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VOL. XLVII.] WASHINGTON, NOVEMBER, 1871.

[No. 11.

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## THE BOPORO COUNTRY.

BY PROFESSOR E. W. BLYDEN.

(Continued from page 262.)

The Habits and Customs of the King—The Character of his People—Neighboring Towns—The Wars among the Different Tribes—Mohammedan Worship—Productions of the Soil—Manufacture of Country or Native Cloth, and Axes, Knives, &c.

A few days after our arrival at Boporo the king invited us to accompany him to his "half-town," Toto-Coreh, about eight miles east of Boporo. Early on the morning of January 4th he sent us word that he would be ready to start for the said half-town immediately after breakfast. We accordingly prepared ourselves, and were ready at the time designated. The king set out, attended by a long train of warriors and servants. In the company was the famous Fahquequeh, with his retinue. The king, with his Liberian guests on each side, walked in front of the procession. On the way we passed through several villages and one finely-barricaded town. The king's approach to each town or village was announced by the firing of guns on the part of the inhabitants, and at the entrance he was always met by a band of singers and dancers, with instrumental music, who escorted him to a prominent seat in an open space, so as to allow all the people to see him. After exchanging salutations with the principal men, the king would inquire, through his spokesman, the news in the village. The presiding headman then stepped forward and walked round the square, talking all the while, telling the news. After which the principal women would come out, and, having danced gracefully before the king, would come forward and shake his hand, making at the same time a very low bow.

I was struck with the great deference and respect paid by these people to their rulers, a point in which Liberians would do well to follow their example. But they have the advantage of us in never having been under foreign masters, in never having imbibed a sense of inferiority or a feeling of self-depreciation. They have never had to look up to white men for

anything, so as to form in their minds comparisons between themselves and others disparaging to themselves. They are entirely free from the mental and moral trammels which the touch of the Caucasian has imposed on us. And they are at large from the operation of a great many other nameless influences which clog our progress in the march to independence and self-reliance.

On arriving at Toto-Coreh, the same ceremonies in receiving the king were gone through with as at the other towns, only on a grander scale.

The town of Toto-Coreh, built by Momoru for his own residence before he came to the throne, is beautifully situated, at the southern base of a very high hill. It is surrounded by a barricade impregnable to any native force. Upon this town the king has spent a great deal of time and labor, in building it up and adorning it. The houses are of the same character as those at Boporo. The streets, however, are much wider, and not so winding as in the capital; the public square is also larger and in better order. Here, as I have stated above, the king has for his own residence a two-story frame building, furnished in American style.

Everything about this town wore an air of neatness, and the greatest possible order prevailed. I was much impressed with this fact, both here and at Boporo, that, notwithstanding the numbers of people living in houses so close to each other, and continually passing to and fro, still no disorder or noise was witnessed about the streets. We see, then, that among this people the first and primal object of government is secured, namely, order and tranquillity, social well-being and protection. Who, then, will say that, with a little assistance, such a people will not attain to the secondary and incidental objects of government?

On the morning of January 5th I walked up to the summit of the hill overhanging the town. After a fatiguing walk of about fifteen minutes, I found myself about seven hundred feet above the inhabitants of Toto-Coreh, with an entrancing prospect in every direction. On the northern side the hill was bounded by a charming valley, or rather glen, resembling those spaces between the mountains which one sees in the Island of Maderia, when sailing along its northern side. From this glen rose a lofty mountain, towering above us some five hundred feet, abrupt but not precipitous, covered with heavy forest. The king suggested that I should cross the glen and ascend the mountain. I declined the honor, as I have no special *penchant* for scaling heights. There are men who delight in physical altitudes. The Himalayas and Andes of the world are their home. They are dissatisfied unless they are ascending emi-

nences to common mortals inaccessible. Such a person I fancy General Frémont to have been. I, however, have no such predilections. Matterhorn disasters and terrible falls—"raw head and bloody bones"—always stare me in the face, and I recoil from such encounters with what I consider justifiable dismay.

After spending half an hour on this lovely summit, amid the most gorgeous vegetation, feasting my gaze on the physical glories on every hand, and inhaling the health-giving atmosphere, I descended to the town, with melancholy yet hopeful reflections, praying that the feet of them that bring good tidings and publish peace may soon stand upon these delightful heights. From the summit of the hill it is said that the houses at Careysburg can be seen on a very clear day in the rainy season.

While at Toto-Coreh, I had an opportunity of forming a more intimate acquaintance with Fahquehqueh, the belligerent chieftain, whose warlike operations spread terror through the Golah country a few years ago. He is a man about five feet seven inches high, inclined to corpulence. He has a large head and neck, prominent forehead, large full eyes, light scattered whiskers. He is rapid in his utterance, with nervous movement of hands and feet, an apparent restless temperament. He is first cousin to Momoru, as they are the children of two sisters. Gettumbeh is also related to them. There seems to be considerable martial talent in the family. If educated, they would have made their mark in any part of the world.

Fahquehqueh expressed himself as being heartily tired of war, and anxious for the establishment of peace in the country, that trade and other improvements might go forward. He resided when young for sometime in Monrovia, where he acquired a knowledge of English, which he speaks with ease and fluency. He is anxious to have schools established at Sublung, his place of residence near the Coast, about a day's walk northwest of Monrovia. As a proof of his earnestness and pledge of his pacific intentions, he gave two of his sons to Mr. N. A. Richardson, to be brought up and instructed by him, and promised soon to send his eldest son to be prepared for admission to Liberia College.

In several conversations which I had with Fahquehqueh about his wars, I could not help noticing that his arguments for carrying them on were precisely those used by men who aspire to military distinction elsewhere. We are sometimes disposed to pass wholesale and indiscriminate condemnation upon the natives on account of their warlike operations. We fancy that they ought to see that it is ruinous to their country, and we become impatient, and anxious to carry expeditions among them to chastise them for their belligerent tendencies.

But has it not always been so with mankind everywhere when bent upon ambitious projects? Do they care about the magnitude of the cause or the fearfulness of results? The ancient Greeks, on account of a woman palaver, waged for years a most destructive war against Troy, and succeeded in destroying an ancient and powerful kingdom, in order to get back a woman who had been abducted.

But not the ancients only. Is there not the same lust for war and dominion among the highly cultivated nations of modern times? Let us see: Take the history of Europe and America for the last fifteen years. Have not most of the nations of those highly favored portions of the globe, during that period, been convulsed with wars; wars, too, such as were not since the world began?

Now, when we witness such things among the foremost nations of the earth, why should we utter unmitigated judgment against our aboriginal brethren for their petty wars? Rather should we bestir ourselves to hasten the establishment among them of the kingdom of the Prince of Peace, under whose blessed sway only will the "swords be beaten into plowshares, and the spears into pruning hooks."

The inhabitants of Boporo, as I have already more than hinted, are composed of pagans and Mohammedans. The Mohammedans are, of course, the most intelligent, wealthy, and enterprising class. The priests and Imams are the leaders of the people in all religious and sometimes in civil matters. They keep up regular daily worship in their mosque. Five times a day did we see devout men repairing to the house of prayer, to conform to the letter of their law. The first time of prayer commences at daybreak; the second at noon, or rather a little later, when the sun has begun to decline; the third in the afternoon, *i. e.*, about mid-time between noon and nightfall; the fourth at sunset or a few moments later; the fifth at nightfall. As in all Moslem communities, prayer is held five times a day.\*

When the time for prayer approaches, a man appointed for the purpose, with a very strong and clear voice, goes to the door of the mosque, and chants the *adan*, or call to prayer. This man is called the "Muezzin." His call is especially solemn and interesting in the early hours of the morning. I heard the cry of the muezzin only three times a day—in the morning at daybreak, in the afternoon, and after dark. I thought that perhaps the people at the other two times for prayer performed their devotions at home, as I could hear mutterings at those hours in houses near the one we occupied. I often lay in bed between four and five o'clock in the morning listening for the

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\*See Lane's Modern Egyptians.



cry of the muezzin. There was a simple and solemn melody in the chant at that still hour which, despite myself, would sometimes draw me out to the mosque. The call to prayer, put forth in Arabic by the muezzin is as follows: Alláhu akbaru, (this is said four times.) Ashbadu an lá iláha ill'alláhu, (twice.) Ashhadu anna Mohammada rasoolu 'lláhi, (twice.) Heiya ala saláh, (twice.) Heiya a la-l-fetáh, (twice.) Salatu khdiru min anaumi, (twice.) Alláhu akbaru, (twice.) Lá iláha ill alláhu.\*

This call is made three times. Before the third cry is concluded the people have generally assembled in the mosque. Then the Imam proceeds with the exercises, consisting usually of the recitation of certain short chapters from the Koran, and a few prayers, succeeded always by "Alláhu akbaru." We may remark, by the way, that their tunes are not set in the minor key, as among the Arabs; they are all of a lively and cheerful character. It is a fact, worthy of mention here, that some of the earliest converts to Mohammedanism were negroes, several of whom clung to Mohammed during his fiery persecution at Mecca. Among these was Bilál, with whose devotedness and other qualities Mohammed was so pleased, that he appointed him his personal attendant and muezzin, (see Irving's account,) and to this day Bilál, the negro, is renowned throughout the Muslim world as the first crier to prayer.† What a number of successors of his own race he has on this continent! May their influence be speedily counteracted by the efforts of the spiritual descendants of the eunuch of Candace, queen of the Ethiopians.

We arrived at Boporo about the middle of the month of Romadhan, or the ninth month of the Muslim year, said by the Koran to be "better than a thousand months." During this month it is said the Koran descended from heaven to Mohammed. From the commencement to the end of it, or from the appearance of the new moon, which ushers in the month, to the appearance of the next new moon, the people fast during the day from sunrise to sunset.

The new moon, which was to close the fast on this occasion (January, 1869,) appeared on Thursday evening, the 14th. On the Sunday night preceding, (the 10th,) a large number of Mohammedans assembled in the square opposite the mosque for religious services. The place was lighted by palm-oil lamps, and large fires here and there. This night they call the *Leilat el Kadri*, the night of power. On this night it is said

\*The English is: "God is most great," (four times.) "I testify that there is no deity but God," (twice.) "I testify that Mohammed is the apostle of God," (twice.) "Come to prayer," (twice.) "Come to security," (twice.) "Prayer is better than sleep," (twice.) "God is most great," (twice.) "There is no deity but God."

†Muir's Life of Mohammed, vol. 2.

the Koran was revealed. The angels are believed to descend during the whole night, and to be occupied in conveying blessings to the faithful. Moreover, the gates of heaven being then opened, prayer is held to be certain of success. The pious, therefore, assemble for worship on the *Leilat el Kadri*, (five nights before the appearance of the new moon,) and make a kind of watch-night of it. A strange priest, by the name of Abbas, recently from Kankan, conducted the services, entirely in Arabic. Priests and people were all seated on the ground, on mats or skins, with nothing above them but the sky and stars. Some thoughtless Juvenal, unable to appreciate the worship of the "Unseen," might have made the following record: "Nil præter nubes, et cæli numen adorant.\*"

During the time of worship, cola nuts, "sticks" of salt, and bars of tobacco, were brought and laid at the feet of the priests and Imams, offerings to be sent to the mosque at Misádu. While these devout ones were engaged in worship, boys and girls were going around the town, keeping as close as possible to the stockade, so as not to disturb the worship, playing musical instruments and singing songs. This was kept up till a late hour.

On the afternoon of Thursday, January 14th, groups of persons were to be seen in different parts of the town, and some outside the town, watching for the new moon, the appearance of which was to indicate the expiration of their daily fast and the commencement of the great festival. About six o'clock the moon was descried, when shouting and the firing of guns occurred.

Soon after sunrise, on the morning of Friday, the 15th, a great many persons were seen going to and fro, dressed in their finest apparel. Between eight and nine o'clock we were sent for by one of the Imams to witness the religious exercises by which the festival is introduced. We hastened to the scene, and found about five hundred Mandingoes seated, each on a mat or skin, in the market-place and in the alleys and spaces between the houses contiguous, as the square could not hold all. We were pointed to a seat in the largest opening, near the officiating priests. Half the audience could not see the priests. We counted over two hundred men immediately around us, all of fine, intelligent looks, dressed in new, rich robes, of their own manufacture. The two priests conducting the services—Fanba Kána, resident at Boporo, and Abbas, from Kankan—were arrayed in long scarlet gowns, touching the ground behind, with large capes falling over the shoulders reaching to the middle of the back, trimmed with white, as becomingly made as any garment of the kind I ever saw in

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\* Sat. XIV, 98.

Europe. The elder of the priests, Fanba Kána, introduced the services by solemnly exclaiming, as he reverently prostrated himself, his face towards the east and his back to the congregation, *Alláhu akbaru*, four times. This was as often repeated by the congregation, who rose from their mats, and, bending themselves forward in a most devout manner, exclaimed simultaneously, *Alláhu akbaru!*—a magnificent and impressive spectacle! Then the Fatha, or opening chapter of the Koran, was chanted by the priest, followed by the recitation of the 97th Sura, closing with *Alláhu akbaru*. The priest then said, “*Essalám aleikum*”—peace be with you; the people responded, “*Essalám aleikum.*” There was then a recess of a few minutes, when young girls, gaily dressed, and adorned with an abundance of gold and silver trinkets, brought offerings of cola nuts, and laid them at the feet of the priests. During the time of offering, a solemn hymn was struck up by a leading voice, the whole congregation joining in the chorus:

Allahumma, ya Rabbee,  
Salla ala Mohamme.

CHORUS.—Salla Alláhu alayhi wa saláma.\*

After this a very large white cloth, of native manufacture, was brought, and held up by four men acting as corner pillars, so as to form a kind of tent, the ends reaching down to the ground and entirely concealing the men. Under this tent entered Fanba Kána, and read, out of sight of the people, though distinctly heard by them, two chapters of the Koran, the 87th and 91st. After the reading, the cloth was removed, and Abbas, the priest from Kankan, made a short address to the people, retaining his seat the whole time. Then occurred a scene to us somewhat ludicrous. Several men, arrayed in war apparel and armed, some with spears and swords, others with bows and arrows, and one or two with muskets, rushed suddenly into the assembly, and went through all the manœuvres of an attack upon an enemy. After performing various military feats against an imaginary foe, who was evidently worsted, from the merriment which the exploit caused to the gravest of the audience, each one took his weapon and placed one end of it at the feet of the leading priest, who smiled and touched it with his right hand, as if pronouncing a blessing upon it. This was to indicate that the religion of Mohammed comes not only with the Koran and with prayer, but with the sword also, to kill the bodies of all unbelievers who present any active opposition to its progress. “War against the enemies of Islam, who have been the first aggressors, is enjoined

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\* O God, our Lord,  
Bless Mohammed.

CHORUS.—Bless him and grant him peace.

as a sacred duty; and he who loses his life in fulfilling this duty, if unpaid, is promised the reward of a martyr."

On the ground, two or three feet before the officiating priest, we noticed seven guns, three swords, and four spears, laid horizontally. These implements of war in that position served two purposes: First, as an emblem of Islam; and, secondly, as a "sutra," that is, a covering, to prevent the person praying from having any living object immediately before him. When a Muslim is about to engage in prayer, he stations himself a few feet before a wall or some partition; in the absence of these, he places before him his shoes, or his whip, or spear, or something of the kind. This is called a "sutra," from an Arab verb that means to cover, to defend, &c. If he has nothing to place as a "sutra," he should draw a line on the ground before him.\*

In concluding the ceremonies, the priest pronounced a series of benedictions upon the people. After which Momoru, the king, came forward, and had blessings pronounced upon himself by the two leading priests. They were all uttered in Arabic, some as follows: "Jazaka allahu kheyra," "Talla allahu amraka," "Asaadak allahu fi iddareyu." "May God increase thee in goodness," "May God lengthen thy life," "May God prosper thee in this world and in the next." I noticed that while the priest uttered these benedictions, the people held their two hands together like an open book before them, and when the benediction was pronounced, they drew them over their faces, from the forehead downwards, saying, "Amena, amena."

At the close of this ceremony some of the congregation dispersed. After awhile two bullocks were brought, presented for the occasion by the king. The appointed butcher, after saying *Bismillah* and *Allahu akbaru* over the animals, cut the throat of each, allowing the blood to spout freely in every direction. I did not learn whether they attach any significance to this performance or not. I was surprised at their not catching the blood, as among the Jews, when the blood streamed out of the dying victim, the utmost care was taken by the officiating priest, clad in his holy vestments, to receive it in a large vessel, which he held in his right hand. This ceremony may be confined, however, to sacrificial occasions. The Mandingoes I think, are very particular as to the manner in which the animal's throat is cut. The knife must be of a certain length, very sharp, and of smooth edge. It must be put on the middle of the neck of the animal, and cut through the greater part of the circumference both of the windpipe and the gullet; and they will not eat of an animal slain by a Kafir, *i. e.*, a pagan or unbeliever.

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\* See Lane's Modern Egyptians.

After the blood ceased flowing, the animals were cut up and distributed. (They sent to their Liberian guests about six pounds. Then commence the festivities—eating and drinking and visiting from house to house—the pagan element taking most active part in the dance and frivolity.)

The men had exciting mock combats on the banks of the Marvo, a creek a little distance east of the town; the young girls in town danced gracefully, and made themselves merry. This hilarity continued for three days. Several of the leading young ladies, daughters of the king and Imams, called at our rooms. We entertained them to the best of our ability, through an interpreter; showing them such Liberian articles as we thought would be curiosities to them. They seemed much pleased, and expressed warm admiration of American customs, and earnestly desired to learn to speak, read, and write the English language.

The Mandingo ladies form the upper class of society. They are delicately brought up, being taught some of the Mohammedan prayers, and some chapters from the Kurán. We loved to hear their soft, musical voices reciting passages from their sacred books. Their ordinary clothing consists of a large cloth wrapped around the body, from a little below the armpits down to the knees, and a veil thrown on the back part of the head, reaching down to the middle of the back: sometimes this veil is drawn over the face. As a general thing, their hands and feet are very small, and beautifully formed; their countenance open, intelligent, and prepossessing; their manners easy and graceful.

But their crowning glory, at least in their own estimation, doubtless, is their hair, and the manner in which it is arranged. It generally takes one person two or three hours to fix the hair of another; the one to be decorated lying stretched out on a mat, with her head in the lap of the hair-dresser. It is astonishing how they manage to arrange the hair into so many forms. The head of one of these ladies, dressed for the street, is certainly a curiosity: the fine braids, some apparently not having more than a dozen hairs in them; the beautifully arranged plaits and puffs, and the large round puff on the top of the head—the real “waterfall,” so much in vogue not long since in America. I noticed that the women all have hair in luxuriant profusion, of a beautiful soft black, though woolly.

I noticed a number of women and girls, on that festival occasion, who only need to be fixed off in the trapping of civilization to present an appearance equal to that of any of our Liberian beauties. I saw various styles of beauty among the girls: the lascivious and coquettish beauty; the refined and dignified beauty; the reserved and intellectual beauty; the

scornful beauty; the amiable and attractive beauty; the sociable beauty; the startling beauty; and the impressive beauty;—a style which every one understands without detailed description. But, alas! in the absence of a Christian public sentiment, the only prospect before these interesting girls is the dark and gloomy harem, against which the instincts of their nature rebel. But they are obliged to yield themselves to the tyranny of a custom which deprives them of half the charms of existence. I would seriously advise young gentlemen in Monrovia, contemplating matrimony, to take a look at the girls of Boporo before making a final decision, and assist in breaking down that monopoly of the youth and beauty of the place which those who have money enjoy. The wealthy old men marry all the pretty girls, and the young men, who have no money, must either abstain from matrimony altogether, or be content with such wives as possess no personal attractions. Are there no young gentlemen in Monrovia gallant enough to rescue a native sister, in the bloom of her life and beauty, from the horrors of the harem?

Polygamy is the general practice over all Africa, as in most oriental countries. Momoru, like the Sultan of Turkey and the Viceroy of Egypt, has his harem and numerous wives. But he remarked to us that this wife palaver was a great humbug to the country, as it was the occasion of a great outlay of money to keep up such extensive establishments. He said that he did not know one-half of his wives. He knew that he had over three hundred, but he seldom saw more than half a dozen, though he was obliged to support them all; that as they were mostly the daughters of powerful chiefs, he dared not divorce them without sufficient reason. He said, however, that he would like to see the practice discontinued, but it could not be done by himself; his children might be able to effect such a revolution. "The girls," he added, "must be educated. I have some girls whom I would send to school, if a school were established here; and, though there is considerable feeling here against sending girls to school, yet if I sent mine, others would be induced to send theirs. Myself and my brothers, having lived among Americans, would like to see civilized customs introduced into our country."

Not unfrequently, some of the married ladies would call in to see us, and converse on subjects pertaining to the state of society among themselves and among Liberians. Some of them seemed to be women of considerable natural endowments, but it was melancholy to notice the cramping and crushing influence of polygamy upon them. I was agreeably surprised, however, by their conversation. I had expected to find them all at least content with the system of plurality of wives, which,

from time immemorial, has been practiced in their country. Whether it was owing to their own womanly instincts, or to the fact that they had learned of the fashion among Liberians, I will not say; but I did not hear one express approval of the system, and some expressed most decided disapprobation, presenting arguments which would have been applauded in any woman's rights convention. Many of them—no doubt females of a wealth of sincere affection—think it very hard that they should be compelled to pour out the abundance of their souls upon objects to which there are so many rival claimants. I think, if the question of the abolition of polygamy were put to vote and left to the women to decide, the system would be abolished by an overwhelming majority.

There are schools kept by the Imáms, but only for boys, who are taught to read and write the Arabic language. Some attain considerable skill in penmanship. These are kept constantly employed in copying the Kurán and other manuscripts. I frequently saw old men, bowed with age, wrinkled and gray, sitting on skins in front of their houses, copying Arabic manuscripts in a steady and beautiful hand. It is a business, I was told, that pays well. The scribes here answer the place of printers in civilized lands. Most of the men read the Kurán fluently and know large portions of it by heart, but only a few seemed sufficiently skilled in the Arabic to converse or compose an original document in it. The Priest Abbas, from Kankan, and a young copyist from the same place, seemed more fluent in Arabic conversation than any I met.

The boys under Mohammedan training at Boporo are an exceedingly interesting element. We saw enough in one quarter only to furnish Liberia College with its full quota of boys: we mean, of first-rate minds and able bodies, having the *mens sano in corpore sano*.

The great drawback to original compositions among the learned is the scarcity of paper. They manufacture their own ink—black, yellow, and red—and the bamboo furnishes them with pens; but anybody who should introduce into their country the art of paper manufacture would be considered one of the greatest of public benefactors. The establishment of a paper-mill at Boporo, on the Marvo creek, would doubtless be valuable, as a commercial speculation, besides giving a great impetus to the literature and civilization of the interior, enabling the people to multiply books, and thus diffuse information. Owing to their present limited supply of paper, they are obliged, in many instances, to imprint long passages of the Kurán—sometimes the whole book, as well as their own effusions—upon the living tablets of their hearts. The recollective faculty, as a consequence, is highly cultivated. Such

is the tenacity of their memory, and so great their powers of application, that I have met with several who could recite—*verbatim, literatim, et punctuatim*—whole chapters of the Kurán. Tribal, and genealogical reminiscences among them are indelibly fixed on their memory, and they can produce them at any time with astonishing minuteness and particularity.

After spending a few days in the town, and becoming generally acquainted with the Mohammedans, I put up a notice in Arabic—I suppose such a thing had never been done in Boporo before—stating that any one wishing a copy of the Gospels in Arabic could obtain one gratis, by calling at the house of Semoro, one of the Imáms, with whom I had deposited, for distribution to those who could read and understand them, twenty-five copies of the New Testament and Psalms, recently issued by the American Bible Society, and fifty copies of separate Gospels of John and Matthew, in the same Beirut translation, issued by the British and Foreign Bible Society, and which had been kindly sent me for circulation by friends in America and England. In less than half an hour after the notice was up, the books were all gone, and numbers came to my house earnestly begging for more, saying they did not arrive at Simoro's in time to get any. I told them that I had no more then, but that on my return to Monrovia I would send them some. Whether they took these books from curiosity, or to gratify literary tastes, or from a sincere desire to learn more of Christianity, is known only to Him who has declared, that His "Word shall not return to Him void, but shall accomplish that which He pleaseth, and shall prosper in the thing whereto He sent it."

Mohammedanism, though a great advance upon paganism, is, nevertheless, a powerfully obstructive influence in the country. The pagan tribes who have embraced it have certainly advanced beyond their neighbors in many very important respects; but the genius of their religion imposes upon them a "hitherto shalt thou come, and no farther." In religious matters, all Mohammedan countries adhere strictly to the letter of their sacred book. They must employ the very words that Mohammed employed. Whatever their language, they must read the Kurán in Arabic, and pray in the same language. "During the past three years," Dr. Jessup\* tells us, "some of the more progressive schools of the Turks have been making a trial of a translation of the Kurán into Turkish; but it is contrary to the Kurán itself, and, consequently, this translation or paraphrase cannot meet with popular favor. The Sultan of Turkey speaks constantly of the Turkish language,

\* American Missionary in Syria, in a speech at the Anniversary of the Am. Bib. Soc., May 14, 1868.



yet he reads the Kurán in Arabic; the Shah of Persia speaks the Persian language, yet he reads the Kurán in Arabic; the Khan of Tartary speaks the Tartar language, yet he reads the Kurán in Arabic; the princes of Northwestern China speak Chinese, yet they read the Kurán in Arabic; the Mandingo chiefs of Africa speak the Mandingo language, yet they read the Kurán in Arabic."

There is everywhere, then, in Mohammedan countries, this adherence to the letter, and "the letter killeth."

History tells us that when Omar, on the conquest of Alexandria, learned from one of his generals that in a certain building in the town there was a library so vast, that it had no equal on earth, either for number or value of the manuscripts it contained, Omar replied, "Either what those books contain is in the Koran, or it is not. If it is, these volumes are useless; if it is not, they are wicked. Burn them." The skins and parchments, we are told, heated the baths of Alexandria for many months—irrecoverable monuments of the past, and an everlasting disgrace to the Saracen name. Whether this story be strictly true or not, it aptly illustrates the spirit of Islam. That spirit repudiates all change, all advance, all development. It adheres to the "written book," and by it every step forward, in science, literature, or art, must be tested. It has done some good, great good, in Africa, by supplying minds that might otherwise have lain shrouded in thick darkness with a starting point; but it has done and is doing great evil, in arresting those minds at the very starting point it has furnished. Many a glowing and aspiring intellect has no doubt writhed and perished in the straight jacket or procrustean framework by which it has been confined and hampered. These people need the loving power of the Gospel, with the innumerable blessings which accompany it. They need the Bible, with the institutions, the teachings, the art, the society of Christendom.

"Shall we, whose souls are lighted  
With wisdom from on high;  
Shall we to men benighted  
The lamp of life deny?"

As regards secular matters, the country, if not in a flourishing condition, is yet, in many respects, a great deal more independent than this independent Republic. The people engage in agriculture, manufacture, and trading.

I often wondered how they could carry on their agricultural operations with the comparatively small implements they have. Yet in clearing their farms they attack the largest trees, and with some effort bring them down. The heaviest axes we saw would not weigh over three pounds. The implements for cutting the small bush or undergrowth and for planting, such as

bill-hooks, hoes, &c., are quite simple, but they answer their purpose. They are made of iron produced in the country—a very pure specimen of which abounds in the vicinity of Boporo—smelted by the people in their own furnaces, and worked in their own smith shops. Every town of any size has its blacksmith's shop just outside one of the gates.

Within, the town presents a scene of busy activity. In one direction you see groups of women spinning cotton; in another are large earthen vessels of indigo, in which women are dyeing their dresses. Here the worker in leather is plying his trade; there the weaver is busy at his operations in the middle of some street wide enough to afford him room. Passing in and out of the gates are stalwart men with loaded kinjars, either going to or returning from Vonsua, Cape Mount, or Sierra Leone.

The spontaneous products of the country are timber of every variety, various kinds of dyewood, ivory, hides, and coffee of excellent quality, which grows wild on some of the hills. What is interestingly peculiar about this region is, that it may be made to produce, in unlimited quantities, articles of primary necessity to the people of Europe and America, articles some of which cannot be obtained at all in any other part of the world, and others in nothing like the same quantities. Cotton and various kinds of dyes are universal in this region, pronounced by competent judges to be of very admirable quality. We see no reason why in the course of time a large trade in them may not be developed. Palm oil and camwood have had the lead in the trade at first, as might have been expected, because they require comparatively little care in their preparation for market. But in a country so rich in the variety of its resources, we cannot be bound to any one or two articles. When the country shall have been drained of the camwood, it will only be prepared for the production of the inexhaustible variety of articles for which the soil is so wonderfully adapted.

We saw extensive fields of cotton of luxuriant and perennial growth. The plant in this region produces a large and beautiful boll, containing several seeds, closely compacted together in several rows. The staple is certainly not inferior in softness and richness of texture to the best Egyptian. They seldom bring this cotton to the coast for sale, as it is largely consumed in the manufacture of the country cloths which are so plentifully used in trade. In the town of Boporo I saw them weaving a texture of cloth which could hardly be distinguished from the fine drilling brought to this market from Europe and America. This kind rarely finds its way to the coast, but is worn by the wealthy in the interior. They sometimes buy bafts and other cotton goods from us, not because

they value them above their own, but because they are much cheaper. Their cloth is much stronger, and greatly preferred by themselves. On occasions of public festivity, and whenever they really dress themselves, they are clad in the beautiful and becoming robes of their own manufacture.

A few days east of Boporo wool of an excellent quality abounds. King Momoru informed us that a few months ago a wealthy chief, about a week's journey distant, sent him a very fine sheep, covered with luxuriant wool, with the message that, if Momoru would order him, he could furnish any number of such sheep. The king says he took great care of the sheep, to see if it would live and thrive; but notwithstanding all his care it died after a few weeks. He showed us fine woollen cloth manufactured in the interior, and presented me with the skin of the sheep. Since my arrival in town the wool has been pronounced of first-rate quality by connoisseurs.

The horse, long-horned bullocks, the common hairy sheep, and goats thrive finely at Boporo, and in its vicinity; while large herds of elephants roam over the neighboring plains and hills. The deer and wild ox or buffalo also abound.

We have now passed in rapid sketch over the condition of hundreds of thousands of the people within our territory and contiguous to our eastern and northeastern frontiers. Now, I would ask, are such a people to be called *savages*, as they are too often thoughtlessly called even by ourselves? Are they not even a step higher than barbarous? May they not be regarded as among the semi-civilized?

We have seen that they live in towns, cultivate the soil, raise cattle, use the horse, manufacture cloth, work in iron, gold, and silver, have regular and permanent government, and, large numbers of them, a religious organization. They are certainly superior to the Indians of North America and to the Bedouin Arabs.

It is said that man has four stages of life. He is first a hunter of wild game, subsisting altogether by that means—then he is called a *savage*; if he advances from this, the next step is to become a herder of goats and kine—then he is *barbarous*; next he becomes a cultivator of the soil and a grower of herds—then he is *semi-civilized*; next he becomes a grower of herds, cultivator of the soil, and a manufacturer—then he is *civilized*. The North America Indian lives by the chase, but does not own herds of cattle; he is a *savage*. The Bedouin Arab gathers around him large herds of camels, goats, and kine, but does not cultivate the soil; he is *barbarous*. The tribes on the east of us, Mandingoes and others, not only hunt, herd cattle, cultivate the soil, but they also manufacture. Shall we still continue to call them savages or barbarians? If they are savages,

they are the most civilized savages known to history; if barbarians, the most enlightened barbarians.

But still our neighbors and brethren need much assistance from us and from the Christian world. They need the Gospel of the Son of God, to awaken them to a higher and nobler activity. They need the Christian Sabbath, with its hallowed and sanctifying influences. They need the Christian sanctuary, with its holy and uplifting associations. They need Christian society, with its refining agencies. They need Jesus, the mediator of the new covenant, the everlasting Son of the Father, full of grace and truth—the Creator made creature, who is a sympathizing High Priest, touched with a feeling of our infirmities; who calls his followers not slaves, not servants, but friends and brethren. They need the Holy Spirit, to cleanse, enlighten, and purify—to abide with them, and lead them into all truth.

I spent three Sabbaths at Boporo; and on each of those sacred mornings I would walk out of town and enjoy the balmy atmosphere of the fields, the delightful melody of the birds, and the gorgeous beauty of the surrounding country. It seemed to be the atmosphere of the Sabbath. *Nature* seemed to be in the quietness of a sacred repose. The birds seemed to be chanting *Te Deums*; but, alas! the inhabitants of the town out of whose gates I had just passed were as busily plying their various trades and occupations as if no Sabbath had shed its mellowing light upon the world. “The sound of the church-going bell those valleys and hills never heard. Oh, how glad would these lovely solitudes be if Jesus reigned here as he reigns in Christian lands.”

There always seemed to me a melancholy significance in the morning salutations which every morning greeted my ear, and which is heard all day long at Boporo and the surrounding country: “Ya kuneh,” used by the Veys; “Oongah” by the Boatswain people;—both salutations meaning literally, “Are you awake?” In the morning, at daylight, they will say to you: “Ya kuneh,” “Oongah;” at noon, “Oongah;” and until the sun is far towards the western horizon, “Oongah;”—are you awake? Expressing, in sad ignorance of the fact, the mournful truth, that the normal condition of thousands, nay, millions, in the land is one of drowsiness and torpor, yea of profound slumber. Yes, Christian friends, a widespread slumber enwraps our brethren, while we, having long since beheld the sunrise, are apparently content to let them slumber on.

I passed through, on my way to and from Boporo, more than a dozen towns, where I thought Christian schools ought to be established, and the people instructed in the way of life. It was sad to reflect that from Vonsua, a town within an hour's walk of one of our settlements, on to Boporo, a region daily and hourly

traversed by hard-working men, bringing their products to assist in supporting this Republic, the whole country should be destitute of any direct Christian influence. Not one Christian school, not one Christian church! Men and brethren, what are we doing? What a work lies before us! What a glorious future, if we would but earnestly address ourselves to this work! An immense population of our blood relations to be raised into citizenship and civilization. A vast and beautiful territory to be evangelized. These changes are to be brought about in this land, for the mouth of the Lord has spoken it. It is not in our power to prevent these happy revolutions. But it is in our power to determine by whose instrumentality they shall be brought about, whether by ourselves or by others. Whether we are to have the honor and glory of doing this work, or whether, on account of our indolence and inactivity, we are to be thrust out to make room for others, who shall appreciate and improve their glorious privileges. Oh, let us hasten to our slumbering brethren, take them by the hand, rouse them from the sleep of ages, and put forcibly and practically to them the question which is ever on their lips, "Ya kuneh," "Oongah?" Are you awake? And let us, by our Christian influence, scatter and neutralize the soporific influence that envelops them, that they may arise, and stand up a living, wakeful, watchful army of the living God.

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#### COLONIZATION MEETING AT STAMFORD, CONNECTICUT.

On Sunday evening, September 24th, a union meeting in behalf of the work of the American Colonization Society occurred in Stamford, in the Presbyterian Church. In the absence of the pastor of the church, Rev. Dr. Lathrop, of the Baptist church, presided. Rev. D. C. Haynes, District Secretary of the American Colonization Society, first addressed the meeting, stating that between two thousand and three thousand colored people, principally of different Southern States, have voluntarily applied for passage to Liberia, and that in November some two or three hundred would be sent. A selection is made of those most likely to be useful and to succeed. There are two motives in sending those who desire to go, namely: The good they get, and the good they do. Whilst in this country large numbers of colored people are anxious to go, Liberia is in a highly prosperous condition, having absorbed some six hundred thousand of the native tribes of Africa, and being now engaged in new explorations, and in all ways advancing. The Government and citizens of Liberia are asking for emigrants to aid them in redeeming the African continent.

Rev. Dr. Lathrop followed, commending the work, particu-

larly in its missionary aspects. Whilst the Society did not contemplate the removal of all our colored people, enough of those desiring to go in the spirit of missionaries would go, and ought to be helped, and he hoped a good collection would be given by the meeting.

Rev. Mr. Thurston, of the Congregational church, made the closing address, referring, among other things, to an address by a colored man in Liberia to the people of Monrovia, in reference to their obligation to redeem the natives of Africa. The address he said was of a high order, and it is a duty to aid such men in their work.

The audience gave marked attention to all of the speakers, who made an earnest plea for the colored people and the redemption of Africa.—*Stamford Advocate*.

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#### COLONIZATION MEETING AT BRIDGEPORT, CONNECTICUT.

The audience at the North church last evening, to listen to an address by the Rev. Mr. Haynes, District Secretary of the American Colonization Society, was good. The Rev. Mr. Hinsdale opened the meeting by reading the Scriptures and prayer, which was followed by the address of Rev. Mr. Haynes. He said there was one impression he was anxious to make on the minds of his hearers, viz, that an exigency had arisen which not only called for contributions equal in amount to those formerly given in aid of this Society, but for an increase of funds to carry on its work. He then proceeded to consider the work of the Colonization Society in two aspects: first, its missionary aspect; second, its relation to the colored population of this country. He gave it as his opinion that God's set time to favor Africa had now fully come, and alluded to several prophecies, which he interpreted to bear directly upon the very people for whose benefit this Society is laboring, through its missionary operations. He then spoke of efforts formerly made in certain localities in Africa, where white missionaries had been sent by different denominations to preach the Gospel, and said, that while a very few of them managed to live there, the greater portion of the number either died there or returned, broken down in health. It was then concluded, that if ever Western Africa was redeemed, it must be accomplished by means of sending colored men there to do the work. The climate is particularly adapted to this class of our population, and there are at the present time between two and three thousand of the colored Christian people of the South who are anxious to go to Liberia in the spirit of missionary labor. He said he had seen much of this people, and studied their character, and he was convinced that they possessed the very qualities—

such as strong faith and love for others—that fitted them for the work to be performed. The first colored people were sent out there by the American Colonization Society fifty-one years ago. More or less have been sent every year since, and Liberia stands at the present time as a demonstration of what the Society has done, by the blessing of God. For twenty-four years it has been an independent, civilized, and Christian nation. It has now churches of seven different denominations; it has a College and schools, and, though its population are all negroes, it is a worthy pattern, though on a smaller scale, of our own great country. He then touched upon the debt owed Africa by the people of this country, and passed to the consideration of the second aspect of the subject. Among other things, he stated that between two and three hundred persons were to be sent out from the South in November, and that hundreds were clamoring to go, but the Society were obliged to refuse their appeals, in many cases, for want of funds. In this connection, Mr. Haynes alluded to the methods devised by Jehovah for diffusing civilization and Christianity throughout the world, and said he apprehended no danger to civil or religious liberty in this country from the thousands of emigrants who come hither. It is one mission of the Christian Church to educate and convert them that they return to the lands of their fathers and plant the standard of the Gospel and of Christian civilization there. In conclusion, he made mention that Liberia contained a population of 600,000 people, and that it was prosperous and flourishing, and that he had recently been informed by a gentleman who resided there a score of years, that he had never seen but one beggar in that country in all his life.—*Bridgeport Standard*.

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LIBERIAN PROGRESS—THE INTERIOR.

LETTER FROM REV. ALEXANDER CRUMMELL.

CALDWELL, NEAR MONROVIA, LIBERIA, *April 3, 1871.*

REV. AND DEAR SIR: During the quarter which has just closed, the work at this station has been carried on as usual. Our services, both at Caldwell and Virginia, have been quite regular, and at Caldwell well attended. Our Bible classes have met the same as usual, and at times a few strangers have swelled our number.

There has been a falling off in attendance at our parish school, incident to the season. From January to May, the farming population give themselves up to coffee-picking, and the same sight meets one here that is seen in grape-gathering France, or hop-picking England, namely, the assemblage of numbers of adults and children in the fields, gathering fruit

from the trees. This has kept nearly half of our children from school for well-nigh two months. A few years ago no such disturbing fact interfered with our school duties; for there were no coffee plantations to yield a revenue to families. Now, this fact will serve to show the friends of Missions and this Republic some signs of material progress among this population. I regard it as one of the most hopeful incidents in Liberian life; for, as the people plant coffee and increase their means, more comfort will prevail, and higher social and domestic ambitions will arise; civilization will advance, churches will become self-supporting, and new Missions will be originated in our own religious bodies. This year many thousands of coffee scions will be planted in Caldwell, thus increasing the industry of the people, and raising their hopes for the future.

But our chief concern is Christian progress; and I am happy to say we have evidences of a deeper spiritual life in the little company which attends St. Peter's church.

1st. The Holy Communion is better attended this year than it was last; and there is a more devout demeanor on the part of communicants. I find, too, that our Communion Sundays are sought after by Christian friends in other settlements, who are pleased to meet with us at the Table of the same blessed Lord.

2d. At the commencement of the year, the communicants of our Church resolved to provide a supper and social meeting for communicants previous to the Holy Communion. At this gathering, we talk after supper on religious subjects, sing hymns, read extracts from Church papers on topics pertaining to personal religion and Christian duty. The meeting is closed with remarks from the wardens, and by a brief address by the Rector upon the next ensuing Communion.

At the commencement of this quarter—*i. e.*, in the middle of January—I undertook a journey through the Dey and Vey countries, preaching from village to village. I had been sent for by two chiefs, or kings, to talk with them about schools and missions. I started from the settlement of Virginia, and went through the Dey country first. I found the towns numerous, the people active with energetic labor, cutting their farms, willing everywhere to listen to the Word, some knowledge of which they have gained trading in our towns, or through resident traders in their homes, or through youth living in our Liberian families. But the truth has not penetrated deep—it has mainly suggested *intellectual* desire; for everywhere the demand was for schools and school-masters. At the second town which I visited, an old man followed me a long distance from town, importuning me in the most serious, solemn manner to send him a teacher. The man's earnestness



startled me. "But, my friend," I said, "I have no teacher to leave here. I am only traveling through the country." "But," was his reply, in very clear English, "but your people promised me a school. I want my children taught; and you ought to send a man here." And for a half hour he kept beside me, step by step, urging his suit.

At Pau, some eighteen miles from Vonzah, I found on the top of a hill a fine town, and large *plank* house, as yet unfinished. This was a great surprise to me. It was soon accounted for by the early appearance of the king, a tall, spare, fine-appearing man, who gave me a cordial reception. This man had lived in our settlements, and was once a servant of Governor Buchanan. On my inquiring concerning his house, he told me he wanted "to live like Americans."

The king here is one of the two chiefs who had sent for me to visit him. He offers to build a school-house and a mission-house, and to give us *all the children* in his various towns, if we will take them, clothe, feed, and instruct them. He will also give any amount of land for a farm for the boys to work. After I left the town, he assembled his headmen from the neighborhood, who readily acquiesced in his suggestion.

From Pau I pressed on three days through the wilderness; on the third day meeting but few towns. All through this region the elephant abounds. We saw their tracks on every side, where they had passed through only the night before. Evidences of the gross superstition of the people met us at every turn. I have never seen so many "Gregrees" before since I have been in Africa—in the towns, on the highway, in the valleys, on top of hills remote from any town, in the rice and cassada fields, Gregrees: a tall gallows, with a huge rock slung to the cross-bar; or a stump, covered by a cap made of bark; or a square reed box, hung from a tree in the middle of the path.

On the fifth day of our journey we reached the Little Cape Mount River, and, taking a canoe, we went about eight miles up the river to King Bomba's town. This is the finest (not the largest) town I have seen in Liberia. It is doubly barricaded on both sides. On entering it I was struck at the completeness and finish of the huts; and in walking through the town I came across two couples, with their looms, weaving cloth. The sight was so singular and unique, that I could not resist taking a sketch of the interesting sight.

The king was across the river at his country house, and a messenger went across and returned with an invitation to visit him. He received me in a most courteous and affable manner, and introduced me to his several wives, sons, and headmen.

Dinner coming on at this time, he very kindly offered me a large bowl of "rice and palaver sauce."

After dinner we at once had our "palaver;" first about the Gospel, next about schools. Without entering into details, I will give the sum of the conversation in the *ipsissima verba* of the king: "Ah, Mr. Crummell, I am too old for these things; but look at these children—take them all, put them in your schools, and train them as you please. I will build you a school, and a house for your Missionary, and give as much land as you please."

King Bomba is a little man, say five feet five inches in height, rather spare, with a large, round head, fine features, and keen, penetrating, restless eyes. He is very pleasing in his manners, and seems to live in great love and friendship with a large number of wives and a host of children. I spent two days with him, holding frequent converse with him and his sons and headmen. He is a man of much influence, and has a wide control through the country.

The Vey people are an industrious people, highly intelligent, polite, and spirited. The women are beautiful, as well in face as in figure; and the king's wives treated me with great hospitality, providing me with everything pleasant and agreeable, preparing fire for me in my house, and a warm bath at night. As I sat in the town in the mornings, and saw these women—mere children—dressing themselves, with their hand-mirrors, (*i. e.*, adorning their faces with clay paint,) and heard their childish laughter and their glee, and observed their artless ways, I felt more keenly than ever before in my life the deep degradation of heathenism, and how that it is only by the evangelization of *women* we can ever break the chain of paganism in this land.

Almost everybody there spoke English, children as well as adults; some of the boys had learned to spell. My senior Warden spent the best part of a year here in 1869 teaching; and he thus laid the foundation for future efforts, should a Mission be established here. The youthful appetite of the children has been whetted, and there is a craving among them for letters and training. A Mission established at Bomba's Town would spread the influence of the truth in CHRIST among from 5,000 to 8,000 people in the immediate vicinity, and would thus eventually spread through the whole extent of the Vey tribe, up to the Gallinas.

One great advantage the Missionary would have at this point, and indeed through the entire Dey country which I have traversed, namely, the absence of the Mohammedan influence. No Mandingo wars have raged through this region; the people have lived in their towns and villages in peace, comfort, and indus-

try, without the distractions and the bloodshed which the Moslems have carried through a wild region further north.

I found but *one* Mandingo man in all my route, at Bomba's Town—a keen, lively, talkative fellow, who was thought to be a spy, sent to find out the resources or the power of the country.

A week after my departure from home I began my return. I spent Sunday at a new immigrant village, near the Po river, where I found a small settlement, and a few disciples living on the beach. In the morning I held service, and preached to this little company, every one of whom, save one, professed the name of the LORD. A long time had elapsed since a preacher had been among them; and their joy and gratitude were almost too much for me to bear. Poor, living in the humblest of cottages, yet they provided for me in the most hospitable manner. I shall not soon forget these people, and as soon as I can I shall visit them again. It is no common privilege to minister to God's saints, cut off from the ministrations of the Gospel and yet hungering and thirsting for the Truth.

After a most tiresome walk of nigh thirty miles on the beach, I reached home on the eighth day from the time of my departure.

Allow me to mention two or three things which impressed me much in this tour:

1. First, in all my intercourse and conversation with the people I met, I saw very clear evidences of the presence and recognition of the main institutes of natural religion. The people are superstitious, especially the Dey people; not so much the Veys. But their superstition is but a thin incrustation; for immediately beneath a thin surface one finds the ideas of God, His providence, a sense of duty, consciousness of the sin of theft, and such like. And these do not have to be searched after. They come out easily, naturally, in conversation.

2. But, in addition to this, I found a wide dissemination of the first truths of revelation. Both the name and the mission of the Lord Jesus Christ are known by numbers of persons all through this country. Vast numbers of the heathen recognize with distinctness the difference between paganism and the Christian faith. This is to be accounted for by the apprenticeship of very many of the kings, headmen, and youth to Liberians, who have lived in our families, and there got the germs of our holy religion.

3. I find that acquaintance, domestication, and trading have awakened a warm desire everywhere for schools. In almost every town the cry was for schools and teachers; and in two places, one of which I saw, houses are already prepared for the school and the teacher.

4. It is not right to leave the evangelization of this people

to indirect influence. The Church of God should fulfill her Mission, by sending the Missionary to their towns and villages and houses; but, from what I saw in my journey, I feel convinced that, in a wide region, Christianity is slowly, gradually undermining the paganism of the natives; and, though the time would be long, yet eventually, by this indirect process, all its grosser forms, at least, may be broken down. Already our traders declare that, to find the more sanguinary forms of paganism, one has to go far in the interior; for the natives have become greatly modified in all their life and habits, by proximity to our towns and settlements.

5. One great lever is already in our power: *the sense of responsibility for their children*. I regard it no small, no trivial work that Liberia has effected among the heathen: that is, in creating a desire in the hearts of the parents for the improvement of their offspring. Now-a-days, if one wants to hire native children, he has to go in the interior. It is almost impossible to get them from neighboring towns. But the parents cry out for schools and teachers; and when we establish schools among the heathen, we have no "code" to interfere, and lay down a course of secular instruction; we can make the Bible our grand text-book, and teach these children, if we please, nothing else but "Jesus Christ and Him crucified."—*The Spirit of Missions*.

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#### HOW THEY LIVE IN LIBERIA.

Mrs. Turner, wife of Hon. J. Milton Turner, American Minister Resident in Liberia, thus writes to a female friend at St. Louis:

"I see and learn so many things in this strangest of strange countries that, hurried as I am to reach the mail before it is closed, I scarcely know which to write first about. But I must tell you that the President and Cabinet gave Mr. Turner a superb reception. Persons from many different parts were present. A few evenings afterwards he arranged for us a select gathering at his residence, which was simply *elegant*. The mayor of the city also gave us a reception at his residence. This entertainment caused me, for the time being, to forget that we were in Africa. Every luxury of the tropical climate was upon the table, and the company was very intellectual.

"Just to think of generals and colonels in uniform, Cabinet officers, city councilmen, lawyers, doctors, other professional characters, authors, editors, poets, and other distinguished literary people, together with a live President, and a bevy of ladies to correspond, and they, every one, colored! There were also present the Ministers for England, Germany, Norway, and Sweden, Hayti, and other countries. I declare it was the nicest affair that I have ever seen."

**IN THE HARVEST FIELD.**

Glory to Him who bids the field  
 Its blessing to our toil to yield,  
 Who giveth much, who giveth more,  
 Till store and basket runneth o'er ;  
 Thus, ere the golden skies grow dim,  
 Come, let us sing our Harvest hymn.

His finger on the land doth lay  
 Its beauty stretching far away ;  
 His breath doth fill the opal skies  
 With grandeur dread to mortal eyes ;  
 He gives man harvest from the wild,  
 And drops the daisies for the child.

But oh, how shall we dare draw near ?  
 Such power is veiled in mists of fear.  
 What can we be to One who fills  
 The awful silence of the hills,  
 Who knows the secrets of the sea,  
 The wild beasts in the forest free ?

But, Lord, we know Thee otherwise—  
 A slighted man, with loving eyes,  
 Toiling along with weary feet  
 Such paths as these among the wheat :  
 Come from the light of heaven's throne  
 To call no home on earth Thine own.

O Lord, Thou givest bounteous spoil  
 To the poor measure of our toil,  
 For our few gray, dark, sowing days  
 The glow of August's evening blaze.  
 And what can we give for the pain  
 With which Thou sowed immortal grain ?

Nothing—for all we have is Thine,  
 Who need'st not corn, nor oil, nor wine ;  
 Nothing—unless Thou make us meet  
 To follow Thee through tares and wheat ;  
 And from the storm of wrath and sin  
 To help Thee bring Thy harvest in.

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**MISSIONARIES FOR AFRICA.**

A letter has been received from an esteemed African missionary, the Rev. James M. Priest, remembered by many as the Commissioner from the "Presbytery of Western Africa," at the meet-

ing of the General Assembly of the Presbyterian Church in Philadelphia, in May, 1870. For more than thirty years he has been a faithful missionary, never neglecting his ministerial duties, even when the Vice President of the Republic of Liberia. He safely reached his home at Greenville, Sinoe county, Liberia, with his wife, who accompanied him to the United States, on the 8th of January, 1871. In a letter dated June 13, 1871, he writes: "Able and efficient men are wanted. The native Africans are an interesting people, and I hope that it will not be long before many in America will think as I do respecting them. As for children, the aborigines are very fruitful; the same holds good with the America-Liberians—no end to children. The aborigines are very fond of the English language, hence English will be the prevailing language in Liberia. We can visit in one day the Sinoe people, the Blue Barra people, the Butau people, and the Kroo people. These tribes border on the Coast. There are also within the limits of this county the Warpee tribe, the Niffou tribe, the Batto tribe, the Grand Cess tribe, &c. The tribes interiorward are numerous. You see that the field is large. All of these people have souls to be saved or lost! I know of no way by which they can be saved but through the reconciliation of Jesus Christ. They should hear these truths."

Let this Macedonian call from Africa for more missionaries be heeded! Let young men from Lincoln University and other institutions volunteer to preach Christ in Africa. We need aid to send pious freedmen, who will open farms, and aid the missionaries in the Sunday-schools and prayer-meetings.—*The Presbyterian*.

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#### REMARKABLE RESULTS.

We know of nothing more remarkable in the history of Christian civilization than the progress of Liberia, in Africa. We have lately been reading the life of Rev. Samuel J. Mills, by Rev. Dr. Spring, written when Dr. Spring was a young man, nearly fifty years ago, shortly after the death of Mills and his burial in the sea, on his return from Africa, where he went to purchase land for the contemplated colony of negroes from this country. His letters to his father and others, as he was about embarking on what he considered "the most important work he had undertaken," give his expectations as to the future of the contemplated colony. With the Christian faith and hope which characterized his brief career on earth, he portrays the noble plans for colored men and for Africa which were contemplated by himself and his coadjutors, the original members of the American Colonization Society. They were the Christian elevation of the slaves, held in bondage in this country,

into a Negro nationality in their fatherland; and by their means the elevation of that entire continent. It was much for the man who had been highly instrumental in calling into being "The American Board of Commissioners for Foreign Missions," and "The American Bible Society," to pronounce his efforts for Africa his "most important work;" but the grand results of those institutions were not then foreseen. As they have exceeded all anticipations, so has Liberia.

It is not contemplated in this article to detail the splendid results, sufficiently numerous to fill a large volume, but only to say, that not only has our Government a Minister in Liberia, but all the leading nations of the earth have treaties of amity and commerce with her. Already does her flag, waving at the mast-head of ships, owned by her citizens, appear in many waters. Her churches, schools, and even College, together with the other evidences of civilization, prove her advanced condition. What wonder that now thousands of our freedmen, of the best possible character, are asking for aid to get to Liberia, to share in her prosperity and future glory. The right of our colored people to stay here, and to be treated as full citizens, as all true men now concede, implies their right to go where they please; and that many of them prefer to work out their destiny away from the prejudice of a dominant race is not remarkable. Especially is it noble in the Christian colored people to desire to engage in the work of redeeming from heathen degradation and superstition, their fatherland, where it has been amply proved that white men cannot succeed as missionaries.—*Bridgeport (Connecticut) Standard.*

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From the Liberia Republican.

#### MARINE INTERESTS OF MONROVIA.

ARRIVALS.—"M. H. Roberts," Carney, 14th June, 8,000 gallons oil to Sherman & Dimery.

"Sam Ash," Parker, 15th, 4,000 gallons oil, to Henry Cooper.

"C. D. Lewis," Curd, 18th, 12,000 gallons oil, to W. F. Nelson.

"T. L. Randall," Page, 18th, with full cargo oil and kernels, to D. B. Warner. Rotterdam Bark "Afrikaan," Van Durn, 25th June, with 17,000 gallons oil, off Bassa, and remaining foreign cargo for sale, to D. B. Warner.

English Cutter "Capella," Bristol, general cargo for sale, to McGill & Bro.

Rotterdam Brig "Akra," Sable, twenty-eight days out, to Captain Maarschalk, at Sinoe, arrived June 27th.

Schooner "F. Wolber," Hamburg, thirty-one days, en route for Corisco, to be attached to the business of Mr. Wolber, agent there for C. Woerman, Hamburg.

On the 8th. Schooner "Lincoln," Norris, from Cape Palmas. Mr. R. S. McGill, owner, of this schooner, comes up to arrange affairs relative to the death of his brother, Dr. McGill.

Schooner "Hope," Johns, 3,000 gallons oil from leeward, t . . . . .

DISASTERS.—Schooner "W. C. Brooke," after "beating" for three days, to "weather" our Cape, against a strong northeaster, carried away her "main-boom" on the 3d July, being to the windward of "the Cape." The schooner will be repaired in Monrovia.

A small boat, "Chance," with Hon. Henry Crayton, owner, on board, three weeks from River Cess for Sinoe, supposed lost, is heard from.

"Apprentice Boy," H. Cooper, owner, two weeks from Monrovia for Timbo, not heard from, has now arrived.

DEPARTURES.—English Cutter "Capella," for the leeward.

June 28th. "Cupid," Curd, for the leeward coast.

June 23d. Schooner "Sam Ash," Parker, for the leeward coast.

Dutch Brig "Akra," 27th June, Sable, for Sinoe.

July 1st. Schooner "M. H. Roberts," Garney, for leeward coast.

July 1st. Schooner "W. C. Brooke," Payton, for leeward coast.

Rotterdam bark "Afrikaan," Van Durn, 4th instant, for Bassa.

"Foot-prints," 4th July, Brown, master, for leeward market.

MAIL STEAMERS.—June 14th. Homeward bound, Royal Mail "Mandingo," refused freight. Took passengers: Mayor J. B. Yates, W. F. Jantzen, Consul for the North German Confederacy, and wife.

June 23d. Outward bound, Glasgow line, "Volto," after landing mails and freights proceeded to the leeward.

June 25th. Homeward, "Liberia," Glasgow line, took 60 punches. oil, Mr. W. F. Nelson as passenger, and left same day for the windward.

July 5th. Outward, "Loando," Glasgow line, Folland, captain, landed freights and mails, and left for the leeward.

July 9th. Homeward, "Bonny," Pycraft, Rev. A. Crummell, passenger, for Sierra Leone.

Outwards, July 11th. Biafra, 23d, Calabar; August 9th, Loando; 13th, Soudan; 13th, Biafra.

Homewards, July 14th. Lagos, 22d, Calabar; 27th, Volta; August 2d, Congo; 9th, Loanda; 13th, Soudan.

*Other Foreign Vessels.* July 16th, schooner "Rosetta Harriet," Salmon, from Bristol. August, bark "Albert," Webber, from Boston. 12th, Dutch brig "Susanna," from Rotterdam, for Captain Maarschalk, Sinoe.

*Cleared.* July 27th, for Hamburg, brig "Todengsold." August 8th, schooner "Lincoln," for Liverpool.

*Passed.* Bark "Roebuck," July 18th, and bark "Morning Star," August, both from Boston and bound to the South Coast. August 7th, Dutch bark "Afrikaan," from Sinoe for Rotterdam, with palm-oil and kernels.

*Expected.* Bark "Titania," to Wm. Cordes, for Hamburg.

A fine new boat, the "Fisherman," was launched from the wharf of Hon. D. B. Warner, the builder and owner, on the afternoon of the 21st ultimo, at 5.30 p. m. The "Fisherman" is schooner rigged, and intended, we learn, for the *fishing business*, which the owner, as we further learn, is going to make an effort to inaugurate on a more extended scale.



[CORRESPONDENCE OF THE AFRICAN REPOSITORY.]

## LIBERIA THE DOOR INTO AFRICA.

FREETOWN, SIERRA LEONE, *September 5, 1871.*

I am glad to find that you so decidedly adopt the view held forth in my last letter, as to the proper mission of Liberia, as merely the door into Africa. Surveying the field from this stand-point, I regard that country, physically speaking, as one of the finest in the world. Providence has permitted me to see several countries in Europe, Asia, Africa, and America, and the islands of the sea; but I have seen none which for picturesque beauty, fertility of soil, abundance of good water, surpasses the region I have seen from twenty-five to one hundred miles interior of Liberia. The whole territory of Liberia, from Cape Mount to the San Pedro, is regarded by travelers as one of the finest spots on the Western Coast of Africa.

Traders here, who have traversed the region from Gallinas to Cape Mount, speak of it in the most glowing terms. The land is said to be mostly level, and rich beyond description. Two European traders, having resided at Sherbro for years, who were fellow passengers with me a few weeks ago in the steamer from England, spoke of the Gallinas country as inhabited by the most interesting and intelligent of the coast tribes; and represented the chiefs as enterprising, and desirous of having their country improved. They say that a few miles inland there are no mangrove swamps, but good high land, and the natives, as a general thing, retain their mental vigor and physical activity to a good old age, which proves the salubrity of the country.

If the American Mission in the Sherbro were strengthened and enlarged, so as to include the Gallinas country within the scope of its operations, a great deal might be done. That country, though situated at a convenient distance from two Christian colonies, has never been blessed with the presence of a Christian mission. The Mohammedans, however, have been active in it.

I trust that the American Church, instead of relaxing, will increase its efforts to evangelize the regions beyond Liberia.

My new field of labor brings me into contact with large numbers of people from the distant interior. This place is much frequented, especially in the dry season, by merchants from Fulah, Timbuctoo, and other important cities in Central Africa. I see here natives from Sudan. They are fine-looking people, and not the rude barbarians many imagine them to be. They have attained to a certain degree of civilization, through the influence of the Mohammedan religion, which has brought them letters and learning.

Perhaps the most interesting people I meet here are the Fulahs, who may be said to be the great propagandists of the Moslem faith in Central Africa. They have been the teachers of the Aku Mohammedans in Sierra Leone. There are in this colony, I am informed, over five hundred Mohammedans, natives of Yoruba, and their children, and not over one-fourth of them were Mohammedans before they left their country. The majority have been converted from paganism to Islam by the intelligence, zeal, and energy of the Fulahs. Many of the Aku or Yoruba Mohammedans, who have acquired means by

traffic, send their sons to Futa Jallon, among the Fulahs, to be educated in the religion and language of Arabia. I am surprised at the neglect which the Fulahs have hitherto received from the Christian world. A mission established some years ago on Macarthy's Island, in the Gambia River, by the English Wesleyans, for the purpose of operating among this people, is now virtually abandoned. In conversation with one of the secretaries of the Wesleyan Missionary Society a few weeks ago in London, he expressed deep interest in the subject, and hoped that the Society would be able ere long to resume their operations in that quarter.

The Church Missionary Society has recently appointed a missionary to study the Fulah language, and to give instruction in Arabic, in connection with the Sierra Leone Mission, with a view to begin work in that interesting country, through the aid of those two languages. Bishop Crowther has recently stated that three languages will carry a missionary from Lagos through the heart of Africa—namely, the Yoruba, the Hansa, and the Fulah. The first two have already been reduced to writing, and portions of the Scriptures have been translated into them. The Hansa language is spoken at Keni, and is known over a district of some two thousand miles in length.

The Rev. Mr. Reichardt, a Germany missionary, has devoted some time to the study of Fulah, and is now preparing to publish some of the results of his studies.

I suppose that, in view of the responsibilities devolving upon the American Church, in connection with the four millions of emancipated Africans in the South, we can hardly expect much from it for Africa, and yet I do not see why. It occurs to me that their new responsibility does not relieve American Christians of their duty to Africa. They ought, it strikes me, to endeavor to come up to the great work which God has lately imposed upon them in the South, without in the least diminishing their hold upon the work in Africa. To keep themselves within the limits of their former contributions and efforts, while the area of their labors has been extended, and the demands upon their liberality multiplied, is to fall behind; it is, to use a phrase current in English politics, "leveling downwards." The better plan would seem to be, to "level upwards," by bringing their contributions up to the necessary calls which Providence is making upon them, remembering that "He that soweth bountifully shall reap also bountifully."

The "encouraging words from a lady in Pennsylvania," published in your August number, are in entire harmony with my own feelings. They do really encourage me, under all the dark Providences that sometimes surround us. I cannot but repeat them here. "It seems to me God has a great future for Africa. Inasmuch as she has suffered, so shall she rejoice. Be not discouraged. Your cause has suffered from opposition, but your bulwarks are strong. The bread cast upon the waters will be found after many days."

E. W. B.

## LETTER FROM MR. ALONZO HOGGARD.

ARTHINGTON, LIBERIA, August 14, 1871.

DEAR SIR: We are working on our church every day. It is twenty-five feet long and seventeen feet wide; the long way is east and west; the pulpit is in the west. We are doing the work ourselves, and without aid from any missionary organization, or from others but Liberians.

We are all well. The American cotton we planted is full of bloom, and our crops are fine. I thank the Society for aiding me to come to Liberia. I am doing well. This is the black man's home. I am satisfied here.

Very respectfully, yours, ALONZO HOGGARD.

## LETTER FROM H. W. DENNIS, ESQ.

MONROVIA, September 13, 1871.

MY DEAR SIR: A church building, of native materials, has been put up at Brewerville by the settlers. I learn from Mr. Hoggard that they have commenced to put up one at Arthington. I have aided them, and I am disposed to do what I can to aid them in such a praiseworthy object; for where there are churches and school-houses in any community, it is a sign of Christianity, and an appreciation of education, which are safeguards to any community in preventing them from being led into error.

I have secured the services of Mr. W. H. Jacobs as teacher at Arthington. He had been teaching for a few months at the settlement, and was thus engaged when your letter reached me. The settlers were paying him as best they could. He has ninety-six scholars attending the school, a number of whom are adults. The school at Brewerville is composed of thirty-two scholars, all of whom are children. The citizens of both places are greatly pleased to have a school in their settlement. At each place I have appointed a school committee, to see that the teachers are regular and punctual in the discharge of their duties, and to use their influence to have the scholars also regular and punctual in their attendance. Yours, very truly,

H. W. DENNIS.

## Receipts of the American Colonization Society,

From the 20th of September to the 20th of October, 1871.

MAINE.			
Augusta—John Dorr, for Liberia College.....	\$10 00	Millford—Wm. Ramsdell, for L. M., \$30; Mrs. J. M. Ellis, H. Moore, each \$10; Dea. Abel Chase, \$5; F. T. Sawyer, \$1; Wm. Gilson, \$10.....	66 00
NEW HAMPSHIRE.			
By Rev. J. K. Converse, (\$331.36.)		Peterboro—R. B. Hatch, Chas. Wilder, each \$5; Miss B. Steele, W. H. Moore, each \$2; Dr. Levi Dodge, S. Tenney, each \$1.....	16 00
Derry—Col. Pres. Ch., \$8.36; First Cong. Ch., J. M. Pinkerton, \$5; Dea. Wm. Anderson, Miss Dana, each \$2; Mrs. Susan Bartley, Mrs. Mary Choate, Mrs. Jane Acker, Mrs. Clara Little, Dea. Jos. Leach, each \$1.....	22 36	New Boston—Mrs. N. C. Crombie, Frankestown—Geo. Kingsbury, for L. M., \$30; A. Downs, \$10; Col. Cong. Ch., \$23; J. Kingsbury, \$3; T. Bradford, \$2; Mr. Sawyer, Mr. Farrington, each \$1.....	70 00
Hollis—Taylor Wright, \$5; Rev. David Perry, \$2.....	7 00	Concord—Gov. O. Stearns, Mrs. Clara D. Berry, each \$10; Mrs. R. M. Dairs, Wm. W. Storrs,	
Amherst—Perry Dodge, Rev. Wm. Clark, each \$5; Mrs. C. M. & L. F. Boylston, \$15; H. Eaton, \$2; Rev. Dr. Davis, Mrs. Follansbee, each \$1.....	29 00		

Hon. H. Bellows, each \$5; Dr. Rockwell, Hon. J. E. Sargent, S. Humphrey, each \$3; Dr. Ezra Carter, S. Seavey, Chas. W. Sargent, S. G. Lane, S. B. Page, each \$2; J. A. West, C. W. Moore, each \$1..... 56 00  
**Manchester**—Hon. G. W. Morrison, Dr. John West, each \$10; Mrs. Mary P. Harris, \$5; Mrs. M. Moulton, \$3; Mrs. Wm. Richardson, \$2; C. R. Coburn, A. M. Eastman, P. K. Chandler, C. B. Bradley, H. F. Mowat, each \$1; Col. Smith's Hall, \$3... 38 00  
**Goffstown**—Rev. S. L. Gerould, \$2; John M. Parker, Hon. D. Steele, Chas. Stinson, each \$5; J. Austin, \$4; B. F. Blaisdell, Dr. D. Little, each \$2..... 25 00  
 By Rev. D. C. Haynes, (\$10.00.)  
**Mount Vernon**—Rev. S. H. Keeler, by a member of his church..... 10 00

CONNECTICUT.

**Canton Centre**—Rev. Austin Gardner, to complete his L. M..... 11 50  
 By Rev. Dr. Orcutt, (\$20.00.)  
 "A Friend to the Cause"..... 20 00  
 By Rev. D. C. Haynes, (\$453.32.)  
**Norwalk**—Judge Butler, \$5; Col. Cong. Ch., \$33.18; Col. Bapt. Ch., \$10..... 48 18  
**Greenwich**—Sarah Mead, \$10; O. Mead, H. Mead, T. A. Mead, F. Mead, L. Mead, each \$5; S. N. Brush, J. Lyons, M. Christy, each \$2; B. S. La Laforge, J. Peck, P. Button, Mrs. E. Clark, each \$1..... 45 00  
**Waterbury**—A. Benedict, G. Kendrick, A. F. Abbott, Mrs. S. A. Scovell, Mrs. Elton, Miss Bronson, each \$5; Rev. Dr. Clark, \$2; C. D. Kingsbury, Miss W. G. Buel, each \$1. .... 34 00  
**Stamford**—H. Oothout, 20; Rev. R. A. Twombly, John Furguson, each \$10; T. Davenport, \$5; W. C. Wilcox, Mrs. Elder, each \$2; H. Olmstead, \$1; Col. Union Meeting Pres. Ch., \$75.20..... 125 20  
**Bridgeport**—Edward Sterling, \$20; Col. North Cong. Ch., \$20.19; Capt. John Brooks, \$10; Mrs. A. Bishop, \$7; Mrs. Ira Sherman, D. F. Hollister, H. Lyon, N. Wheeler, J. C. Loomis, each \$5; Mrs. Elisha Sanford, \$10; H. B. Lacy, Misses Wards, each \$2; N. Beardslley, \$1; D. H. Sterling, \$3..... 100 19  
**Litchfield**—Mrs. Allen, \$25; Mrs. Beach, Dr. Buel, each \$20; I. Deming Perkins, \$10; Miss L. Deming, Mrs. McNeil, each \$5; Dr. Porter, \$2; Mr. Bishop, Mr. McNeil, each \$1; Individuals in Meth. Ch., \$11.75..... 100 75

484 82

NEW YORK.

By Rev. Dr. Orcutt, (\$124.46.)  
**New York City**—Mrs. Hannah

Ireland, \$20; Col. Washington Square Ch., \$35.46..... 55 46  
**Catskill**—Individuals in Pres. Ch., \$30, to make their pastor, Rev. GEO. A. HOWARD, D. D., a L. M.; Misses E. & C. Powers, A Lady, each \$5; V. T. Humphrey, Mrs. Wm. Banks, Jos. Keeler, each \$1..... 43 00  
**Peekskill**—Uriah Hill, S. C. Knapp, each \$5; C. W. Wadsworth, S. H. Mead, J. O. Brown, J. B. Bennett, each \$1; Albert Wells, \$2; in part to make their pastor, Rev. J. N. FREEMAN, a L. M..... 16 00  
**Poughkeepsie**—Rev. Thomas L. Wicks, Prof. W. H. Crosby, each \$5..... 10 00

NEW JERSEY.

**Camden**—"From a Family"..... 25 00  
 By Rev. Dr. Orcutt, (\$25.00.)  
**Rahway**—Mrs. Lucy Eddy..... 25 00

50 00

PENNSYLVANIA.

**Pecksville**—E. Weston..... 5 00  
**Philadelphia**—Pa. Col. Society.... 600 00

605 00

DISTRICT OF COLUMBIA.

**Washington**—Miscellaneous..... 282 00

VIRGINIA.

**Alexandria**—Col. in Beulah Bapt. Ch., Rev. C. Robinson, Pastor.. 5 00

SOUTH CAROLINA.

**Clay Hill**—Sundry persons, to secure a passage in November vessel..... 77 50

OHIO.

**Piqua**—Rev. John M. Layman... 5 00

ILLINOIS.

**Abingdon**—Rev. John Crawford. 4 00

FOR REPOSITORY.

**MAINE**—Portland—Daniel Greene, for 1871..... 1 00  
**NEW HAMPSHIRE**—New Boston—Neil McLane, to Oct., 1872, \$1. Mason Centre—H. D. Richardson, to Oct., 1872, \$1. Manchester—S. S. Marsden, to Oct., 1872, \$1, by Rev. J. K. Converse..... 3 00  
**VERMONT**—Burlington—G. S. Gilmore, to Sept., 1872..... 1 00  
**ALABAMA**—Mobile—W. W. Moore, to Nov., 1872..... 1 00  
**OHIO**—Canal Dover—Mrs. S. C. Blickensderfer, to Sept., 1872. Harmony—Wm. W. Rice, for 1871, \$1..... 2 00  
**ILLINOIS**—Abingdon—Rev. John Crawford, for 1872..... 1 00  
**AFRICA**—Sierra Leone—Mohammed Sanusi, to Sept., 1873..... 2 25

Repository..... 10 25  
 Donations..... 1,710 14  
 Miscellaneous..... 282 00

Total.....\$2,002 39

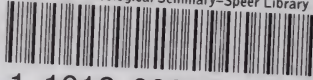




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