman writes: "Four years ago the foundation-stone of St. Mark's Hospital was laid. After the expenditure of about five thousand five hundred dollars, a substantial stone building has been erected. It is beautifully situated at the extremity of Cape Palmas. The ward-rooms are clean and comfortable. And now, through God's blessing, and the love of those into whose hearts God has put it to help us, we are able to receive the sick from among the Seamen, Citizens and Natives. We have already, from these classes, relieved many. This has been a work of faith, and is supported entirely by voluntary contributions."

RETURN OF DR. LIVINGSTONE.—Dr. Livingstone arrived in London on July 23d, "looking in excellent health." In a communication to the Times, Sir Roderick I. Murchison, referring to a letter which he had received from the great traveller, says: "Far from being downcast at the failure of the efforts hitherto made to check the slave trade on the east coast of Africa, my dauntless and energetic friend writes, 'that he cannot find it in his heart to abandon his object.' He is therefore bent upon returning to Africa, after a stay of about four months at home, during which time he will consult friends on the subject of those future labors in which he purposes to employ his steamer, now left at Bombay. The projected new expedition of Dr. Livingstone is not, he says, 'so much exploration, as to set in train operations by merchants and others by which the slave-trade shall be eventually worked out.'"

TWENTY-FIVE YEARS FAITHFUL LABOR.—Since 1839, Bishop Payne has had under his own immediate charge Cavalla Station, which is some distance from Cape Palmas, up the Cavalla River. In his report to the recent Convocation at Rocktown, the Bishop says: "It was in October, 1839, when, with his wife and one native girl, the missionary moved from Mount Vaughan to Cavalla, to a cottage eighteen feet by fourteen, with two rooms; constituting in this small house and household all the representatives of civilization and Christianity at the place. But the blessed result is seen now in ample accommodations for the missionaries, two large school-houses, and a substantial church-building. On the communion list are 91 names. In the schools are 35 girls and 22 boys. From these schools have gone 25 Christian families, 22 catechists and teachers, 1 minister, 2 candidates for orders, 3 printers, and 5 Christian mechanics." The Bishop has also published a Grammar and Dictionary of the Grebo language, and translated five of the books of Scripture, the greater part of the Prayer Book into Grebo, and prepared a Hymn-Book and various school books in that language.—*The Spirit of Missions.*

BLOCKADE OF A STEAM SLAVER.—The last intelligence from Western Africa states that the coast from Cape St. Paul to Jackin was strictly blockaded by the British cruisers Sparrow, Jaseur, Ranger, Speedwell, Zebra, Antelope, and Rattlesnake, to prevent a steamer already twice chased unsuccessfully by the Pandora, from shipping slaves. She is evidently much faster than any cruiser on the coast, except the Rattlesnake.

PHILIP THOMAS GROSS, the son of Rev. Philip Gross, one of the Methodist missionaries in Liberia, has come to this country to enter the office of some professional gentleman to study dentistry. We hear that he goes into some one of our Eastern cities.

NEW MISSION AND MISSIONARY SHIP.—The Classis of Holland and Wisconsin, in carrying out the plan to support a new mission in South Africa, on the 24th of June laid the keel of a ship of three hundred tons at Holland, Michigan, for the conveyance of missionary families, etc. The vessel will visit New York, en route to South Africa.



RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

From the 20th of August to the 20th of September, 1864.

MAINE.		MASSACHUSETTS.	
By Rev. F. Butler, (\$55.50.)		<i>Newburyport</i> —Ladies' Colonization Society, by Mrs. Harriet Sanborn, Treasurer,	27 00
<i>Brunswick</i> —Prof. T. C. Upham, D. D., \$4. Pres. L. Woods, D. D., Prof. S. A. Packard, D. D., Rev. G. E. Adams, ea. \$2. Friend \$5	15 00	<i>Monson</i> —Legacy of Mrs. Sarah Flynt, by William A. Flynt, Executor.....	50 00
<i>Gorham</i> —T. Robie, Friend, ea. \$5.....	10 00	<i>Cambridge</i> —Legacy of Chas. Sanders, by Leverett Saltonstall, Executor.....	5000 00
<i>New Castle</i> —S. Handley, J. G. Huston, ea. \$5. Thos. Chapman \$2.....	12 00		5077 00
<i>Waterville</i> —Hon. S. Appleton	5 00	NEW JERSEY.	
<i>Wiscassett</i> —Wm. P. Lennox, Henry Ingalls, ea. \$5. W. Hubbard \$2. Edm'd Dana \$1.50.....	13 50	By Rev. Dr. Orcutt, (\$56.62.)	
	55 50	<i>Somerville</i> —Coll. First R. D. ch., Rev. Dr. Messler, pastor, \$14.55. Coll. Second R. D. ch., Rev. Dr. Mesick, pastor, \$12.07.,.....	26 62
VERMONT.		<i>Rahway</i> —Coll. First P. ch., Rev. S. S. Sheddan, pastor	25 00
By Rev. F. Butler, (\$41.)		<i>Metuchen</i> —Hon. Amos Robbins.....	5 00
( <i>Burlington</i> —Mrs. Mary C. Wheeler and daughters, for support of Prof. M. H. Freeman at Liberia College, \$35.			56 62
<i>Middlebury</i> —For outfit of Prof. Freeman, received by him at hands of Prest. Labaree, \$6, being in addition to sums previously acknowledged. Total, \$41.)		PENNSYLVANIA.	
CONNECTICUT.		By Rev. B. O. Plympton, (\$10)	
By Rev. Dr. Orcutt, (\$132.)		<i>Wilmington</i> —Sundry donors,	10 00
<i>Bridgeport</i> —Eben Fairchild, \$20. F. Wood, Mrs. Sylvanus Sterling, N. Wheeler, Mrs. Ira Sherman, Samuel Titus, each \$10. H. Lyon, J. C. Loomis, Mrs. C. S. Simons, Mrs. Allen Porter, Mrs. A. Bishop, S. H. Wales, S. J. Patterson, Mrs. Barnum, each \$5. C. Spooner, George Sterling, each \$3. Rev. J. M. Willey, Sherwood Sterling, D. W. Thompson, P. E. Lockwood, each \$2. George Wade, Mrs. J. S. Smith, P. B. Segee, Daniel Hatch, N. Beardsley, L. Sterling, E. Birdsey, S. B. Ferguson, each \$1. \$30 of which to constitute the pastor of "Christ Church," Rev. John F. Blake, a Life Member.....	132 00	<i>Washington</i> —Miscellaneous ...	798 34
		OHIO.	
		<i>Oxford</i> —Coll. First P. Ch., per Dr. Alexander Guy.....	3 00
		By Rev. B. O. Plimpton, (\$15.)	
		<i>Painesville</i> —Robert Blair.....	5 00
		<i>Claridon</i> —Mrs. P. Dimick....	5 00
		<i>Newburg</i> —Cash.....	5 00
			18 00
		FOR REPOSITORY.	
		MAINE— <i>Waterville</i> , Hon. Samuel Appleton, to July, 1865, by Rev. F. Butler.....	1 00
		MASSACHUSETTS— <i>Cambridge</i> , Dr. A. V. Lewis, to September, 1865, by Rev. Dr. J. Tracy.....	1 00
		ILLINOIS— <i>Evanston</i> , Rev. D. P. Kidder, to Jan., 1865....	2 00
		Repository.....	4 00
		Donations.....	299 12
		Legacy.....	5,050 00
		Miscellaneous.....	798 34
		Aggregate.....	\$6,151 46



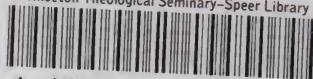




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