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THE AFRICAN REPOSITORY.

Vol. XL.] WASHINGTON, DECEMBER, 1864. [No. 12.

THE CALL OF PROVIDENCE.

[CONCLUDED FROM THE LAST NUMBER.]

An African nationality is our great need, and God tells us by His providence that He has set the land before us, and bids us go up and possess it. We shall never receive the respect of other races until we establish a powerful nationality. We should not content ourselves with living among other races, simply by their permission or their endurance, as Africans live in this country. We must build up negro states; we must establish and maintain the various institutions; we must make and administer laws, erect and preserve churches, and support the worship of God; we must have governments; we must have legislation of our own; we must build ships and navigate them; we must ply the trades, instruct the schools, control the press, and thus aid in shaping the opinions and guiding the destinies of mankind. Nationality is an ordinance of Nature. The heart of every true negro yearns after a distinct and separate nationality.

Impoverished, feeble, and alone, Liberia is striving to establish and build up such a nationality in the home of the race. Can any descendant of Africa turn contemptuously upon a scene where such efforts are making? Would not every right-thinking negro rather lift up his voice and direct the attention of his brethren to that land? Liberia, with outstretched arms, earnestly invites all to come. We call them forth out of all nations; we bid them take up their all and leave the countries of their exile, as of old the Israelites went forth from Egypt, taking with them their trades and their treasures, their intelligence, their mastery of arts, their knowledge of the sciences, their practical wisdom, and every thing that will render them useful in building up a nationality. We summon them from these States, from the Canadas, from the East and West

Indies, from South America, from every where, to come and take part with us in our great work.

But those whom we call are under the influence of various opinions, having different and conflicting views of their relations and duty to Africa, according to the different stand-points they occupy. So it was with another people who, like ourselves, were suffering from the effects of protracted thralldom, when on the borders of the land to which God was leading them. When Moses sent out spies to search the land of Canaan, every man, on his return, seemed to be influenced in his report by his peculiar temperament, previous habits of thought, by the degree of his physical courage, or by something peculiar in his point of observation. All agreed, indeed, that it was an exceedingly rich land, "flowing with milk and honey," for they carried with them on their return a proof of its amazing fertility. But a part, and a larger part, too, saw only giants and walled towns, and barbarians and cannibals. "Surely," said they, "it floweth with milk and honey. Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great; and moreover we saw the children of Anak there. The land through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." It was only a small minority of that company that saw things in a more favorable light. "Caleb stilled the people before Moses, and said, Let us go up at once and possess it; for we be well able to overcome it." (Numbers 13.)

In like manner there is division among the colored people of this country with regard to Africa, that land which the providence of God is bidding them go up and possess. Spies sent from different sections of this country by the colored people—and many a spy not commissioned—have gone to that land, and have returned and reported. Like the Hebrew spies, they have put forth diverse views. Most believe Africa to be a fertile and rich country, and an African nationality a desirable thing. But some affirm that the land is not fit to dwell in, for "it is a land that eateth up the inhabitants thereof," notwithstanding the millions of strong and vigorous aborigines who throng all parts of the country, and the thousands of colonists who are settled along the coast; some see in the inhabitants incorrigible barbarism, degradation, and superstition, and insuperable hostility to civilization; others suggest that the dangers and risks to be encountered, and the self-denial to be endured, are too great for the slender advantages which, as it appears to them, will accrue from immigration. A few only report that the land is open to us on every hand—that "every prospect pleases," and that the natives are so tractable that it would be a comparatively easy matter for civilized and Christianized black men to secure all the land to Christian law, liberty, and civilization.

I come to-day to defend the report of the minority. The thousands of our own race, emigrants from this country, settled for more than forty years in that land, agree with the minority report. Dr. Barth, and other travellers to the east and southeast of Liberia, indorse the sentiment of the minority, and testify to the beauty, and healthfulness, and productiveness of the country, and to the mildness and hospitality of its inhabitants. In Liberia we hear from natives, who are constantly coming to our settlements from the far interior, of land exuberantly fertile, of large, numerous, and wealthy tribes, athletic and industrious; not the descendants of Europeans—but *black* men, pure negroes, who live in large towns, cultivate the soil, and carry on extensive traffic, maintaining amicable relations with each other and with men from a distance. The ideas that formerly prevailed of the interior of Africa, which suited the purposes of poetry and sensation writing, have been proved entirely erroneous. The land possesses every possible inducement. That extensive and beautiful domain which God has given us appeals to us and to black men every where, by its many blissful and benignant aspects; by its flowery landscapes, its beautiful rivers, its serene and peaceful skies; by all that attractive and perennial verdure which overspreads the hills and valleys; by its every prospect lighted up by delightful sunshine; by all its natural charms, it calls upon us to rescue it from the grasp of remorseless superstition, and introduce the blessings of the Gospel.

But there are some among the intelligent colored people of this country who, while they profess to have great love for Africa, and tell us that their souls are kindled when they hear of their fatherland, yet object to going themselves, because, as they affirm, the black man has a work to accomplish in this land—he has a destiny to fulfill. He, the representative of Africa, like the representatives from various parts of Europe, must act his part in building up this great composite nation. It is not difficult to see what the work of the black man is in this land. The most inexperienced observer may at once read his destiny. Look at the various departments of society here in the *free* North; look at the different branches of industry, and see how the black man is aiding to build up this nation. Look at the hotels, the saloons, the steamboats, the barber-shops, and see how successfully he is carrying out his destiny! And there is an extreme likelihood that such are forever to be the exploits which he is destined to achieve in this country until he merges his African peculiarities in the Caucasian.

Others object to the *climate* of Africa, first, that it is unhealthy, and secondly, that it is not favorable to intellectual progress. To the first, we reply that it is not more insalubrious than other new countries. Persons going to Africa, who have not been broken down as to their constitutions in this country, stand as fair a chance of successful acclimation as in any other country of large, unbroken forests and extensively uncleared lands. In all new coun-

tries there are sufferings and privations. All those countries which have grown up during the last two centuries, in this hemisphere, have had as a foundation the groans, and tears, and blood of the pioneers. But what are the sufferings of pioneers, compared with the greatness of the results they accomplish for succeeding generations? Scarcely any great step in human progress is made without multitudes of victims. Every revolution that has been effected, every nationality that has been established, every country that has been rescued from the abominations of savagism, every colony that has been planted, has involved perplexities and sufferings to the generation who undertook it. In the evangelization of Africa, in the erection of African nationalities, we can expect no exceptions. The man, then, who is not able to suffer and to die for his fellows when necessity requires it, is not fit to be a pioneer in this great work.

We believe, as we have said, that the establishment of an African nationality in Africa is the great need of the African race; and the men who have gone, or may hereafter go to assist in laying the foundations of empire, so far from being dupes, or cowards, or traitors, as some have ignorantly called them, are the truest heroes of the race. They are the soldiers rushing first into the breach—physicians who at the risk of their own lives are first to explore an infectious disease. How much more nobly do they act than those who have held for years that it is nobler to sit here and patiently suffer with our brethren! Such sentimental inactivity finds no respect in these days of rapid movement. The world sees no merit in mere innocence. The man who contents himself to sit down and exemplify the virtue of patience and endurance will find no sympathy from the busy, restless crowd that rush by him. Even the "sick man" must get out of the way when he hears the tramp of the approaching host, or be crushed by the heedless and massive car of progress. Blind Bartimeuses are silenced by the crowd. The world requires active service; it respects only productive workers. The days of hermits and monks have passed away. Action—work, work—is the order of the day. Heroes in the strife and struggle of humanity are the demand of the age.

"They who would be free, *themselves* must *strike* the blow."

With regard to the objection founded upon the unfavorableness of the climate to intellectual progress, I have only to say, that proper moral agencies, when set in operation, cannot be overborne by physical causes. "We continually behold lower laws held in restraint by higher; mechanic by dynamic; chemical by vital; physical by moral."* It has not yet been proved that with the

* Dean Trench, quoted by Baden Powell in *Essays and Reviews*, 1861.

proper influences, the tropics will not produce men of "cerebral activity." Those races which have degenerated by a removal from the North to the tropics did not possess the proper moral power. They had in themselves the seed of degeneracy, and would have degenerated anywhere. It was not Anglo-Saxon blood, nor a temperate climate, that kept the first emigrants to this land from falling into the same indolence and inefficiency which have overtaken the European settlers in South America; but the Anglo-Saxon Bible—the principles contained in that book, are the great conservative and elevating power. Man is the same, and the human mind is the same, whether existing beneath African suns or Arctic frosts. I can conceive of no difference. It is the moral influences brought to bear upon the man that make the difference in his progress.

"High degrees of moral sentiment," says a distinguished American writer,* "control the unfavorable influences of climate; and some of our grandest examples of men and of races come from the equatorial regions." Man is elevated by taking hold of that which is higher than himself. Unless this is done, climate, color, race, will avail nothing.

"—— unless above himself he can
Erect himself, how poor a thing is man!"

For my own part, I believe that the brilliant world of the tropics, with its marvels of nature, must of necessity give to mankind a new career of letters, and new forms in the various arts, whenever the millions of men at present uncultivated shall enjoy the advantages of civilization.

Africa will furnish a development of civilization which the world has never yet witnessed. Its great peculiarity will be its moral element. The Gospel is to achieve some of its most beautiful triumphs in that land. "God shall enlarge Japheth, and he shall dwell in the tents of Shem," was the blessing upon the European and Asiatic races. Wonderfully have these predictions been fulfilled. The all-conquering descendants of Japheth have gone to every clime, and have planted themselves on almost every shore. By means fair and unfair, they have spread themselves, have grown wealthy and powerful. They have been truly "enlarged." God has "dwelt in the tents of Shem," for so some understand the passage. The Messiah—God manifest in the flesh—was of the tribe of Judah. He was born and dwelt in the tents of Shem. The promise to Ethiopia, or Ham, is like that to Shem, of a spiritual kind. It refers not to physical strength, not to large and extensive domains, not to foreign conquests, not to wide-spread domination, but to the possession of spiritual qualities, to the elevation of the soul heavenward, to spiritual aspirations and divine com-

* R. W. Emerson, in the *Atlantic Monthly*, April, 1862.

munications. "Ethiopia shall stretch forth her hands unto God." Blessed, glorious promise! Our trust is not to be in chariots or horses, not in our own skill or power, but our help is to be in the name of the Lord. And surely, in reviewing our history as a people, whether we consider our preservation in the lands of our exile, or the preservation of our fatherland from invasion, we are compelled to exclaim; "Hitherto hath the Lord helped us!" Let us, then, fear not the influences of climate. Let us go forth stretching out our hands to God, and if it be as hot as Nebuchadnezzar's furnace, there will be one in the midst like unto the Son of God, counteracting its deleterious influences.

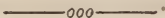
Behold, then, the Lord our God has set the land before us, with its burning climate, with its privations, with its moral, intellectual, and political needs, and by His Providence, He bids us go up and possess it without fear or discouragement. Shall we go up at His bidding? If the black men of this country, through unbelief or indolence, or for any other cause, fail to lay hold of the blessings which God is proffering to them, and neglect to accomplish the work which devolves upon them, the work will be done, but others will be brought in to do it, and to take possession of the country.

For while the colored people here are tossed about by various and conflicting opinions as to their duty to that land, men are going thither from other quarters of the globe. They are entering the land from various quarters with various motives and designs, and may eventually so pre-occupy the land as to cut us off from the fair inheritance which lies before us, unless we go forth without further delay and establish ourselves.

The enterprise and energy manifested by white men who, with uncongenial constitutions, go from a distance to endeavor to open up that land to the world, are far from creditable to the civilized and enlightened colored men of the United States, when contrasted with their indifference in the matter. A noble army of self-expatriated evangelists have gone to that land from Europe and America; and, while anxious to extend the blessings of true religion, they have in no slight degree promoted the cause of science and commerce. Many have fallen, either from the effects of the climate or by the hands of violence;* still the interest in the land is by no

* The names of John Ledyard, Frederick Horneman, Dr. Walter Oudney, Captain Clapperton, Major Denman, John Richardson, and Dr. Overweg occur in the list of those who have fallen victims either to the climate or the hardships of their pilgrimage. But a more melancholy enumeration may be made. Major Houghton perished, or was murdered, in the basin of the Gambia. The truly admirable Mungo Park was killed in an attack of the natives, at a difficult passage of the Niger. The same fate befell Richard Lander in the lower course of the river. Major Laing was foully slain in his tent at a halting-place in the Sahara. John Davidson was assassinated soon after passing the fringe of the desert. Dr. Cowan and Captain Donovan disappeared in the wilds of South Africa. Dr. Vogel was assassinated in the country about Lake Chad.—*Leisure Hour*.

means diminished. The enamored worshipper of science, and the Christian philanthropist, are still laboring to solve the problem of African geography, and to elevate its benighted tribes. They are not only disclosing to the world the mysteries of regions hitherto unexplored, but tribes whose very existence had not before been known to the civilized world have been brought, through their instrumentality, into contact with civilization and Christianity. They have discovered in the distant portions of that land countries as productive as any in Europe and America. They have informed the world of bold and lofty mountains, extensive lakes, noble rives, falls rivaling Niagara, so that, as a result of their arduous, difficult, and philanthropic labors of exploration, the cause of Christianity, ethnology, geography, and commerce has been, in a very important degree, subserved.



CAPTAIN BURTON'S MISSION TO THE KING OF DAHOME.

(CONCLUDED FROM THE LAST REPOSITORY.)

A few days later, the day for the commencement of the celebration of the King's annual customs arrived. The grand customs, which are performed only after the death of a King, have been very sanguinary ceremonies in the Dahome of the past. The yearly customs were becoming less exacting in the sacrifice of human life, but Gelele seems to have increased their severity in comparison with his father Gezo. That which Captain Burton describes here is called the So-sin custom, and hitherto he says it has not been described, though its ceremonies differ but little from those of the Atto. In the market place stood a victim shed, in shape not unlike that of a village church—a barn and a tower. In the turret and the barn were twenty victims. All were seated on cage stools, and were secured by various arrangements of rope to certain posts, which we gather to have been part of the fabric of the shed, but the confinement was by no means cruel; each victim had an attendant squatting behind him, to keep off the flies; all were fed four times a day, and were loosed at night for sleep. They exhibited an extraordinary nonchalance, marking time to the music and chattering together, especially remarking the Englishmen. Among the various ceremonies which took place and which Captain Burton and his companions were invited to witness, the King for his part, in the face of the outsiders, delivered an address, the sense of which is short to relate. “His ancestors had built rough and simple So-sin sheds. His father, Gezo, had improved them when ‘making customs’ for the ghost of Agongoro (Wheenoo-hew.) It is good to beget children who can perform such pious

rites. Therefore he (Gelele) would do for his sire what he hoped that his son would do for him."

Without describing the details of the first day's So-sin custom, which will be found towards the end of Captain Burton's first volume, we remark in his behalf that he again sent a message officially objecting to be present at any human sacrifice, proposing that lower animals be substituted for man, and declaring that if any death took place before him he should at once return to Whydah. The official to whom he sent this message replied that there would be no necessity for the latter measure, and with respect to the victims that many would be released, and that those executed would be only the worst of criminals and malignant war captives.

The Captain was present on the second day of the So-sin, when the King himself danced no less than 32 character dances in view of his subjects, who greeted some of his performances with the most vociferous rapture. On the third day there was a considerable addition to the pans of Abeokutan crania which were displayed to the multitude. Then came a procession of 18 Tansi-no, or Fetish women, who have charge of the last monarch's grave; slow and solemn old gipsies in gold-trimmed broad-brim felts, or white nightcaps; then a dance of six Amazons; then 21 umbrellas, headed by the She-mingan who performed the knife dance. Then the King rose and walked forward to throw cowries, the local money, among his subjects. All removed their ornaments and girt their loins; it is a point of honor to fight for the Royal bakhshish, and nob and snob join in the *melee*. No notice is taken if a man be killed or maimed in the affair—he has fallen honorably fighting for his Sovereign. The English withdrew their chairs, but they were nevertheless summoned by Royalty to "fight for cowries, and," says Captain Burton, "not being in uniform we scrambled like schoolboys." Then came a performance with a hide whip by the chief of the hunchbacks; then a dance of Fetishes; then the King walked up to the victim-shed and paced down its length within the railing. To the score of wretches there sitting pilloried he threw with two hands as many heads of cowries, and these were placed by the attendants upon the heads of the recipients. He then came up and snapped fingers with Captain Burton, when a hint was given that at his intercession several victims would be pardoned. This also is a Dahoman formula. The Captain pleaded for them, saying that mercy is the prerogative of kings, when nearly half of them were brought up before Gelele, were untied, and were placed by their keepers on all fours to hear the Royal clemency. It seems that they had been the subjects of a chief of a tributary town who had sent to the King palm kernels instead of cowries, and whom the Mingan had captured as prisoners in expiation of the outrage. The Mingan declaimed on the enormity of the offence, and the King informed him that he approved his proceeding, and that the pardoned

rebels must be speedily removed from his sight. Thereupon there was an uproar of cymbals, accompanied by decanters of rum, the emblems of permission to the strangers to leave the Royal presence. Thus ended the third day of the So-sin customs.

The "Evil Night," as it is termed, came at the close of the fourth day's dancing, singing, and speechifying. On this night the King walks in procession with his wives, and attended by the high officials, from the Komasi-house to the Market-place, where the Min-gan performs sundry executions with his own hand. Human sacrifice in Dahome is founded upon a purely religious basis, which not only strengthens but perpetuates the custom. It is a touching instance, says Captain Burton, of the King's filial piety, deplorably mistaken, but perfectly sincere. The Dahoman Sovereign must enter Deadland with royal state, accompanied by a ghostly court of Leopard wives, head wives, birth-day wives, Afa wives, eunuchs—especially the chief eunuch—singers and drummers, King's "Toto'si" and "King's devils," bards, and soldiers. This is the object of what is called the grand customs, when the victims may amount to a *maximum* of 500. Every year, moreover, decorum exacts that the first-fruits of war and that all criminals should be sent as recruits to swell the King's retinue. Hence the ordinary annual customs. There are always, at least, two Evil Nights during the annual customs, and there may be more. Commander Forbes owns that King Gezo had reduced the number of his victims to 36. The present King has increased them to 39 or 40. But this number must be doubled, to include the female victims killed by the Amazons within the Palace, and not permitted to be seen by man. The presumed total of the "butchery bill" will, therefore be 78 or 80. As all who leave the house during the Evil Night are beheaded, it is not easy to learn what is then enacted. There are two or three versions of the manner of the execution, but Captain Burton believes the King himself begins by using a broad sharp blade upon the neck of a kneeling criminal, after which the same is done to others by the Min-gan, the men, and their assistants.

Another procession of the Royal army, the he and she Ministers and captainesses, followed on the morrow. A profusion of drums, duck guns, small infernal machines on wheels, the Royal equipages, with men harnessed to them by ropes, a blue-green shandri-dan of native manufacture, a sedan chair, a metal soup-tureen, the present King's cab-brougham, with a lion on the panels—and infinite jars of native beer, with crowds of umbrellas and Fetish figures, and even a rocking-horse, made items in the miscellaneous display. Seven hours' exhibition of those paraphernalia the Englishmen witnessed from the palace before they were permitted to retire and have a quiet day at home on the Sunday which followed.

Captain Burton made out the total of the Royal army, razor women, bayonet women, blunderbuss women, &c., &c., all included,

to be about 2,500 persons. The fact is, he says, that these illustrious viragos are now a mere handful. King Gezo lost the flower of his force under the walls of Abeokuta, and the loss has never been made good. The origin of this somewhat exceptional organization of the Dahoman army was the masculine *physique* of the women, enabling them to compete with men in enduring toil, hardships, and privations, and Captain Burton says that he has remarked this corporeal equality of the sexes in the Grand Bonny and the "Oil rivers" of the Biafran Bight, where the feminine harshness of feature and robustness of form rival the masculine. Captain Burton computes that about two-thirds of Gelele's Amazons are maidens. The remaining third has been married. The elephant huntresses are held to be the bravest. The Nyekpolhen-to, or razor women, seem to be simply an *epauvantail*. The infantry or line's women are armed with muskets, and are cleanly made, without much muscle. They are hard dancers, indefatigable singers, and, though affecting a military swagger, their faces are any thing but ferocious—they are rather mild and unassuming in appearance. The Go-hen-to, or Archeresses, were in Gezo's time young girls—the parade corps, the pick of the army, and the pink of dancers. But they have gone down in the eyes of Dahoman military critics, and when in the field they are used as scouts and porters. They also carry the wounded to the rear.

There is a second king in Dahome called the Bush King, who also has his customs, and with whom Captain Burton was obliged to join in a dance of ceremony. He too had his "Evil Night." Gelele himself subsequently required Captain Burton to dance with him. Gelele expects strangers not to refuse him this compliment, and he led the Captain out amid tempestuous applause, who boasts that he had the honor of executing a very notable decapitating movement with the courteous assistance of the Dahoman Sovereign.

Captain Burton has a chapter on the Dahoman religion. There is a *sensus numinis* even among this brutal people; but it has not had time to separate itself from the material objects of Fetish. Yet Fetish is throughout the dark continent the strongest engine of Government. Kutomen, or Dead Land, is the place which receives the "nidon," or ghostly part of man proceeding from him after death. In Dahome marriages are a somewhat complicated arrangement. Throughout Africa osculation is unknown, even by name, and an offer to salute on the part of a white man is attributed to a display of his cannibal propensities. Curious to say, there is in barbarous Dahome a coroner's inquest after every death. There is also a Sin-kwain, or water sprinkling custom, founded on the belief that the ghosts of the old kings are induced to lend their aid in present wars by their tombs being sprinkled with water; which, in Dahome, means, of course, blood, and that the blood of human victims. The King has to perform a disagreeable task

over his ancestral graves, and he does it; his subjects would deem it impious were he to curtail or to omit the performance.

Not till February 11 did the conclusion of the customs take place. Then the rum was sprinkled on the ground and the glasses were broken to conclude the ceremonies, and the time had arrived for delivery of the message of her British Majesty. It was difficult to bring this to bear, and the Captain had, almost in despair, resolved to retire to the coast, when the King or his Ministers gave way, and permitted the required audience. Gelele justified his slave dealing like his ancestors before him. So also on the subject of sacrifices he was equally proof against Captain Burton's admonitions. "The King," said the latter, "had never heard so much truth before in his life; he did not accept my plain speaking without 'striving of the mind,' nor could I expect it." Captain Burton was quite disenchanted by this last message scene. At the close, however, they shook hands cordially, and the King told him that he was "a good man," but, rolling his head, "too angry." He wished him to promise to return to Dahome again, but Captain Burton intimated that he must reform his manners, or rather his customs. Then they shook hands together, snapped fingers, and bade each other adieu.

"The extent and population of Dahome," according to Captain Burton, "have been grossly exaggerated. Its superficies cannot be more than four thousand square miles. Commissioner Forbes put its population down at two hundred thousand; M. Wallon, nine hundred thousand; Commodore Wilmot, one hundred and eighty thousand. I would reduce it to one hundred and fifty thousand, of whom, perhaps, four fifths are women and children. The population is not a third of what the country could support. The annual withdrawal of both sexes from industry to slavehunting, the customs of the capital, and the losses by disease, have made the country in parts a desert."

The expedition to Abeokuta went hopelessly to ruin. The Dahoman army, repulsed in the siege and assaults, was nearly cut to pieces in its retreat, and the king escaped only in disgrace and humiliation. "Many years must elapse," says Captain Burton, "before Dahome can recover from the blow, and before that time I hope to see her level with the ground."

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CIVILIZATION AND THE HUMAN BRAIN.—At the last meeting of the Ethnological Society, Mr. Dunn read a paper "On the Influence of Civilization on the Brain of Man," in which he contended that education and moral culture produce changes in the form and size of the brain, which are manifested by the conformation of the skull. By the influence of civilization, he maintained the skull of the negro may be altered from its original type, and may be rendered equal in its phrenological developments to the skull of a European. On the table were placed casts of the skull of an individual at different periods of adult life, to show the changes that had been produced in the course of ten years.

From the Cavalla Messenger.

HOME FOR THE BLIND AT CAPE PALMAS.

It may seem to some that in building a house for the blind, we are stepping out of our sphere as Christian missionaries. Not at all: we are but walking in the steps of the Great Missionary and following the example of our Lord and Master. He cared for the blind, and so would *we*. And on the same principle we would gladly have a house for the deaf and dumb, and for the insane, as we have already for the sick and suffering.

How shall we better manifest the spirit of our religion, in the eyes of the heathen, than by our care for the afflicted? What a striking contrast it forms to all heathen systems! How its great principle of *love* is manifested, and how a way to the hearts of men is thus opened for the reception of those holy and sublime doctrines which we seek to preach! Let me give the history of our Home for the Blind.

Walking the streets of Brighton, England, a lady met a blind gentleman, (a Fellow of the Royal Geographical Society,) led by the hand of his daughter. Kind words are exchanged, and the lady remarked she had just parted from a gentleman, a missionary to Africa, who was about returning to that country. The blind gentleman, Mr. Moon, expressed a great anxiety to see him, being desirous of introducing his system of writing for the blind into Africa. For this purpose he came the next day to London, had a conference with the missionary, which resulted in his returning to Brighton and spending three days with Mr. Moon. During this time he got some insight into Mr. Moon's system of writing. This system is simple, and very easy to be learned; aged persons and those whose fingers are hardened by labor can soon acquire facility in reading. Mr. Moon, learning that there were three or four blind persons connected with our Mission, kindly presented a number of his books for the blind, expressing the hope that they would be useful to others as well as to those already connected with us.

On the missionary's return to his sphere of labor, a special interest was felt for those afflicted ones. Two soon became residents at our mission station, and showed a desire for instruction in the books. A kind native Christian and his wife offered to have charge of them; friends appeared who were ready to help in their support and relief. We proposed to build a house for them here too; kind friends gave us aid. So that, thus encouraged, we went forward. Could we have done otherwise? Where the Lord leads we must needs follow. Will not our good Lord put it into the hearts of his people to help to forward this work, and sustain it? He is sustaining the Hospital. He will sustain the Home for the Blind. We undertake no extravagant work. A simple building of stone 30 by 14, one story high, is being erected, with two small

native buildings, with thatch roofs, in the rear, (15 x 10,) forming three sides of a hollow square. When we make our missionary journeys in the interior, and along the coast, we want to be able to say to the poor neglected blind whom we meet: "Come with us, we will lead you in a good way; we will care for your body, and with God's blessing, open the eyes of your mind. Come, we can show even you the way to life eternal, the holy city of the Lamb who loved you and gave Himself for you."

On the twenty-seventh of July, the Bishop, being at Cape Palmas, laid the corner-stone. The scene was an interesting one. Around the foundation walls were gathered a company of sixty or seventy, mostly native Christians. The native mason, Edward Valentine, (one of the seals of Mr. Hening's ministry and memorial of his wife's labors, for *she* taught the lad when her husband became blind,) stood with trowel in hand to fix the stone; near by, on the upheaved earth, was the Bishop, who, when he gave out the one hundred and twentieth Psalm, dwelt with peculiar emphasis on the fourth verse:

"The Lord gives eyesight to the blind,
The Lord supports the sinking mind,
He sends the righteous strength and peace,
He helps the stranger in distress,
The widow and the fatherless,
And to the prisoner grants release."

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DEATH OF CAPTAIN SPEKE.

The literary world and all admirers of bold adventure will hear with regret of the accidental death of Captain John Hanning Speke, the distinguished African explorer. He was suddenly killed on the 15th day of September, by the accidental discharge of his gun, while shooting in the neighborhood of Corsham, Wilts, England. The London *Morning Star*, in the course of an appreciative estimate of Speke's career, has the following remarks:—

"Sebastian Cabot and Hendrik Hudson found no unworthy successors in Franklin and Ross; while the mantles of Mungo Park and Robert Bruce have of a verity descended upon Dr. Livingstone and the now late Captain Speke. The comparison between Bruce and Speke is literally correct, for both engaged in the attempt to solve the enigma which had puzzled the world from the time of

Herodotus. But while the renowned Abyssinian traveller was doomed to failure, it was reserved for the man who has been so suddenly removed from amongst us to achieve the great enterprise. There have been those who depreciate the value of his discoveries, or who, like the Italian traveller, Miani, deny that he has made known the real sources of the Nile; but at present the fact may fairly be accepted as proved, and while others who may lay claim to a share of the honors may not have received the recognition which is their due, all who are his countrymen will now unite in giving to the lamented Speke the exalted position which it was his ambition to occupy.

“The late Captain Speke was not a man of genius; he was not even a clever book-writer. If the ingenious hand which was employed in revising M. Du Chaillu’s notes had been set to work upon his journal, the result would have been a book more dazzling than any romance. He was a simple Indian officer who had a taste—a too fatal taste—for field sports, and whose loftiest desire, in commencing his career of adventure, was, as he himself has told us, to add as many spoils of his own as he could to his father’s museum. A laudible object truly, but not such a one as impelled the redoubtable Bruce to confront the perils of the African wilderness. But little causes sometimes lead to great results; and the love of sport in time gave place to a nobler passion. As the companion of Burton, he earned his first European laurels. As his travels in Somali land and his exploration of the Tanganyika lake have only recently been given to the world, it is unnecessary to expatiate upon those interesting adventures, except to remark that, as the result of the inquiries and observations he then made—now some nine or ten years ago—he first formed the theory that the great lake Victoria Nyanza was the true source of the mysterious river which had so long defied the world’s speculations. When all those years ago he, a solitary European, stood on the shores of that vast inland sea, he felt sure that he had before him the key to the great puzzle, and it was with a sad heart that he felt himself obliged to turn his steps homewards without at once satisfying his curiosity and proving the truth of his conjectures. But it speaks well for him that, although his private resources had been heavily taxed in successive expeditions, and he suffered much from the sickness of disappointment, he determined to return and once for all demonstrate the soundness of his conclusions. The patience which could nerve him to the prosecution of this second journey and the untiring courage with which it was brought to a successful issue, deserve higher appreciation than they have perhaps yet received.”

It is understood that Captain Speke was preparing for another expedition in the direction of the Nile’s source. He was thirty-eight years of age, and unmarried. His death has caused very general regret.

EMIGRATION FROM BARBADOS TO LIBERIA.

Barbados has a population more dense than any other portion of the civilized world. It has a surface of only two hundred and fifty-two square miles—being twenty-one by twelve miles—with one hundred and sixty thousand souls. This gives an average of six hundred and thirty-five people to the superficial mile. It is the most industrious population under the sun. It produces fifty thousand hogsheads of sugar (of one ton—2,240 pounds each) per annum, independently of rum and molasses, which two pay the expense of manufacturing the sugar. There is not an uncultivated acre of land in the island; every part not devoted to these products is cultivated with vegetables, fruit, cattle, and poultry. Land near Bridgetown rents for twenty-four dollars per acre. The secret of this astonishing prosperity is that there are no Crown lands (vacant fields and districts belonging to the Government) on which idle people squat, and with the aid of the gun and the fishing-rod or line, together with a sabby cultivation of a little ground for gardens, earn a precarious and uncertain living, as is customary in Tobago, Antigua, St. Kitts, Dominica, Trinidad, and other islands where Crown lands abound.

Hundreds of respectable negro families of Barbados are reported to be desirous of emigrating to Liberia. The latter needs an increase of civilized and industrious population. Exiled Africans who understand and sympathize with her people are invited from all parts of the world to unite with them in their great work. To encourage the removal of West Indians the Legislature of Liberia recently enacted a law providing that each family emigrating from those islands to that Republic shall receive, instead of ten acres of land, as heretofore, twenty-five acres, and each single or unmarried individual ten acres instead of five.

Here, then, are a people kindred in race, analogous in institutions and language, sympathizing in principles and views, anxious to join the Liberians and help to fill up, protect, and improve the vast African continent. But they need foreign aid to do this. Liberia is not able to do more than she has, and the Barbadians will require all they can command for their proper outfit. The Constitution of the American Colonization Society specifies "the object to which its attention shall be *exclusively* devoted is to promote and execute

a plan for colonizing, with their own consent, the free people of color residing *in our country* in Africa." It could, however, essentially assist the new comers in the Republic by allowing them the free use of its commodious reception and acclimating buildings.

The expense of transportation to and for six months support after arrival in Liberia will cost, owing to the existing high rates of labor and provisions, at least one hundred dollars per capita, old and young. It is suggested in the excellent letter which we append, from Gerard Ralston, Esq., that agriculturists and employers of laborers, cultivators of coffee, sugar, cotton, and other staple products, with their families, should now be selected and aided to remove to Liberia. For the proper colonization of three hundred such persons a special fund of thirty thousand dollars would be necessary.

CONSULATE GENERAL OF LIBERIA,
London, September 30, 1864.

To Messrs. John W. Worrell, Chairman; Charles H. Lawrence, Vice Chairman; Samuel T. Griffiths, Secretary, Committee of the Barbados Company for Liberia:

GENTLEMEN: I have great pleasure in acknowledging the receipt of your communication to me under date of Bridgetown, September 9, 1864. I have attentively considered this interesting letter, and I am rejoiced that as many respectable inhabitants of Barbados are willing to emigrate to Liberia to strengthen the negro nationality on the West Coast of Africa in conjunction with their African brethren of the United States of America, who have preceded them in establishing a highly vigorous representative republican Government, made treaties with many of the nations of Europe and America, formed social and commercial relations with all the neighboring tribes, and are enjoying a successful progressive career, but which we wish to accelerate and render more expansive by an increase of well-disposed, intelligent, and enterprising immigrants from Barbados, who, we feel confident, will be sure of success, and by their good conduct and industry can turn the manifold advantages of a most fertile country and genial climate (for blacks, though unsuitable for whites) to the best account.

I repeat, the enterprising pioneers from the United States have made all the preliminary arrangements in Liberia for the reception of and the comfortable residence of a large and constantly increasing number of immigrants of colored people from all parts of the Western Hemisphere, the desire being to construct a vigorous nation from the Americo-African portion of the race, who will enjoy all the blessings of free and constitutional government with all the privileges which Protestantism, laws, customs, manners, language, and other peculiari-

ties of the Anglo-Saxons can alone bestow. Such a nation cannot exist in the United States, neither in Jamaica, nor Trinidad, nor Demarara, nor Hayti, nor Cuba, nor Central America, nor in short in any other country but Liberia. Whatever country the white man inhabits the black man ought to avoid. I write this in the interest of a negro nationality which is the cherished wish of my heart to succor. The experience of two hundred and forty-five years proves that whites and blacks cannot live comfortably together. The whites dominates the blacks, and it is important they should live separately if both is to prosper. In no other country but Liberia can colored people live comfortably and be self-governing, and become a mighty nation to diffuse the blessings of civilization and Christianity over the innumerable peoples of the immense African peninsula.

Inasmuch as the difficulties of the times in the United States during the awful civil war prevailing there necessitates the utmost economy in preparing an expedition for Liberia, and also to confining the emigrants to exactly the class of persons most needed in that new country, it is important that none should go out but those who can contribute something by themselves or by the aid of friends to find their way to Monrovia. It is desirable that families should go whose chief members are agriculturalists, competent to cultivate sugar, coffee, cotton, and other articles important to swell the exports of the country. Any number of cultivators and directors of agricultural pursuits will be welcomed as beneficial to the country.

The Rev. John Seys, who is appointed Agent of the Government of Liberia to proceed to Barbados, is in every way qualified to carry out the intentions of all concerned, Mr. Seys being for more than thirty years connected with Liberia and having filled the important offices of Missionary among the Aborigines, of being Superintendent of Missions, of being United States Government Agent for Recaptured Africans in Liberia, and of United States Commercial Agent at Monrovia; and also being a most energetic man of just and excellent character and of true piety, is, I repeat, the proper man to go to Barbados to advance this interesting measure; and I hope your Committee and all well disposed persons in Barbados will aid and countenance him and do all that is possible to facilitate the beneficial object of his mission to Bridgetown.

I am, gentlemen, with great regard and respect, and a strong desire that your commendable enterprise should have the most abundant success, Yours,

GERARD RALSTON.

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HOSPITALITY OF MONROVIA.—Rev. J. M. Rice, of the Lutheran Mission Station of Muhlenburg, wrote from Monrovia, July 29, stating his safe arrival, and that he “helped to celebrate, at Monrovia, the 26th of July—the anniversary of Liberian Independence, and feasted at the bountiful table of Dr. McGill. I must say that I never saw a table so richly laden with good things.”

THE ATTRACTIONS OF LIBERIA.

Applications have been received by the Government of Liberia and by this Society from Barbados, West Indies, for the facilities of reaching and of making a comfortable settlement in the growing African Republic. The roll of "The Barbados Company for Liberia," now laying before us, contains the names of eighty-two heads of families, comprising three hundred and thirty-five souls. Streams of emigration are reported to be flowing thence to Demarara, Surinam, and to Jamaica, to which places some four thousand laborers have gone during the past year. Several thousand of the better class, we are assured, would be glad to remove were an outfit, food, and transit, and six months support after landing in West Africa, provided them. This change of residence is mostly from necessity, as the Island has a population not exceeded in numbers, as compared with area, by any portion of the globe, while the increase is in a ratio almost incredible.

Whatever may be the result as to the Barbadians who desire to remove to Liberia, the fact of an intended emigration from that or any of the adjacent islands conveys an instructive lesson, especially to the numbers of the same race in the United States—that the West Indies is not a desirable home for them. And while the repulsion here is so manifest, the attractions of Liberia are even more grand and urgent. The Americo-Liberians are to our colored population no new people. Many of them are their relatives, friends, or former schoolmates and neighbors. A successful sugar planter on the St. Paul's river thus addressed his correspondent at New York, under date of May 31, 1864: "I tell you, sir, that though we are in Liberia, there is a tenderness of feeling, a care, a relationship existing in our own breasts towards the people of the United States of America, that nothing but death can take away. Whenever we meet with or can get with an American, we feel that we are with our friend, it matters not whether he is a Northerner or a Southerner." This fairly exhibits the regard for Americans which pervades the citizens of Liberia.

Absolute self-government and proprietorship of the soil, with good support and passage and subsistence and lodging for six months after arrival in Liberia, are freely and generously provided for the people of color of the United States. Persons of all classes

and mechanics of the several branches are invited. Cultivators of coffee, sugar, cotton, and other produce to swell the exports of the Republic are particularly desired. No man of any occupation or profession, if he be but industrious and intelligent, can locate there without benefitting himself and the community. Like emigration to this country from Europe, Liberia is strengthened by industrious new comers who bring and diffuse energy, capital, labor, and intelligence. It is the only negro nationality firmly established and in successful operation. There alone the colored race can secure for themselves and children freedom from caste and oppression, large advantages for wealth, the blessings of education, social elevation, liberty to worship God, and a noble destiny.

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MAJOR CHARLES JARVIS.

We are pained to record the death of this excellent man by a wound December 1, 1863, near Cedar Point, N. C. He was the son of the late Hon. William Jarvis, of Weathersfield, Vermont, born Aug. 21, 1821, graduated at the University of Vermont in 1839, and at the Law School of Cambridge, Mass., in 1842. He never entered upon the active duties of his profession, but remained at the old homestead, a beautiful example of filial affection, manly virtues, and Christian graces.

In his numerous charities, Major Jarvis habitually remembered Africa, and in the final disposition of his property he did not forget her, having bequeathed to this Society five hundred dollars, which has promptly reached its treasury. Well may Africa mourn the loss and cherish the memory of so noble a friend.

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NEW JERSEY COLONIZATION SOCIETY,

The Thirty-Second Annual Meeting of the New Jersey Colonization Society was held in the Managers rooms, No. 253 Broad street, Newark, on Monday, October 31, 1864; Richard T. Haines, Esq., President, in the chair.

The Annual Report was read and approved. It is stated that "owing to the unsettled state of the public mind, the Managers have made no efforts to collect funds beyond the usual collections taken up in some of the churches in July. * * * The balance in the treasury at this time is \$663 51."

“It is recommended to the American Colonization Society to so alter their Constitution as that the Annual Meeting may be held in April or May instead of January in each year.”

“The Managers are confident that all the means of the benevolent, if not of the whole country, will be required to meet the wants of the colored people who will be anxious to emigrate to Liberia.”

Dr. L. A. Smith was appointed Delegate to the American Colonization Society, and Rev. W. N. Steele, Alternate.

The following officers were unanimously elected :

PRESIDENT.—Richard T. Haines, Esq.

VICE PRESIDENTS.—Hon. Richard S. Field, Hon. B. Williamson, Hon. G. F. Fort, Hon. Peter D. Vroom, A. Browning, Esq., Hon. Joseph Porter, Edward Buttle, Esq., Hon. W. P. Robeson, Wm. Rankin, Esq., Hon. M. Ryerson, Rt. Rev. W. H. Odenheimer, D. D., Hon. W. A. Newell, Hon. D. Haines, Hon. L. Q. C. Elmer, Rev. J. M. McDonald, D. D., Hon. C. S. Olden, Hon. Joel Parker, Rev. S. B. How, D. D., J. P. Bradley, Esq., Hon. D. S. Gregory, Hon. G. T. Cobb.

MANAGERS.—Rev. John Maclean, D. D., Rev. D. Magie, D. D., Rev. John Hall, D. D., Rev. James P. Wilson, D. D., Rev. E. R. Craven, D. D., Rev. J. F. Stearns, D. D., Rev. J. Few Smith, D. D., N. N. Halsted, Esq., Rev. G. Abeel, D. D., Rev. S. Beach Jones, D. D., Rev. S. A. Clarke, Rev. W. H. Hornblower, D. D., Rev. W. N. Steele, Rev. J. M. Tuttle, Rev. R. K. Rodgers, D. D., Rev. J. C. Sears, D. D., Dr. W. G. Lord, F. T. Frelinghuysen, Esq., Rev. Dr. Eccleston, Rev. E. Kempshall, Rev. R. L. Dashiell, Rev. Mr. Monroe, Rev. J. F. Mesick, D. D., Rev. Paul D. Van Cleef, Rev. R. H. Steele, Dr. Stephen Wickes.

CORRESPONDING AND RECORDING SECRETARY.—Dr. Lyndon A. Smith.

TREASURER.—Charles S. Graham, Esq., Cashier Essex County Bank, Newark, N. J.

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DESSICATION OF SOUTH AFRICA.—During the late session of the British Association, a paper was read on “The Increasing Dessication of Inner South Africa,” which showed that large tracts of country are gradually drying up. The Calabari desert is gaining in extent, gradually swallowing up large portions of habitable country on its borders. Springs of water have diminished their flow; and pools are either dry or becoming so. The presence of immense numbers of stumps and roots of acacia, in tracts where now not a single living tree is to be seen, shows that this process has been long going on.

OUR LIBERIA CORRESPONDENCE.

Recent intelligence has been received from the Republic of Liberia. The subjoined encouraging communications were written by our regular correspondent amid a dearth of news and partial cessation of activities, owing chiefly to the "rains," which were then prevailing. In a short time, however, the latter would cease, and preparations would immediately be made for grinding on sugar plantations, and for the ingathering of rice and other products.

The American Consul General, Mr. Hanson, wrote to this office from Monrovia, August 31: "On every hand plantations are enlarging and multiplying. I was down the coast in June, and saw signs of thrift at every point."

MONROVIA, LIBERIA, August 5, 1864.

DEAR SIR:—Since I despatched my last letter we have been taken somewhat by surprise, and many with pleasure, at a new trading movement recently inaugurated by the "Company of African Merchants," London. You will please not confound this company with the "London and African Company," nor with the "West African Company." Their capital, I hear, is about £400,000 sterling, and they are already operating at several places on this coast. Recently some English friends of Liberia have induced them to commence trade with our Republic. Their agent, Captain Melbourne, made us a visit some two months ago, and, on inquiries, felt encouraged to commence business here.

He returned to Sierra Leone to meet one of the company's vessels just out from England, and then came down with her to Monrovia. He brought into our trade market all sorts of trade goods and some provisions. He spent some days in our harbor, and although his business was strictly bartering, and he refused to take either gold, silver, or our currency, he did a business of between four and five thousand dollars. The articles he received in exchange were country cloths, palm oil, ivory, sugar, and coffee. He sailed hence a few days ago for Grand Bassa, where he is about establishing a house.

We are daily expecting another British vessel in our waters, belonging to a house in Scotland. Their agents are now residing in Liberia; and while, indeed, seeking personal advantages, they are nobly stimulating enterprise at several points along our coast, and aiding particularly in our agricultural development. They have already ordered for our farmers fifteen sugar mills, which are expected out at an early day. I am informed that all these mills are already engaged by planters, and the demand is still unsupplied. Several of my acquaintances are lamenting their inability to obtain one of them for themselves for the next grinding season. And from this you will be enabled to see that the industrial activity of our people has only commenced.

I am told that the season has been a most remarkable one for trade in oil, palm kernels, and country cloths. I have never seen before so many of these

cloths carried through our streets, and piled up on the counters of our merchants as during the last six months. The increase of trade with the natives in these two articles, viz: palm kernels and country cloths, is seen in the fact that they have been among the main articles of exchange, in the absence of gold and silver from our markets; and also in the other fact that our market is attracting the Sierra Leone traders who have already commenced a somewhat native trade in their smaller vessels. A merchant informed me the other day that not less than twenty thousand country cloths had come into Monrovia during the last six or eight months.

My attention has been turned so much of late to our own, that is Liberian, activities and interests, that I have failed to notice some important events occurring among our native population. One of these is a spontaneous movement of heathen people, at a neighboring settlement, to our Christian faith and civilized habits. At the township of Junk, thirty miles from Monrovia, a short time ago, a number of natives, convinced of the vanity of their superstitions, and the superiority of the life and manners of the Liberians, determined of themselves to renounce their heathen practices and conform to a Christian life and habits. They gave up their greegrees and fetiches, and put away their superfluous wives, separated themselves from their heathen kin, and formed themselves into a Christian village. Between fifty and sixty adults, men and women, made a profession of the Christian faith, and submitted to baptism. Since their organization, they have accustomed themselves to the observance of the Sabbath, and held regularly social meetings for prayer, conference, exhortation, and hearing the divine word.

The singularity of this case is the fact that it was a spontaneous movement on the part of these people themselves. From all I can hear, there had been no Liberian agency whatever; no exhortation, no preaching by any of our citizens. It seems to have been entirely the work of the Divine Spirit acting upon the hearts of these simple people, according to the promise, "convincing them of sin, of righteousness, and of a judgment to come."

The recognition of the primary origin of this saving work does not preclude a notice of the collateral agency connected with it. Several of these natives had lived for years in Liberian families, and learned therein the rudiments of the faith. I met at a friend's house, the other day, one of the leading men of this little church with a few of Wesley's prominent brethren, and their demeanor indicated the great change which had come over them. They are indeed as yet simple men, undistinguishable at sight from other natives. Our Methodist friends have sent an exhorter among them, and if they are allowed to retain their simplicity of manner and living, if they are not petted and flattered into laziness and dependence, but are systematically trained and guided into the truth and purity, they will doubtless become an important element of society, and a valuable agency in the propagation of the gospel.

I may mention just here that there is a great desire among our native population for schools and teachers, and if our Government had the means there

would be no difficulty in the way of our bringing thousands of native children under Christian instruction. But we are hardly equal to the intellectual needs of our own—that is, our emigrant children. Is it not worthy of consideration in the United States whether a fund could not be raised and invested, the interest of which might be given to our Government to establish a permanent school system, and for the payment of teachers? The Liberian Government will give sites for schools, both in our settlements and among our natives, and simple but good buildings can easily be put up for forty or fifty dollars. Such a scheme would be a perpetual agency for the evangelization and instruction of our heathen population. And does not the civilized world owe a debt to Africa? And has not God raised up this Republic as a means and agency by which that debt can be paid?

MONROVIA, September 1, 1864.

DEAR SIR: A recent movement of our Government will, I am sure, give you pleasure, and serve to encourage and assure the friends of Liberia. A law was passed, some years ago, for the assessment of all improved and unimproved lands, and the appropriation of the fund to schools. Two or three months ago, the assessment was made in this county, and amounted to about \$1,200. A portion of it has yet to be collected, but nigh \$900 have been deposited in the treasury.

What is interesting in this matter, is the desire, especially in the rural districts, for schools. Meetings have been held, and an earnest call made on the Government for the immediate opening of common schools. The people who make this call are, many of them, men who never had a day's schooling in their life, and cannot read the simplest sentence; but the possession of citizenship, and the full rights of liberty in their own country, have created a consciousness of their own deficiencies, and, at the same time, an earnest desire to improve the character of their children, and make them superior to themselves.

It is to be regretted that the Government of Liberia is obliged thus by piecemeal to start common schools among our population, for this fund, collected, will enable us to commence but two or three, at the furthest, and with but very ordinary salaries, for, in the country, the schools are but few; many hamlets are without both teacher and preacher—numbers of heathens are in all our families and around our settlements, and thus you can easily see that there is a strain upon our crude civilization we cannot stand much, nor long endure. And from this you will see the need of some effort from abroad, as I suggested in my last letter to you, to aid this infant Government to meet the large responsibility of providing for the mental training of both our emigrant and our immense native youth. "It is the sinfulest thing in the world," says Lord Bacon, "to forsake or destitute a plantation once in forwardness;" and the history of this country gives the assurance that her friends will easily see her absolute need, and as ready to attempt to meet them. A fund, placed

at the disposal of this Government, to establish twenty-five schools in native towns, with female teachers, would inaugurate a great work of civilization. I speak of female teachers from the fact that woman is a cipher, less than a cipher, among the heathen; and hence the native youth, trained and made superior by a woman, would exert an immense influence upon the mothers and fathers of their pupils; inspire, at an early period, feelings of respect among native youth, and revolutionize the general views of the natives with regard to the inferiority of woman.

I am not aware that any steps of a like kind to the above have been taken in the leeward counties for the collection of the school tax; but, on a recent occasion, an officer of the Government visited some of the native chiefs at the leeward, and a great cause of complaint among them was, that the Government failed to establish schools in their towns. One of these complainers was the notorious King Boyer, who gave us so much trouble a few years ago in Bassa county. It was feared, some time ago, that his people were disposed to renew the hostilities again, but I am glad to say the threatening cloud has passed over, and the natives all along our coast, save at Palmas and on the Cavalla river, are peaceably disposed. In some places they are devoting themselves quite earnestly to trade and agriculture. I heard a gentleman from Bassa say, the other day, that palm oil was so plentiful at Bassa that there were not goods enough in the market to purchase it. The people at Buchanan had never had such a season. Rice, too, was coming in in large quantities. It seems that the deficiencies in past years drove the Americans to the growth of rice in the settlements, and this has had a beneficial influence upon the natives in every respect, especially in inciting them to trading operations, in order to secure foreign goods.

Something similar to this is taking place in this county. The path to the gold country has been closed for some time, owing to the wars of the natives; but within a few weeks the wars have ceased, as it seems, from mutual consent, in order to secure foreign goods, and the likelihood is, that when the next season opens the trade with the interior will be active and lively.

One hopeful feature with respect to native trade, is the fact that the natives are gradually adopting our own habits in agricultural effort. All around our settlements they are cultivating pepper for the market. The "recaptured Congoes" especially are distinguishing themselves in this line. I am told that there was more pepper shipped last year than for four years previously.

More hides are coming into the market now than for several years past, and there is every prospect that this item of trade will be largely developed. A neighbor of mine has on hand now one hundred and fifty hides, bought from natives, and of over a dozen different kinds.

It is not unlikely that the "Carysburgh Cattle Company" may be enabled, in a very short time, to effect something important in hides. They are much encouraged in their movement, receiving additions to their stock from all quarters of the country, talking already of dividing their flocks, and putting

a portion in another settlement, and are sending now and then small quantities of fresh meat to the Monrovia market. Their complete success will be a national blessing. It will tend to the improvement of our stock, and it will keep at home, for the pockets of our own citizens, thousands of dollars that now go abroad. I hope they will, ere long, import some first-rate cattle from America, and enter upon their work in good earnest.

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ITEMS OF INTELLIGENCE.

DEATH OF SOLOMON STURGES, Esq.—This well known gentleman died lately at Zanesville, Ohio, having reached the age of sixty-eight years. He was born in Fairfield, Conn., and settled in Ohio in 1814. Long before the rise of steamboat navigation Mr. Sturges built flatboats and navigated them to New Orleans. In 1849 he constructed the Wabash and Erie canal, advancing the money for the purpose, for which he was afterwards reimbursed by the State. About 1854 he removed from Zanesville to Chicago, where he erected the warehouses of the Illinois Central Railroad. Mr. Sturges was a Vice President and Life Director of the American Colonization Society: the latter by virtue of his generous contribution of one thousand dollars.

“BEHOLD MY SHEAVES!”—A missionary in Africa writes: “Labor for Jesus is not in vain. Often in my missionary work, as we long, and hope, and pray for the delaying harvest, we feel ready to exclaim:

“Full well I know I have more tares than wheat,
Brambles and flowers, dry sticks and withered leaves,
Wherefore I blush and weep, and at thy feet
I kneel down reverently and repeat,
Master, behold my sheaves!
I know these blossoms, clustering heavily,
With evening dew upon their folded leaves,
Can claim no value or utility;
Yet well I know thy patient love perceives
Not what I *did*, but what I *strove to do*;
And, though the full ripe ears be sadly few,
Thou wilt accept my sheaves.”

PROGRESS AT SHERBRO.—Fifty years ago, the Sherbro was in deep darkness. No ray of Gospel light had dawned. No chapel-bell sounded on the Sabbath air. There were no missionaries, no schools; nothing but heathen superstitions and orgies. Slave-ships came, and carried away their loads of human bodies and souls. Bloody wars were constantly waged among the different tribes for the capture of slaves. Satan reigned triumphant. Now, how changed! The Gospel is preached; schools are established; the Sabbath-bell is heard, and the day regarded in a degree; there are many Christian people; and slowly but steadily the heathen ceremonies are disappearing. Thanks, thanks to the Lord for what He hath wrought.—*Rev. S. J. Whiton.*

WILBERFORCE UNIVERSITY, at Xenia, Ohio, has seventy students. The debt of \$10,000 has been reduced to \$5,000, and Bishop Payne has issued an appeal to his brethren of the African Methodist E. Church to raise this amount.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

From the 20th of October to the 20th of November, 1864.

MAINE.		Camden—Joel Bodine, Isaac	
By Rev. F. Butler, (\$25.)		Van Hoen, each \$5. Isaac	
Portland—A Friend.....	25 00	L. Lowe, \$1. W. Willits,	
		50 cents.....	11 50
VERMONT.		Trenton—R. A. Rainear, \$5.	
By Rev. F. Butler, (\$15.)		Peter Kendrick, \$3. T.	
St. Johnsbury—Rev. W. W.		Hamilton, W. S. Yard, Jas.	
Thayer, \$3. Rev. E. C.		Ronan, Israel Biles, Mrs.	
Cummings, F. Bingham,		Stansbury, each \$1. T. M.	
each, \$2. Moses Kittredge,		Baker, 55 cents. J. How-	
C. M. Stone, T. M. Howard,		ell, 50 cents. W. White-	
J. K. Colby, Rev. L. O.		head, \$4. Miss C. White-	
Barstow, each, \$1.....	12 00	head, \$2. Mrs. Wilkes,	
Windsor—Z. C. Barber, Mar-		Mrs. Sarah Howell, each,	
cellus Barber, C. C. Butler,		50 cents.....	21 05
each \$1.....	3 00		
	15 00		52 55
CONNECTICUT.		DISTRICT OF COLUMBIA.	
By Rev. Dr. Orcutt, (\$131.15.)		Washington—Miscellaneous...	451 16
Milford—Col. in First Cong.			
Ch. to const. the pastor,		FOR REPOSITORY.	
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