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"NEGRO INCAPACITY."

BY J. ORCUTT, D. D.

In the REPOSITORY for September some words were addressed to a class of persons who are accustomed to speak disparagingly of the Colonization enterprise, on account of the unfitness of the people colonized. These persons do not call in question the capability of the negro race for self-government when duly enlightened.

There is another class of persons who feel little or no interest in the cause, because they believe the race cannot be made capable of sustaining Christian institutions in Africa or anywhere else. This impression they honestly entertain. We have a few words to address to such persons, and they are respectfully requested to look at the question in the light of REASON.

Rev. Dr. Heman Humphrey, for many years the honored and greatly-esteemed President of Amherst College, and a man highly endowed with good common sense, once said: "Every creature of God is capable of all the civilization it needs." And who can dissent from the truth of the statement?

Let it be applied to the insect world: the bee makes a beautiful house for herself. Does she need any better house? So in the animal kingdom: the beaver throws a bridge across the stream, and builds her house close by the pond of water thus provided for her use, as if by human reason. Does she need any better house? These two creatures of God are certainly capable of all the civilization they need. The application might be extended to all the lower orders of creation, but it is not necessary.

By common consent the negro is one of God's creatures. And who will say he is not in need of Christian civilization, or that he cannot be made capable of sustaining it? Is it reasonable that God has made the continent of Africa, with its teeming population adapted to its climate, to remain through all time in a state of heathenism? Is it reasonable to suppose that the aborigines of that vast continent must be supplanted by a superior race before a Christian nation can exist upon its soil, and develop its rich and varied resources for the benefit of the world? Surely not. Rather is it in accordance with the dictates of right reason, that her own children are to be civilized and enlightened, and prepared to make and administer their own laws and attend to their own concerns, under a written constitution, as a negro nationality?

Just how high they will rise in the scale of civilization, compared with other nations, or whether they will come up to the high level of the Anglo-Saxons, are questions that need not be raised. It is enough to say, that on some level we have good reason to believe they will be able to sustain a Government based upon religion, law, and letters, in the country which they possess as an inheritance from their Creator.

But we are not left to the mere light of reason on the subject. In the continued existence of the Republic of Liberia for a quarter of a century, the question is before us as a matter of fact. We can speak of what her citizens, as governors, have actually accomplished; and we can truthfully say, they have acquitted themselves well. They have evinced political, literary, and commercial ability, which has secured for them the respect of the civilized world. Of the State papers of President Roberts, Lord Palmerston said they compared favorably with those received from other countries; and the good sense of the people is seen in the fact, that they have for the sixth time made choice of him for their Chief Magistrate for a term of two years. Other citizens who have been elected to that high office and to subordinate positions of trust in the nation have, as a general thing, discharged their responsible duties with credit to themselves and to the satisfaction of their constituents. Some of these officials have been selected from the native population, as the first fruits of a Christian common-

wealth planted upon a heathen land. In a word, the Liberians have shown a talent for statesmanship, for diplomacy, for commerce, for ship-building, and for literary attainments, which not only presents a bright prospect for the race in the future, but which justly rebukes the class of persons mentioned for their cherished incredulity in the case.

LEARNING IN WESTERN AFRICA.

One of the most impressive circumstances respecting the present condition of the people of Western Africa is the existence of large cities and Mohammedan realms, especially in the region of country interior of Liberia and Sierra Leone. This is the result, it appears, not of conquest or violence, but a peaceful movement among the Africans themselves. The missionaries who extend the faith of the Koran are represented to be all Africans, and the religion of Islam makes its advances not merely through their labors, but also by virtue of its peculiar adaptation to the intellectual and moral wants of the natives. At the same time it produces among them a change of prodigious consequence: it converts them from scattered tribes into members of one religious communion, having a social organization, and an administration of justice founded on the inculcations of the Koran, a literary language, the Arabic, which is taught to the children in schools, and a taste for literature and science whose developments are surprising.

The Hon. J. Pope Hennessy, recently Governor-in-Chief of the British West African settlements, in an address delivered last April in London, stated that at Kambia, a town at the head of the navigable part of the Great Scarcies river, some eighty miles to the northeast of Sierra Leone, he "found native schools, where negro boys and negro girls were taught to read and write Arabic by negro teachers." Governor Hennessy further said:

"I have here one of their timber school-books or boards. This one (A) I got from a boy on the 11th of January last, at Kambia, who was seated, with a dozen others, on the ground, around a fire, about half-past seven in the evening. They all had similar boards with written lessons, which the native teacher was explaining. Two other circular groups of scholars

were seated not far off. The fire was kept up with small bundles of wood, to enable the writing to be seen. The following evening, in the court-yard of another house, I got this board I have marked (B.) It is the first lesson-book they use. It was given to me by a boy, between three or four years of age, who was then learning his alphabet. The letters on this board are large; they only form one word 'Bismillah'—'In the name of God.'

"The two boards marked (C) I got from little girls who were learning Arabic at six o'clock in the morning. The large board marked (D) was given to me in another school. It contains a neatly-written biography of Mohammed. I believe I was the first European the negro children ever saw. Their negro teachers had no acquaintance with any Europeans. All the children of that district—numbering some thousands—attended these morning and evening schools with great regularity. The school fees supported the teachers.

"The lower part of this ornamental writing that I produce was over the inner door-way of a native house. It was thus translated for me by the interpreter:—

"The Almighty, there is no God but He—the living, the self-subsisting. Neither slumber seizeth Him, nor sleep. To Him belongs whatever is in the heavens, and whatever is on the earth. None can intercede with Him except by His permission. He knoweth all the past and all the future, and naught of His knowledge can man grasp, except what He pleaseth. His throne extendeth over the heavens and the earth, and the holding of them doth not burden Him. He is the Exalted—the Mighty.'

"Such were the words I saw written over a door-way in the house of a negro, in a purely negro town of Africa, remote from all the so-called benefits of our civilization and enlightenment. On returning home I find that very different sentiments are being inscribed on the portals of European philosophy; but of the two, perhaps, the simplicity and faith of the negro is to be preferred to the proud intellect that is so busy and dogmatic with us.

"In the town of Billeh, not far from Kambia, one of those teachers showed me his private library, containing more works on philosophy, jurisprudence, and history than I fear would be found in the private libraries of all the schoolmasters in Sierra Leone put together.

"In that district I received, for the first time in Africa, a work composed by a negro teacher—Essays by Sheik Omar Al Hadji, of Dingawari, (in Futah Jalou,) a town between Kambia and the Niger. In the same place I obtained a manuscript, written in Arabic by a negro, containing his own ob-

servations of the various phases of the moon and stars at different times of the year.

"One of these learned negroes did me the honor of composing a poem in my praise, which he handed to me as I was leaving Kambia. It is an acrostic, as will be seen by inspecting it; the caligraphy of the pure negro is characteristic and clear. The author's name is Ahlusani, the son of Fodé Tarawally.

"As an illustration of the fact that this love of learning is not altogether confined to the interior, I may mention an interview I had at Sierra Leone with a negro born in the settlement, but who, being a Mohammedan, had to go to Fudah, about 250 miles off, for the greater part of his education.

"Though a young man of slender means, he was in the habit of purchasing expensive books from Trübner & Co., of London. He showed me his copy of De Sacy's 'Les Séances de Hariri,' the Paris edition, in Arabic, with Professor Chenery's translation printed in London; Dr. Pfander's 'Mizan ul Hagg,' with Rahmat Allah's reply; 'The Izhar el Hakk,' or 'Demonstration of the Truth.' He also showed me Dr. Freytag's 'Libri Arabici seu Fructus Imperatorum;' Dr. Ferdinand Weistenfield's 'Life of Mohammed,' and other costly books that he had ordered from Europe. He possessed many works printed at Boulac and at Tunis, as well as numerous manuscripts composed by his countrymen in the chief towns in the northern valley of the Niger. Though he had a more cultivated mind than I had observed in any of the young men trained in the Government school or the missionary schools, he had no acquaintance with Europeans. He had received no aid or countenance from the educational system of Sierra Leone."

The country inland from Liberia and Sierra Leone is open to the civilized settler and to the Christian missionary. Before many years it will probably be penetrated by railroads, and travel now hedged about by many difficulties will be easy. Along with increased facilities for trade there will be an opportunity to carry the blessings of our religion. An intelligent traveler, who accompanied Governor Hennessy, says: "A colony of Africans from Sierra Leone, or Liberia, or the Western Hemisphere, of men willing to engage in agriculture and moderate trading, would very soon rise in wealth and importance." He does not think the influence of single isolated missionaries would be great, but that Christianity will have to be presented "in the concrete form of daily practical life, through the instrumentality of Christian settlements." The

more we know of Africa, the greater its importance seems. When its people shall enjoy the blessings of settled government, and there shall be free and easy transit from one portion of it to another, no other part of the globe will afford a better field for human effort. Africa has a future. Her rich soil must yield the fruits of intelligent tillage; her rivers must be plowed by steam and sail boats; her hills must echo back the shrill whistle of the locomotive; and, better than all, she must stretch out her hands in supplication and submission to God.

THE BRITISH SETTLEMENTS IN WESTERN AFRICA.
THEIR HISTORY AND COMMERCE.

The British settlements in Western Africa are well deserving of public attention. Of Her Majesty's tropical possessions, they are the nearest to Europe. Of the gold-producing countries of the world, they are also nearest to Europe. They afford remarkable facilities for the collection and speedy transit to England of raw materials essential to our manufactures, but which cannot be produced in this temperate climate.

Their total commercial movement is rapidly increasing. It now exceeds in annual value £2,500,000: that is, it is greater than the aggregate commercial movement of such flourishing colonies as Tasmania (£1,518,725) and Western Australia, (£397,299,) together with half-a-dozen of the smaller West Indian Islands. Furthermore, the West-African settlements bring us into direct contact with one of the most numerous and interesting divisions of mankind, a race as capable of development and with as great a future before it as any race upon the face of the globe. And yet there is no part of the Queen's Colonial Empire of which so little is known in England.

In their origin, and in some of the objects for which they have been maintained, they differ from all other British colonies. They were originally established to promote the slave-trade. As the chief material means by which the negroes were captured and shipped across the Atlantic, they were certainly successful. When Parliament resolved to stop this, the settlements were still maintained to check and destroy the

*A paper, by Hon. John Pope Hennessy, read before the Society of Arts, London, April 29, 1873. The author was formerly a prominent member of Parliament; and while Governor-in-Chief of the British West African settlements, 1871-72, displayed signal ability and gave an enlightened administration. Mr. Hennessy lately visited the United States, on his way to the scene of his official duties as Governor of the Bahama Islands.

traffic in slaves. Some months ago I had the satisfaction of reporting to Her Majesty's Government, that the oceanic slave-trade from West Africa was completely at an end. Thus these settlements have been alike successful in carrying out two different and indeed contradictory objects.

Now that the oceanic slave-trade from West Africa is gone, the British settlements are kept up avowedly for two reasons: to promote our commerce with Africa, and to assist in civilizing the Africans.

Sierra Leone is the most important of the British possessions on the West Coast of Africa. The colony consists of a peninsula terminating in Cape Sierra Leone, which is bounded on the north by a river of the same name. The cape lies in 8 deg. 20' N. lat., 13 deg. 18' W. long. This colony is 18 miles in length by 12 in breadth, with an area of 300 square miles. Sierra Leone was ceded to Great Britain in 1787 by the native chiefs. Four years afterwards a charter was granted to a company under the name of "The Sierra Leone Company." In 1800 a grant was made to the company, by letters patent, of the peninsula, and a court of directors of the company was empowered to appoint a governor and council, the former having power to enact laws. This state of things lasted seven years, when the Colony was transferred back to the Crown.

In 1862 a country to the south, called Sherbro, was handed over by treaty to the colony.

The Isles de Los, which lie about 70 miles to the north of Sierra Leone, are also included in the settlement. The Quiah country, a considerable tract on the mainland, which was taken in 1861, has recently been ceded to the natives.

About 500 miles to the north of Sierra Leone the river Gambia falls into the Atlantic ocean, by a large estuary, which measures in some parts nearly 27 miles across, but contracts to 10 miles between Bird Island and Cape St. Mary, and to a little more than two between Barra point and the town of Bathurst, on St. Mary's Island. The advantage of this large river for carrying on trade with the natives in the interior was well known to our merchants 230 years ago. In 1588 a patent was granted by Queen Elizabeth to some merchants of Exeter to trade in this river, and in 1618 a company was formed in this country for the purpose of carrying on the trade. The company was not successful, and another, established two years later, experienced a like want of success.

In 1724, and subsequently till its abolition, it appears the trade in slaves formed the staple traffic of the company. But the general commerce between Great Britain and the Gambia fell off after the abolition of the slave-trade till 1816, in which

year a new settlement was formed at the Island of St. Mary's. McCarthy's Island, about 150 miles up the river, has also been occupied as British territory. Near the mouth of the river a strip of land, one mile in width, called the Ceded Mile, and part of the district of Combo, adjoining Cape St. Mary, are also included in the settlement of the Gambia.

Where the Coast of Africa to the south of Sierra Leone runs towards the east, it is usually divided into the Grain Coast, the Ivory Coast, and the Gold Coast. The latter is a name generally given to a portion of Upper Guinea, between 3 deg. 30 W. long. and 1 deg. E. long., stretching along the Gulf of Guinea from the river Assini on the west, to the river Volta on the east, between which points are the settlements of Apollonia, Axim, Dix Cove, Secondee, Chuma, Elmina, Cape Coast Castle, Anamaboe, Salt Pond, Apam, Accra, Christiansborg, Fredricksborg, Winnebah, Pram Pram, and Addah. In 1715 the African Company was instituted by act of Parliament, with liberty to trade and form establishments on the West Coast of Africa, between 20 deg. N. and 20 deg. S. lat. From the year 1750 to 1807 the parliamentary grants for the forts and settlements on this coast averaged £13,600 per annum, and was augmented in 1807 to £23,000 per annum. In 1821 the efforts and settlements, which had previously vested in the African Company, were transferred to the Crown; and on the recommendation of Sir Charles Macarthy, at that time the Governor of Sierra Leone, four forts only were retained, viz: Cape Coast Castle, Anamaboe, Dix Cove, and Accra. In 1827, in consequence of the heavy expenses incurred by the Government in the Ashantee war, which broke out in 1824, and the decline of commerce, the public establishments were withdrawn from the Coast. For several years the Government was intrusted to Mr. Maclean and a committee of merchants. Mr. Maclean's conciliatory policy towards the natives, his recognition of native customs, and his scrupulous adherence to his engagements with the native chiefs, enabled him to avoid for fifteen years the petty wars that have since become so frequent. Owing to the recommendation of a committee of the House of Commons in 1842, the peaceful and prosperous administration of Mr. Maclean and the native chiefs was abandoned, and the Gold Coast was again placed under the direct control of the Home Government as a dependency of Sierra Leone. In 1850 it was made a separate government, but in 1866 was again placed under Sierra Leone.

Some years ago its territory was defined by a Convention with the Dutch Government, which came into effect on the 1st of January, 1868. By this arrangement the British Government received in exchange for Dix Cove, Apollonia, Secondee,

and Commendah, (which became Nertherland's property or dependencies,) Dutch Accra, Berraco, Apam, Cormantyne, and Moree.

Her Majesty's Government also relinquished to the Dutch the protectorate over Eastern and Western Wassaw, Apollonia, and Denkera, in the interior. A line drawn due north from the mouth of the Sweet river to the Ashantee frontier, with slight deviations, was the boundary line. A diminution of the population under British protection and its area followed. Probably 200,000 souls were then in the protected territory, and an average of 4,500 square miles.

The interchange of territory in 1868 was not effected without some bloodshed, and owing to this it did not work well. The Dutch Government at length agreed to transfer to the British Crown the whole of their possessions on the Coast of Guinea. By the Royal Convention, signed at the Hague, in February, 1872, Her Majesty's Gold Coast Colony has been doubled in extent and population. The new territory, extending from the Sweet river to the west of Apollonia, includes the best landing places and the richest gold districts in Guinea. It also contains the finest forts and castles. The castle of St. George d'Elmina was built by the first Portuguese governor, Diego D'Azambya, in the fifteenth century. It was captured by the Dutch in 1637. Though it is a very recent addition to Her Majesty's Colonial Empire, yet, as it has been constantly occupied by Europeans since 1481, Elmina can now claim to be the oldest Colony (excluding those in the Mediterranean) under the British Crown. During the 235 years of Dutch rule there were 104 governors. The famous Admiral De Ruyter won several battles on this Coast, and the actual transfer was effected when Governor Ferguson, the last representative of the King of Holland at Elmina, handed to me, on the 6th of April, 1872, in the presence of the native chiefs and people, the ancient gold and ivory baton of De Ruyter, which was supposed to be the symbol of Dutch sovereignty in Guinea.

The native tribes, for 300 miles along the Coast and from sixty to eighty miles inland, live in what is called the British Protectorate. The Ashantees occupy their northern frontier, and the Kingdom of Dahomey their eastern frontier. The actual British territory consists only of the forts we hold upon the Coast.

In 1861 Lagos, which lies still further to the east, in the Bight of Benin, was ceded to the British Government by King Docemo. The treaty of cession guarantees to him a pension of £1,000 a year, the right of deciding disputes between natives of Lagos with their consent, subject to appeal of British law, and the right of using the title of King, in its African

signification. The settlement consists of the Island to Lagos, with the towns of Badagry, Palmer, and Leckie. As to the towns interposed between the lagoon and the sea-beach, Sir Henry Ord reported in 1865 that, to avoid any complications arising from the presence of domestic slavery, it had not been thought advisable to recognize it as British territory. Mr. Cardwell gave instructions to this effect in 1866, conceiving, very properly, that for commercial purposes no further extension of territory was necessary; and that, indeed, any additions to the settlement would probably involve the local Government in trouble. It is therefore evident, that from the river Gambia to the Bight of Benin the British settlements practically command the commerce of one of the most productive regions of Africa. Whilst Lagos shares to some extent in the traffic of the mouth and the lower waters of the Niger, that great river can be traced northward and westward to its source in the hills of Futa, which are almost in sight of the Colony of Sierra Leone. From the vast and fertile districts enclosed between the Niger and the sea we get gold, ivory, cotton, palm-oil, palm-kernels, ground-nuts, beni-seed, shea butter, pepper, ginger, and gum.

The revenue of each separate settlement, from 1866 to 1871, was as follows:

	REVENUE.					
	1866.	1867.	1868.	1869.	1870.	1871.
Sierra Leone.....	£62,263	£64,871	£59,272	£69,617	£67,135	£80,486
Gold Coast.....	11,053	10,839	15,404	24,127	30,851	28,609
Gambia.....	19,079	22,415	22,088	15,518	18,969	17,490
Lagos.....	23,823	30,195	33,396	40,622	42,875	45,612
Total.....	£116,218	£123,320	£130,660	£140,884	£159,830	£172,197

The expenditure has generally been kept well within the revenue, as may be seen from the following figures:

	EXPENDITURE.					
	1866.	1867.	1868.	1869.	1870.	1871.
Sierra Leone.....	£60,532	£70,984	£55,694	£70,465	£68,033	£76,130
Gold Coast.....	11,589	10,993	11,651	18,836	35,609	29,094
Gambia.....	17,681	18,664	17,082	20,236	21,937	16,662
Lagos.....	23,602	30,105	33,711	39,431	42,379	45,611
Total.....	£113,411	£130,836	£118,138	£148,968	£167,958	£167,497

I have made a summary of the trade returns of 1871, the last year for which they have been completed. It shows at a glance the value of the commerce of the British settlements:

	Imports.	Exports.	Vessels Entered.	Vessels Cleared.	Tonnage Entered.	Tonnage Cleared.
Sierra Leone.....	£305,849	£467,755	411	409	110,646	110,919
Gold Coast.....	250,671	295,207	343	315	131,553	119,494
Gambia.....	102,064	153,100	229	211	51,853	47,997
Lagos.....	391,653	589,802	278	275	125,776	125,168
Totals.....	1,050,237	1,505,864	1,271	1,210	419,828	403,568

These are the actual results of the year 1871. Since then two changes have been made, the effects of which are becoming already manifest, namely: the addition of the Dutch possessions in Guinea to the British settlements, and the general revision of the tariffs, with a view of encouraging trade and shipping. Owing to these changes I believe that the exports from Her Majesty's West-African settlements will exceed £2,000,000 in 1873, and that the imports will reach £1,500,000, which would give a total commercial movement of £3,500,000.

In 1861 the total value of imports and exports was £1,258,280, just half what it became ten years later, that is, £2,556,101 in 1871.

We hear a good deal of the rapid improvement in Jamaica; yet there the total imports and exports in 1861 amounted to £2,304,096, and in the subsequent ten years they had only increased to £2,527,716.

To put it in another form: whilst the total commercial movements of Jamaica were ten years ago double that of the West-African settlements, and they have both gone on increasing since then, the commerce of the latter has grown so rapidly, that it now exceeds the commerce of Jamaica. At this rate many years will not pass before it outstrips the commerce of the Mauritius, the Cape of Good Hope, and Ceylon. But between the commerce of West Africa and that of such colonies there is an important distinction. Jamaica and the other settlements I have mentioned are *producing* colonies, whereas the settlements on the West Coast of Africa are merely our *entrepôts* of trade with the interior. They collect commerce, but produce nothing themselves; they hold, with respect to Africa, the same relation that the early settlements of the East India Company at Calcutta and Madras held many years ago to the then but little-known interior of Hindostan.

Can we push the comparison further? Can we hope to see an African empire as rich and prosperous, and contributing as largely to the commercial wealth of England, as Her Majesty's empire in the East? From what I have seen of the negro race, I believe such a result is possible; but to accomplish it, great changes must be made in our system of dealing with the native chiefs and people.

AFRICA TO-DAY.

Africa is a great fact; we cannot get rid of it, and we are fast becoming convinced that it may be turned to a better use than we have hitherto made of it. The Africans are irrepressible; they have the gift of vitality above most men, and live

and multiply under circumstances that would be death to other races. The natives of Tasmania have disappeared; the Australians are nearly extinct; it is but an actuary's question as to when we shall see the last of New Zealanders; and the Indians of America die out in the presence of the white man. Not so the African. Place him where you will, so long as he gets sunshine, and under any circumstances you may, and Israel in Egypt scarcely increased faster. It is now estimated that there are very nearly 15,000,000 of people of African descent on the mainland and islands of America. Africa itself is more thickly peopled than was supposed. Instead of 30,000,000, it probably contains 100,000,000 of people. We cannot hope to possess ourselves of Africa as we did of America, for side by side with us on his own soil the African would surely prove the stronger. So, whether we meet with him in his own land or elsewhere, it is manifestly to our own interests, to say nothing of higher motives, to make the best of him. It is in Africa itself we must look for the highest possibilities of the race; for those outside are slaves or the descendants of slaves. They also live in the lands of their thralldom, and in the presence of those who are, or who have been, their masters. Had the Israelites, after their emancipation, remained in Egypt in the presence of their former masters, they would have been slaves in nature still. And so it was with the free colored men in the United States and in the West Indies. Their associations tend to keep alive the recollections of the past and to check the noblest aspirations. The galling discomfort, if not of legal proscription, yet of bitter caste-prejudice in the whites, and which manifests itself in every-day life in a thousand cruel and annoying ways, is greatly against them. These people, therefore, afford as yet no fair criterion of what the African race is capable. I believe, however, that the possibilities of the Africans on their own soil are not inferior to those of any race on the earth. Their civilization may, in some things prove unlike our own, their range of virtue and vice somewhat different; yet I do not think they will prove mentally our inferiors, or that their moral standard will be lower. I say this from no theory evolved from my own inner consciousness, but from a conviction which is the result of a personal knowledge of them.—*Cornhill Magazine*.

THE RIVER OGOBAI.

LETTER OF REV. A. BUSHNELL.

In my last, I referred to the river Ogobai as furnishing a highway for the Gospel in the interior. Within a few days I have received still more reliable and favorable intelligence

from one of our English traders, who has just returned from a visit to that river in a small steamer. He ascended about 210 miles in the steamer, and then in a canoe went about 70 miles farther over a succession of rapids. At the point where he turned back, for want of time, the river was reported to be navigable much farther—no one knew how far. The country, he describes as beautifully diversified with grass fields and groves in the valleys between the rocky hills and mountains, some of which he judged were 3,000 feet high. The people were friendly, and like the people on and near the Coast. He judges the river at the place where he turned back was 500 feet above the sea, at its mouth; and beyond that point, he was told that it continued to rise gradually till it poured over a high fall. It probably is an outlet of some great reservoir or lake to the westward of Albert Nyanza. During the rainy season it is a rushing torrent, rendering its ascent difficult; but in the dry season it falls in some places even 20 feet to 30 feet, and is narrow and shallow. The rise and fall are much like that of the Ohio. It discharges water in the Atlantic by several distinct mouths: the most northern is the Nazareth, at Cape Lopez, 60 miles south of Gaboon, and the most southern are the Mexicos and Fernanda Vaz, at Camma, 100 miles from here. The tides only ascend a few miles, and there the miasmatic mangrove swamps disappear, the water being fresh and the banks sandy. In view of these openings into the interior, I am very anxious to resume our out-station at Camma, on the Fernanda Vaz, and also to start another out-station at some point up the Ogobai, where already leading factories from Gaboon have been established.

Commerce has already sent a score or more of young white men, who count not their lives dear unto themselves, to that river, and twice that number of native young men from Gaboon, to purchase india-rubber and ivory; and yet the Church has sent no one to plant the standard of the Cross, to unfurl the banner of Immanuel, to bear Heaven's blessed light and the bread of life to the benighted perishing people of Ethiopia! "Whom shall we send, and who will go for us." And the more I learn of Kabenda, the more desirable it seems for us to establish a station there, which would probably be a better place for a health-station than any mountains in the Gulf of Guinea. It is so easy of access by mail steamer twice a month, and by trading vessels frequently.

For missionary extension interior-wards, by the Ogobai river, we need two missionaries to go to the "regions beyond, where Christ has never been named," accompanied by native assistants of various kinds from Gaboon. Of course, these should be men of firm, tough, not too robust constitutions—men of first-

rate common sense, self-denying, industrious habits, and experience—possessed of ardent zeal, and love to Christ and the souls of men. At Camma we will try to locate a native helper, and perhaps not send a white missionary there, in case they find more desirable locations in the interior. But if the Board decide to occupy Kabenda, two men will be required for that place—one of whom might be a layman; and, as the Portuguese language is considerably spoken in that vicinity, it would be desirable that one of the number should understand that language. Many of the people speak English also. If we can establish a station there, it will be a desirable change for missionaries located in this region, and may often, perhaps, prevent a return to the United States. But you will say, this is a great work you have laid out for our Board, involving many men and large means. Truly; and does not our reunited Church possess them both in large measure? Are there not many young men and women within her fold who, if they knew the facts, would emulate this high and holy work, this superior grace—not of occupying old stations, but of lengthening the cords and strengthening the stakes of our beloved Zion? Please ask them to examine the map of this beautiful Coast, from the Benita to Congo, and contemplate the vast regions eastward to the Albert Nyanza, discovered by the heroic Baker and his heroine of a wife, and the Tanganyika, where the noble Livingstone was recently found by our enterprising Stanley, of whom we all are proud. Then ask them, with the Redeemer's last command ringing in their ears and his dying love filling their hearts, to go to their closets and inquire sincerely, "Lord, what wilt Thou have me to do?" If they do not see the finger of His providence pointing to the southeast, and hear a voice whispering in the ear of their inmost souls, "This is the way, walk ye in it," I will excuse them, and toil on alone, till the Master shall say, "Come up higher." Shall I answer the letter I sent you last mail, and tell the people of Kabenda we are coming? Shall I accept the kind invitation extended to me this morning from the person just returned from the Ogo-bai, of passage up into the interior, and his personal influence and assistance in starting a mission there? I anticipate your affirmative answer, and shall do both. I will take the responsibility.—*The Foreign Missionary.*

THE BANKS OF THE NIGER.

At a recent meeting in Liverpool, Bishop Crowther said that since he had been out at the Niger as Bishop, he had been able to admit eight natives to holy orders, who were now working with him energetically on the banks of the Niger,

and were making a great impression on the natives of that part of the country. Whilst moving up and down the banks of the Niger, those at the mouth of the river began to think that they were neglected. The King of Bonny sent for him, and said that he had abundance of property—plenty of ships came to his river—but his people lacked one thing, and that was the thing which made the people of Sierra Leone and other districts so different from his people, and that was the Word of God. Upon this he (the Bishop) said he would establish a mission if the King would pay half the expenses. That he consented to. A similar arrangement was made at Brass river, and those two stations were working very prosperously under native ministers; and not only that, but chiefs from other rivers, seeing the progress that Bonny and Brass were making, also sent again and again to invite him to establish missions among them. The area for missionary success had therefore been greatly extended. The difficulties in the way of the spread of Christianity in Africa were great, but he believed that they would be overcome; and that as in God's providence the slave-trade had been overruled for bringing many within reach of the Gospel, so in His own good time God would make openings for evangelizing the whole continent of Africa.—*The Spirit of Missions.*

SCIENCE'S DEBT TO MISSIONARIES.

Scarcely any of the sciences can claim that they have not been indebted to missionaries for valuable facts. The science of philology, ethnology, geography, and zoology have, however, received more aid from them than any others. An exchange makes the following remarks in reference to this subject: "To Dr. Livingstone, the distinguished missionary explorer, is the world indebted for the most of its knowledge of the interior of Africa. The first discoveries of the sources of the Nile were made by missionaries. The Church Missionary Society missionaries in East Africa, in order to acquaint themselves with the native tribes, made exploring tours into the interior, in one of which they discovered a snow mountain, and after a time another. The statements which they sent to England were at first received with incredulity and ridicule. After some time they reported that the natives declared there was a great inland sea: when the Royal Geographical Society sent out an expedition, which resulted in famous discoveries, by Captains Speke and Grant and Sir Samuel Baker, of the great lakes, called by them the Victoria Nyanza and the Albert Nyanza, and the sources of the great river of Egypt.—*Scientific American.*

FAR-OFF RESULTS.

Where are the countless crystals,
 So perfect and so bright,
 That robed in softest ermine
 The winter day and night?
 Not lost! for, life to many a root,
 They rise again in flower and fruit.

Where are the mighty forests,
 And giant ferns of old;
 That in primeval forests
 Strange leaf and frond unrolled?
 Not lost! for now they shine and blaze,
 The light and warmth of Christmas days.

Where are our early lessons,
 The teachings of our youth;
 The countless words forgotten,
 Of knowledge and of truth?
 Not lost! for they are living still,
 As power to think, and do, and will.

Where is the seed we scatter,
 With weak and trembling hand,
 Beside the gloomy waters,
 Or on the arid land?
 Not lost! for after many days,
 Our prayer and toil shall turn to praise.

Where are the days of sorrow,
 And lonely hours of pain;
 When work is interrupted,
 Or planned and willed in vain?
 Not lost! it is the thorniest shoot
 That bears the master's pleasant fruit.

Where, where are all God's lessons,
 His teaching dark or bright?
 Not lost! but only hidden,
 Till, in eternal light,
 We see, while at His feet we fall,
 The reasons and results of all.

THE AFRICAN REPUBLIC.

BY REV. T. S. MALCOM.

On Saturday, July 26, 1873, the Republic of Liberia, in Africa, was twenty-six years old. If we consider the humble character of the founders of this African Republic, and their disadvantages as to wealth and education, the progress of Liberia has been beyond all reasonable expectation. The first company of emigrants numbered eighty-six, and they were from Pennsylvania, New York, Maryland, and Virginia. They sailed from New York February 6, 1820. The emigrants were placed under the care of Dr. Samuel A. Crozer, a man of earnest piety. It is an interesting fact, that Mrs. Elizabeth

Roberts, the excellent wife of Rev. John W. Roberts, Bishop in the Methodist Episcopal Church, was one of the emigrants of the first company which left our shores for Africa. Her brother Charles was in the same company, and they were children of the celebrated Elijah Johnson. Mrs. Roberts is now fifty-six years of age, and has six living children; and her brother Charles is sixty-eight years old. Jonas Cary, now seventy-four years old, was in the same company. All of them are in excellent health. It was not until April 25, 1822, that a permanent location was secured at Cape Mesurado. The heroic Ashmun arrived August 9, 1822. In 1824 a plan for civil government was adopted. In 1841 a colored Governor, Joseph J. Roberts, was appointed, and six years after, July 26, 1847, the Declaration of Independence was proclaimed. Joseph J. Roberts was elected President for four terms of two years each. He was followed by Presidents Benson, Warner, Payne, and Roye. President Roberts is now filling his fifth term of office, and has been elected for a sixth term, making twelve years in all. His success as a Governor, President, General, Diplomatist or Ambassador, and College President, must place him among the most distinguished men now living. From the time he was ten years old he has been a consistent member of the Methodist Episcopal church. The Republic of Liberia resembles our Republic more closely than any other nation. It stands as a shining proof of the capacity of colored men to establish an independent nation, recognized by the principal nations of the world.—*Christian Recorder*.

HOW MISSIONARIES ARE SENT TO AFRICA.

BY GEN. J. W. PHELPS.

The American Colonization Society was established a little over half a century ago, for the purpose of helping back to Africa such negroes of the United States as wished to go there. The motives on the part of the negro in going to Africa are of a high order; he is inspired, as the Puritan was, with a love for religious and civil liberty, and for extending the kingdom of Christ to an uncivilized world. These ideas are not sensational with him; they are not entertained for the purpose of effect, or for any immediate great advantage for himself; for the negro is generally meek and humble. He does not go to Liberia for gold or gems; but he goes with the real spirit of the missionary, with high designs for the moral elevation of mankind.

Every negro in fact, whom the American Colonization Society sends to Liberia, (and it has sent some fifteen thousand

there,) is a missionary of the best and most practical kind. He is a preacher of Christian civilization by example, to a hundred millions of benighted barbarians, who have lived for thousands of years in darkness and misery. Each year the Colonization Society continues sending these missionaries to Africa, men, women, and children. They go where few white men could go, for, in the mystery of Providence, the land that is healthy to the negro may be deadly to the white man.

But in the course of years it is found that the seaboard of Liberia, where the Colony is located, is not so healthy, even to the negro, as are the uplands of the interior. It is desirable, therefore, that the Colony should extend inland, where the climate is healthy, and where the emigrants from the United States will be brought in contact with a greater number of the barbarians, all of whom manifest an eagerness to receive the Word of God, and be "God-men." In order, however, to communicate with the interior, roads are necessary; and the Liberians have no means of opening these roads. They have opened roads and forests for us, but have received no pay for it, and are sent back to their motherland almost as void of this world's goods as when they were born. They have made an effort to build a road, and have borrowed money from England partly for that purpose, but from mismanagement of some kind the money has been partly squandered, and no road is yet built. That is a work which remains to be done. The question of its construction has been referred to the American Sunday-school children, as an object worthy of the contributions which they make for missionary purposes. In order to give the missionary free access to his field of labor in Africa, a good road is needed—almost as much so as the ship that bears him to its Coast.

The road was a great instrumentality of the Roman power for subduing, conquering, and civilizing barbarous peoples; and why may not the Sunday-school children of the United States make use of the same instrumentality for a similar, though much holier purpose—for the purpose of love and peace and happiness here, and in the world to come? The facts are: The American Colonization Society is sending negro emigrants every year to Africa, and will continue to send them. When these emigrants arrive in Liberia, they are left upon the seaboard, without the means of entering and making settlements upon the healthy uplands of the interior. And there the negro children from the United States stand, amidst insalubrity and threatened disease, and in front of frowning forests which they cannot penetrate, but which would give them a hospitable reception, if once opened by good roads. These children's fathers have helped us to open roads without pay,

and why should not our children now help them in their need and distress?

All the contributions made for this purpose would be most religiously devoted to the object intended. They could be intrusted to the American Colonization Society, as agent for the Colony of Liberia, which has the means of securing the best educated negro talent for constructing the road. All contributions sent to the Secretary of the Society, WILLIAM COPPINGER, Esq., Washington, D. C., would be devoted to this most worthy of all the missionary efforts of the present day.

When a good highway to the interior has once been established, the negro chiefs themselves would probably follow the example and open others. The very act of making roads, would have a civilizing effect upon those who make them. It introduces order, method, easy communication, interchange of ideas, rudiments of social organization, etc. We can understand something of the condition of the American settlements in Africa, by conceiving our own roads here in Vermont to be suddenly erased, leaving nothing in their stead but forests or fenced fields. Society, wealthy, strong, and civilized as it is, would become suddenly paralyzed.

It has been suggested to introduce the elephant, from India, as a means of communication with the interior; for though Africa abounds in elephants, yet it has, probably, had few or no trained ones since the days of that other African Republic, Carthage; but it is believed that good roads, with caravansaries at convenient points, of a tropical day's journey apart, with horses, mules, and oxen, would furnish a better means of communication for the American negro than either the elephant or camel. The Arabian camel may do for the desert region of Africa, but Liberia is south of that region.—*Vermont Chronicle*.

From the Republican.

LIBERIAN AFFAIRS.

TRADE AND SHIPPING.—The present is what may be termed a splendid oil season. Our coasting crafts are doing a full business. Mr. Sherman (Sherman & Dimery) returned a few days ago in their schooner "Petronilla" with thirty thousand gallons of oil, besides a quantity of palm-kernels. Messrs. McGill's schooner, under Mr. Wm. Francis Brown, supercargo, has arrived with twenty-two thousand gallons of oil. Mr. Henry Cooper recently paid a visit to the Coast, in furtherance of his business there. His three coasters, "Dodo," "Samuel Ash," and "Apprentice Boy," have all come up with full loads. Mr. Brougham, agent here for C. Woerman, Hamburg, had a boat come out to

him a few days ago. It is about thirteen tons. Three men sailed her out from Hamburg. Messrs. McGill & Bro. had come out in the steamer "Benin," of the 30th instant, a small coasting craft of fifteen tons.

MANUFACTURES AND AGRICULTURE.—We have recently seen a considerable quantity of leather tanned at Mr. Bracewell's tannery, in the new settlement of Arthington, in the rear of Millsburg. This leather, which was from deer skins, goat skins, and cow hides, we unhesitatingly pronounce the finest we have ever seen tanned in this country. In this opinion experts in the tanning and leather business join us. We were at the time also shown a very superior article of sugar, manufactured by Mr. Bracewell. We learn that he is driving a most industrious and thriving business, pursuing the regular American style as to everything, in field, orchard, house, or shop: reminding us very much of the olden times of such men as the late Zion Harris, Abram Blackledge, David Moore, Jamison, and many others, who pursued their business on the safe plan of raising, as far as possible, what they and all around them eat, what they wore, and whatever else they used in life.

Our enterprising young farmer Hon. D. J. Beams, formerly Secretary of the Treasury, is fast taking, if he has not already gained, rank among our main farmers of the St. Paul's river. He has now one of the most flourishing cane farms up that way, besides a first-class coffee farm. Last year his pick of coffee averaged one thousand pounds. His cane farm comprises about fifteen acres of what may be pronounced the most healthful cane. Mr. Beams contemplates having out by next season a steam sugar-mill.

Hon. H. R. W. Johnson, Secretary of State, has within comparatively a few years raised him a coffee farm on land adjoining this city, only about one hour's walk southeast from the centre of the same, which will soon stand as one of the finest in the country. His last year's picking was nine hundred pounds. He has recently set out five thousand trees.

PERSONAL.—The King of Bopora sent some months ago a fine mare to President Roberts as a present. A "*dash*" (present) being desirable as a return to the King, the President had the mare sold at auction and the proceeds put into the public Treasury.

M. T. Worrell, son of the late Rev. M. Worrell, of the Baptist Church, preached his trial sermon in the Baptist church on Sunday, the 15th instant, from the text, "I am the true vine, and my father is the husbandman." Mr. Worrell was afterwards received by the congregation.

The second quarterly meeting of the Methodist Church came

off on Saturday and Sunday last, Rev. Philip Gross, from the St. Paul's river, officiating.

Under the management of Mr. J. T. Dimery, the Presbyterian church in this city has received some much-needed repairs, adding also to the beauty of its appearance.

The corner-stone of the new market-house in this city was, laid on the 24th of May, the Masonic Lodges officiating.

The Union Mechanics' Society held a fraternization meeting on the evening of the 20th instant. Henry Cooper, Esq., made some very practical remarks. Such meetings, we learn, are to be monthly.

Professor Anthony T. Ferguson, late teacher of the Preparatory Department of Liberia College, has been invited by the Mayor and City Council to deliver the annual oration on the 26th of July next.

His Excellency A. W. Gardner, acting President during the visit abroad of President Roberts, arrived in this city on the morning of the 23d instant. The President has taken rooms at the residence of Hon. J. B. Yates, and his office in the upper part of the Seminary building. The President, having received the congratulations of the members of the Cabinet and principal citizens of the place in regular business-like style, entered immediately upon his duties as they came to hand.

M. E. CHURCH CHILDREN'S DAY came off on Sunday, the 8th instant, in the M. E. church. Rev. Philip Gross preached from Ecc., i, 1: "Remember thy Creator in the days of thy youth." In the afternoon the Rev. J. S. Payne led in an interesting address. Mr. A. B. King and Hon. H. W. Dennis, the latter Superintendent of the school, made interesting addresses. Masters H. W. Dennis, Jr., and Frederick Johnson made speeches. The singing during the day, under the leadership of the Superintendent, was excellently well performed by the school. In the morning Master H. W. Dennis did his duty well at the organ, in the afternoon Professor Johnson and lady assisted.

THE CENTENNIAL EXHIBITION.—Liberia, abounding in all the richness of the tropics, a land in which the sugar-cane, the coffee, and the indigo plant are spontaneous; the land where the cotton-plant is perennial; where its iron ore has been pronounced the purest in the world; the teak, whismore, and mabogany furnishing the materials for building the proud navies of Europe; the land where truly the "soil and the mine" await only the helping hand of industriously applied means to exhibit what arts, manufactures, and the applied agencies of the world's learning may do; this land is not mentioned, because, as we take it, of Liberia's own fault. The Liberians,

have, it may be said, never aimed as high as they should. Let the Liberian Government be ambitious, let it set out on a policy that commensurates with the age, and go at once into the work of developing its opportunities for rearing, on solid foundations, a nationality in this country. Our Government should, and we believe will, go enthusiastically in the matter of having Liberia fully represented at this American Exhibition.

THE SEASON.—The long continued “dries” deprived June of her laurels, so long worn, as the “wettest” month. Cold steady rains are upon us; and if our friends in America, who advised us not to go to Africa because it was a land where the inhabitants had only to throw their raw eggs on the sand, wait a few minutes and they would be cooked, could only feel what we have felt for a day or two, they would nick-name Monrovia “Boston,” and call it the “Hub of cold places.”

EXAMINATION AND ORDINATION.—A meeting was held at Clay-Ashland, on Saturday, the 26th, for the examination of candidates for ordination to the Baptist ministry. The examining committee consisted of Revs. J. T. Richardson, W. F. Gibson, N. W. Early, and M. D. Herndon. The Licentiate preachers, Mr. John A. Cuthbert, Samuel Carr, and G. W. Walker, of Carysburg, were examined, and Mr. Cuthbert is said to have sustained the examination; Mr. Carr, on account of his age and experience, was allowed to pass, and Mr. Walker was required to appear at the next meeting of the council and committee for re-examination. Mr. Brander and Mr. Nimmo, two other candidates, were not examined for want of time. On the following Sabbath Mr. Cuthbert and Mr. Carr were ordained to the ministry. The ordination sermon was preached by Rev. J. T. Richardson.

INDEPENDENCE DAY.

There seems to have been very little enthusiasm manifested this year in the celebration of Independence day, July 26th. It rained nearly all day at Monrovia. However the celebration went on. We learn there was singing by the choir; reading of the Scriptures and prayer by Rev. J. S. Payne. Reading of the Declaration of Independence by T. W. Haynes, Esq. Oration by A. B. King, Esq. Benediction by Rev. G. W. Gibson.

The young men and ladies of Millsburg and White Plains made an early start to prepare for a grand celebration, expecting the whole St. Paul's river to join them. They organized their choir, and practiced long and well. They built their stage and decked the church with garlands of flowers and evergreens, and made a gorgeous and tasty display. But the day being

rainy, but very few persons attended. The exercises were singing by the choir, reading the Declaration of Independence by Mr. J. M. Gross, reading of the Scriptures and prayer by the Rev. S. J. Campbell; introductory remarks by Hon. A. Washington, and the oration by R. H. Jackson, Esq. These exercises were interspersed by singing the National anthem, and other spirit-stirring songs. Benediction by Rev. D. Kelly.—*The New Era.*

TRADE OF WESTERN AFRICA.

Attention is invited to the very interesting paper by Gov. John Pope Hennessy, published in the Journal of the Society of Arts, London, and the principal portions of which are given in the present REPOSITORY. The British West African settlements are developing their resources with an unprecedented rapidity. The imports and exports for the year 1871 are thus given as reaching two-and-a-half millions of pounds, or twelve-and-a-half millions of dollars, requiring twelve hundred vessels for freight; showing a greater trade than that of Jamaica, and increasing at a rate which will soon place the West African settlements in the very front rank, before Mauritius, Ceylon, and the Cape of Good Hope. As yet these settlements are mere *entrepôts* of trade, collecting produce from the interior, selling and exchanging foreign manufactures for the gold, ivory, palm-oil, and cotton which are brought from those rich lands lying to the west and south of the mighty river Niger. The chief landing places, the best harbors, the greatest facilities for communication with the interior, except Liberia, are passing into British possession or control, and nine-tenths of the great West African trade is in her hands, ready to be multiplied a hundred-fold when her enterprise is roused to meet the opportunities. When will the United States awake to its interests, and establish a line of steamers direct to Liberia? It cannot be brought about too soon.

PROGRESS IN LIBERIA.

Our recent advices from the Coast bear uniform and gratifying testimony to the gradual progress of that little Republic, which, with varying fortunes, has thus far held on its way.

Agriculture is steadily on the increase. The feeling on the

subject of a comprehensive interior policy is taking hold of the people, and a growing determination to avail themselves of the vast resources of trade and of population on the East.

The recent interview of the Government Commissioners with certain Chiefs at Cape Mount, described by one of our correspondents, seems to have given general satisfaction. It is supposed that the next Legislature will adopt some measures looking to the opening of roads and the incorporation of powerful and influential chiefs.

Mr. Benjamin Anderson, the explorer of Musardu, will probably be sent upon another tour of exploration by the Government.

The termination of the war, which has for many years interrupted the quiet of the Boporo districts, makes an encouraging opening for efforts in that direction. Weta and Bessereh, the two warlike chiefs, who kept up continual belligerent operations against Boporo, have been both captured and put to death by the new and energetic king of Boporo. Their followers have sued for peace, and one of the conditions imposed upon them is the rebuilding of Boporo, the burning of which was occasioned by the wars instigated by their deceased leaders.

Mr. W. W. Findley, the teacher employed in the school of the Episcopal Mission at Totoquella, a town ten miles east of Boporo, had just returned to Monrovia, giving glowing descriptions of his field of labor. The chiefs along the entire route are anxious for schools and for the patronage and cooperation of the Liberian Government.

MISSIONARY COLONIZATION.

Preparations are making for our customary Fall expedition to Liberia. Out of more than three thousand applicants for passage and settlement a careful selection will be made. The number sent must depend on the means furnished. Among those desiring to aid in erecting a Christian Republic in Africa, is an elder in the Presbyterian Church, a Baptist minister, and a Methodist preacher, with their families. Many of their friends and church associates wish to accompany them. Such people are peculiarly needed in the young Republic. This

enterprise may properly be termed "Missionary Colonization." It is economical and permanent. Firmly planted in Africa, the work will not only soon become self-sustaining, but missionaries will penetrate the regions beyond. Help is invited from all friends of the people of color and of Africa.

OUR SCHOOLS AT ARTHINGTON AND BREWERVILLE.

From the semi-annual reports to June 30, 1873, of the teachers of the schools in Arthington and Brewerville, Liberia, established and sustained by the American Colonization Society, the following details are gleaned:

ARTHINGTON SCHOOL, No. 1, MR. T. B. LANE, TEACHER, has a daily attendance of thirty-four pupils. The studies are stated to be spelling, reading, geography, grammar, arithmetic, and writing, in which "satisfactory progress has been made."

ARTHINGTON SCHOOL, No. 2, MR. HENRY TAYLOE, TEACHER. The number of scholars enrolled is given at twenty-three, with an average daily attendance of twenty. These "are composed of the smaller children of the place." They are said to have "improved pretty rapidly, and this has encouraged their parents to continue sending them."

BREWERVILLE SCHOOL, MR. HENRY CLEMENTS, TEACHER, is reported to have thirty-two scholars, who are taught spelling, reading, writing, and arithmetic, in all which "they are making considerable progress." The teacher remarks: "This settlement is composed of people who may be regarded as poor, but they are generally industrious, and are constantly engaged on their farms. It often happens that the parents need the services of their larger children to help them. As the settlers become more fixed and get their affairs in a better state for living, the children will be sent more regularly to school."

TRAVELS IN LIBERIA.

BY REV. EDWARD W. BLYDEN.

MONROVIA, August 6, 1873.

CAPE MOUNT.—On the 24th of June I arrived here for the purpose of giving rest to my eyes, which the Colonial surgeon at Freetown said would be ruined if I did not at once cease all reading and writing for a time. I thought it best, in order to secure uninterrupted respite, to leave the scene of my labors and visit these parts.

A few days after my arrival an interesting emergency arose in the Vey country, which made it necessary for Commissioners to be sent to Cape Mount by the Government to meet some of the native chiefs. The acting President, Hon. A. W. Gardner, concluded to accompany the Commissioners, and on the advice of two of the members of his Cabinet, invited me to be his guest on the mission.

Saturday, July 5, at 5 P. M., we sailed from Mesurado Roads in the Liberian schooner "Petronilla," owned by Messrs. Sherman & Dimery. The wind was very light, still, blowing steadily from the southwest, for the greater part of the night, we found ourselves at 3 o'clock on the following morning off the harbor of Robertsport; but a tornado from the land drove us out to sea. All day, then, we were obliged to beat towards the Cape, a strong current setting to windward. About 4 P. M. the Captain thought it best to anchor, so as to keep the vessel from drifting towards Gallinas.

July 7. A favorable breeze springing up early this morning, we weighed anchor and entered the harbor at 9 o'clock, A. M.

The news of the arrival of the Commissioners soon spread rapidly through the country; but owing to the inclemency of the weather and the delays which attend the movements of great personages in Africa, the chiefs did not assemble until the 18th. Some of the distinguished characters who were expected to attend this conference begged to be excused on account of the incessant rains, which made it difficult, if not impossible, to travel in certain sections of the country.

The discussions engaged in by the chiefs present were interesting and important; but as nothing decided could be effected in the absence of the other chiefs, the President, on conversation with the Commissioners, Gen. B. P. Yates, S. C. Fuller, Esq., and Attorney General Davis, adjourned the meeting until some time during the dry season. The distribution of a few presents to the chiefs and a well-prepared, thoughtful, and sympathetic address by the President, terminated the proceedings.

The promptness and energy of Mr. Gardner, in availing himself of the opportunity to meet the chiefs, notwithstanding the inclement season, cannot be too highly commended. He seems thoroughly convinced that Liberia can have no proper or permanent growth without the co-operation and incorporation of the aboriginal elements. And I am gratified to find that that is now the feeling of all the leading men of Liberia. They are disposed now to view this important subject not as a philanthropic theory, to be realized in the indefinite future, for the benefit of "our benighted brethren," but as a matter of pressing and practical importance. A great deal, it is said, depends upon the Legislature. This may be so; but the work is the work of the people: and when we find important centres of influence getting right, we may feel satisfied as to alternate results.

The Vey country, included between the Gallinas on the northwest and Little Cape Mount on the southeast, is, for various reasons, the most important section of the Republic of Liberia. The people are said to be physically and

mentally the finest on this part of the West Coast. They have aboriginal schools established in all their towns, for the instruction of their children in the Vey language and traditions, written in the phonetic and syllabic characters of their own invention. Their paganism is very much modified and softened by the presence in every town of Mohammedan priests. They exhibit a love for letters and a patience in literary application not found in any other pagan tribe. On the whole, they present a singular and interestingly promising field for missionary effort. Yet, strange to say, they have been in the most unaccountable manner passed over by American missionaries. We have the Bassa, Grebo, Yorùba, and Mendi languages reduced to writing by Americans; but it was left to a German missionary of the Church Missionary Society, Dr. Koelle, to investigate in loneliness and illness the Vey language, and to produce an unfinished grammar of it. No mission has ever been established in that country, and Koelle's Grammar is found only in the libraries of African philologists.

The people are anxious for information and book knowledge. One of the chiefs who attended the Council brought a Mandingo man to me, whom he has employed at his town to teach the children the Koran, but of whose ability he had some doubt, that I might examine him and let him (the chief) know whether this professed Arabic teacher deserved his patronage. I found that the man could read the easy and familiar chapters of the Koran, and could go through the ordinary Mohammedan prayers; but he could not read the law-book which I had with me in manuscript, written at Futih. He knew enough, however, to teach the children of a wholly pagan town.

Another Vey man called upon me to get the sounds of the Arabic words of the first chapter of the Koran, which he wrote down in Vey characters as an aid to his memory. In this way also I saw them fixing the sounds and meanings of English words. I was surprised at the accuracy with which some of them, not brought up in Liberian families, pronounced English words. Such a people would, in a very short time, be raised as a *tribe* into civilized practices, if not to Christian ideas. Nor is that country without interest. Extending from Gallinas to Little Cape Mount, a distance of nearly sixty miles and stretching about the same distance interior, it embraces one of the most charming and prolific regions in the Republic.

Gallinas, as is well known, was for a long time a notorious slave-market, and the remains of the establishment used for that nefarious purpose are still to be seen on the south point of the Gallinas river, as well as at Taro island, which lies close to its entrance. These establishments were destroyed by Commodore Sir Charles Hotham in February, 1849. About fifteen miles southeast of Gallinas is the Solyma river, which has the appearance from the sea of a considerable stream; but it is said to be inaccessible, except through narrow openings into the lagoon. A small wooded island stands conspicuously in its mouth.

Six or eight miles to the southeast of the Solyma is the entrance of the small river Manna, which, though nearly closed by sand-pits, affords access

to boats. About five miles and nearly in the same direction further, is Manna Point, low and rocky, but visible from Robertsport.

Twelve miles south of Manna Point is Cape Mount, the Coast between them forming a bay about two miles in depth, into which flow the Sugary, Mafah, and Cape Mount rivers. These streams, I learned, are navigable for large boats a considerable distance up; but they have their entrances frequently almost closed by narrow strips of sand.

The town of Robertsport, founded by the Liberians in 1855, is built on the western slope of the promontory of Cape Mount. The traders have their stores and some dwelling-houses on one of the strips of sand just mentioned, extending northward about three quarters of a mile from the mountain. This strip of sand has existed here so long, that the settlers and even the natives had come to regard it as permanent. Large silk cotton-trees had grown upon it. The natives had established the seat of their mysterious ceremonies in a consecrated grove there. The settlers made their cemetery on the same sandy soil. But within the last two years the sea has been washing the sand away. The Liberian grave-yard was gradually encroached upon until it was completely inundated. The sea carried coffins and dead bodies away in sight of the people. Dwelling-houses were then undermined and swamped. The natives have removed their gree-gree bush, and the matter is assuming a very serious aspect to the settlers.

During our sojourn there, on the evening of July 16, at 9 o'clock, the sea raged and advanced with such fury, that it carried away the large silk cotton-tree which has stood for more than fifty years as a striking land-mark to coasters. Mr. Thomas Hunter, a Liberian merchant, was driven from his house. The people sat up the greater part of the night in tremulous anxiety for the safety of their lives and property. The sea continued to increase during the following day, and the briny invader, with crested terror, was before midday mingling his unwelcome foams with the placid waters of the river on the other side of the sandy peninsula. In the yards of some of the principal settlers the water stood several inches deep. The women betook themselves to the mountain, on the immutable sides of which fortunately stands the principal part of the settlement.

It is probable that before the next dry season the greater part of the peninsula will have been washed away, making a passage for the river at the base of the Cape, and illustrating once more the unwisdom of building upon the sand: an inadvertence which, in the people of Robertsport, is almost without excuse, in view of the convenience and inviting position of the everlasting hills near to the river.

About four miles east of Cape Mount is the Pison or Benson lake. The President, accompanied by the Commissioners and his guest, visited it and spent about an hour on its placid bosom. It is said to be sixteen miles long and twelve broad. On its northeastern side or angle is a beautiful bluff, near which is situated the flourishing native town of Bendoo. The people in all this region are anxious for schools. A mission in this locality would have

the advantage of beauty and health, fulness of situation, as well as of accessibility to a numerous and intelligent population. The President was rapturous in his admiration of the lake scenery, and pronounced it the most beautiful region he had ever seen in Liberia: suitable, he said, for the Capital and for the University of Liberia.

From the mouth of the lake a fine view is had of the headland of Cape Mount. It is composed of a number of hills, connected or separated by deep ravines, with one or two peaks rising to the height of one thousand two hundred feet. These hills are said to abound in deer, wild hogs, monkeys, wild ducks, pigeons, &c. A variety of excellent timber crowns their sides and summits. On the top of one of them a clear and limpid pool of water is said to exist. Pure and perennial streams from these mountains supply the settlers with the most delicious water.

The town of Robertsport a few years ago was in a flourishing condition; but time, neglect, and the native wars in the neighborhood have had their sad influence upon it. The town is now sparsely populated. The schools are destitute of books, and everything wears an aspect of gloom. But this does not affect the natural beauties and capabilities of the region. A vigorous mission in that country would speedily resuscitate the settlement and elevate the aborigines.

From Gallinas to Little Cape Mount the country is one, the tribe is one. The artificial line which has been proposed as the northwest boundary of Liberia, between Cape Mount and Solyma, would, if fixed upon, occasion endless troubles. No such line separating a people of one tribe, having family relationships throughout the country, with no large river or mountain between them, could be of any practical avail. The Vey tribe is comparatively small. Their country cannot be artificially or arbitrarily divided without causing grave responsibility to rest upon those who are the agents in effecting the division. The lines of the poet do not apply physically or morally to this region.

“Lands intersected by a narrow frith
Abhor each other. Mountains interposed
Make enemies of nations, who had else,
Like kindred drops, been mingled into one.”

THE ST. PAUL'S RIVER.—August 2. Hon. D. B. Warner proposed to me to-day to take a trip up the river as far as Caldwell, for a little recreation. We left his wharf on a Kroo canoe, with two Kroo boys, at 5 P. M. On entering Stockton creek we found the current setting strongly against us, and the boys seemed rather weak in their efforts to resist it. We did not reach Caldwell until 8 o'clock P. M. But the time was passed pleasantly on the quiet stream, under the cheerful light of a beautiful moon.

August 3, Sunday. The morning dawned gloriously. The air was balmy and refreshing. The sky was of a splendid blue, with scattered clouds of snowy whiteness about the horizon. Innumerable rice-birds in the neighborhood poured forth delightful notes of thanksgiving and joy. The St.

Paul's rivér, which, opposite Caldwell, is one of the most picturesque on the Coast, seemed to have suspended its busy, earnest flow; and, free from the ruffling paddles and splashy noise of canoes, not a ripple on its surface, glided by in Sabbath-like stillness and decorum, appearing to participate in the repose of the day; and the morning light streaming through the heavy foliage which shaded its banks, imparted to the scene a loveliness baffling all description. On the whole, it was a morning such as can be witnessed only in the "middle dries" in Liberia. I looked across the river at the sylvan fringe marking the commencement of the boundless regions on the north: regions beautiful and fertile, of unsurpassed natural resources; but unblest by the sweet and elevating influences of the Sabbath.

I determined to avail myself of the charming weather to go across the river and proceed four miles from the bank to the Mohammedan town of Vonswah, to read and talk with the people.

VONSWAH.—Taking the two Kroo boys, I crossed over in the canoe to Virginia; had the canoe drawn up at Mr. Sanders, Washington's landing, deposited seats and paddles in his yard, and set out for Vonswah. A slow walk of an hour and a quarter brought me to the town. The journey was delightful. The music of a variety of birds and an atmosphere now serene, now dazzling, had an exhilarating effect. The land on either side of the road for the greater part of the way was cultivated. The whole region teemed in part with wild luxuriance and in part with agricultural beauty.

I had not long entered the town before I was surrounded by the Mohammedan element. All knew me and gave me words of earnest welcome. I told them I wanted to speak to them. They at once invited me into their rude mosque, not yet finished, since their large one was burnt. They brought mats and skins and sat around me. I took out certain Arabic manuscripts, beautifully written, which I procured in the Futah country. I showed them their law-book, the *Risalat*, and went over with them the laws regulating the hours and modes of prayer. One or two read fluently with me. I then read with them from the Koran a part of the 19th Sura, entitled "Mary," one of the Koranic Gospel histories, giving an account of the conception and birth of John the Baptist and our Lord. I also read with them certain passages referring to the attributes of God, very eloquent and accurate descriptions of which are found in various parts of the Koran. After we were through with the reading I indulged in some gossip, detailing my experiences in Futah. I told them of the learning and piety of their people in that country, of their great wealth, and their military power. They seemed delighted, and asked me several questions, which I answered.

I spent three hours very pleasantly and profitably with these witnesses for the unity of God in the wilderness and deserts of Africa; and after attending their afternoon prayers, I bade them adieu, and took the road leading to the new settlement of Brewerville.

BREWERVILLE.—I soon entered a tract of most beautiful cultivation, belonging to the Congoes. Fields of cassada, rice, ground-nuts, eddoes, potatoes,

and plantains. Passing through this I entered the settlement. I knew no one there, and no one knew me. I therefore walked down the main street to the end of it. When I reached the front of the last house the owner, a young man of some intelligence, invited me to walk in and rest myself in his verandah. A number soon gathered around me, and I took the opportunity of conversing with them on matters of spiritual and temporal importance. I told them of their responsibility, living in such proximity to a Mohammedan settlement. I explained to them the object of my visit to Vonswah, and showed them some of the Arabic manuscripts; read and translated a little for them. After hearing me they said they would hereafter take more interest in the Mohammedans than they had ever done.

There are in the settlement thirty houses, about twenty-five comfortable thatched buildings and five log; one day school, supported by the American Colonization Society, having thirty scholars in regular attendance; one thatched building, where the Baptists worship. Every lot was under cultivation. I saw flourishing coffee trees, and beautiful patches of eddoes, potatoes, and cassadas.

I was, on the whole, well pleased with the energy and thrift of the people of this settlement. The swamps near their town are all filled up sufficiently to make permanent roads and substantial bridges: all done by themselves without help.

I intend in a few days to visit Arthington, which I am told is a more interesting settlement even than Brewerville. I shall send you the result of my observations. I do think that Mr. Arthington, whom I know from a protracted correspondence and personal interviews to be deeply interested in the progress of Liberia and its interior, ought to be encouraged to carry on the noble work which, with true philanthropic instinct, he began and which has already effected so much good.

ITEMS OF INTELLIGENCE.

A LIBERIAN IN VIRGINIA.—Rev. Henry E. Fuller, Treasurer of the Republic of Liberia, has been spending the summer with us. To meet him, a genial, whole-souled fellow and brother that he is, carries us back to our boyhood days. Mr. Fuller is a native of Norfolk, and has been visiting his friends. He speaks very encouragingly of Liberia's future. He leaves for New York to-morrow to embark for Monrovia.—*Norfolk (Va.) Correspondence of the Brooklyn Monitor.*

AFRICAN LINE OF SUBMARINE TELEGRAPH.—The authorities at Cape Palmas have received a communication from a company in England, requesting to be allowed to land the ends of a submarine telegraph cable at Cape Palmas, coming from St. Vincent Island, (Cape Verd,) on the one side, and from Benguela (South Africa) on the other. The said cable is to extend from St. Vincent to Lisbon, (Portugal,) and thence to New York. This, with the cable also from Brazil to St. Vincent, will place Cape Palmas in direct tele-

graphic communications with the United States, Europe, South America, and South Africa. The project is to be commenced at once.

KABENDA, just north of the Congo, is an admirable spot, situated on a beautiful bay. The surrounding country is mountainous, and lovely and, comparatively, very healthy. The Kabenda people are the working men of the coast—sailors, carpenters, coopers, &c. They build boats of from fifteen to twenty tons. They are scattered all along the seaboard, but will not stop away from Kabenda long, like the Kruboy. They speak either English or Portuguese, chiefly the latter.

Receipts of the American Colonization Society,

From the 20th of August, to the 20th of September, 1873.

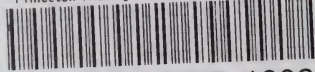
MAINE.		NEW YORK.	
By Rev. J. K. Converse, (\$96.54.)		By Rev. Dr. Orcutt, (\$30.00.)	
<i>Biddeford</i> —R. M. Chapman, W. P. Haynes, ea. \$10; Mrs. O. H. Hobson, \$5.....	25 00	<i>Niagara Falls</i> —Mrs. Augustus S. Porter, \$15; Mrs. S. E. Burrall, Miss J. A. Porter, Miss E. L. Porter, ea. \$5; to const. REV. THOMAS DOGGETT A. L. M.....	30 00
<i>Kennebunk</i> —Henry C. Durrell, \$20; Capt. Charles Thompson, \$10; Mrs. W. B. Sewall, Joseph Dane, James M. Stone, Joseph Titcomb, ea. \$5; Miss A. Sewall, Cash, C. Littlefield, Miss Lucy Sewall, ea. \$2; J. D. Wilds, \$1..	59 00	NEW JERSEY.	
<i>Kennebunk Port</i> —Col. Meth. Ch., \$7.54; Dea. Rankin, Geo. Hall, ea. \$2; Rev. R. D. Osgood, \$1...	12 54	<i>Stanley</i> —Mission S. S., viz: Geo. S. Page, \$2; S. B. Wilkinson, J. S. Munn, ea. \$1; H. A. Mixson, R. A. Carrel, ea. 50 cts.; by Stephenson B. Wilkinson.....	5 00
	96 54	By Rev. Dr. Orcutt, (\$2.03.)	
NEW HAMPSHIRE.		<i>Hudson City</i> —"Church of Holy Trinity".....	2 03
By Rev. J. K. Converse, (\$10.00.)			7 03
<i>North Haverhill</i> —Mrs. Hannah Webster.....	10 00	DISTRICT OF COLUMBIA.	
VERMONT.		<i>Washington</i> —Miscellaneous.....	257 00
<i>Pittsford</i> —Moses P. Humphrey, Lewis White, ea. \$2; A. V. Loveland, Ransom Burditt, ea. \$1; by Hon. S. H. Kellogg...	6 00	LOUISIANA.	
<i>Essex</i> —Annuity of Nathan Lathrop, by S. G. Butler, ex.....	38 00	<i>Point Coupee</i> —Legacy of Mrs. H. Johnson, by Hon. Thos. Butler, 1,169 50	
By Rev. J. K. Converse, (\$70.96.)		KENTUCKY.	
<i>Brattleboro</i> —N. B. Williston, Mrs. B. Van Doorn, ea. \$10; C. F. Thompson, Wells Goodhue, Dea. J. Estry, Hon. F. Holbrook, S. M. Waite, ea. \$5; Jas. Dalton, Cash, C. F. Horne, ea. \$2; Mrs. E. Wells, J. N. Thorne, G. H. Clapp, Cash, Cash, Dr. C. S. Clark, ea. \$1; Col. Meth. Ch., \$8.75.....	65 75	<i>Bowling Green</i> —Hon. Joseph R. Underwood.....	10 00
<i>Burlington</i> —Col. Meth. Ch.....	5 21	OHIO.	
	114 96	<i>Steubenville</i> —Miss Mary Vance...	10 90
MASSACHUSETTS.		FOR REPOSITORY.	
<i>Lowell</i> —Friends, \$100; Mrs. D. G. Godden, \$4.....	104 00	NEW HAMPSHIRE— <i>Peterborough</i> —Reuben Washburn, to Sept. 1, 1874.....	1 00
CONNECTICUT.		VERMONT— <i>New Haven</i> —Eb. H. Hoyt, to Oct. 1, 1873.....	1 00
<i>Newtown</i> —Mrs. Sarah Baldwin, by Henry Sanford, Esq.....	10 00	MARYLAND— <i>Chaptico</i> —Dr. Luke P. Barber, to November 1, 1873.	7 00
		MISSOURI— <i>Jefferson City</i> —J. Fletcher Jordon, to November 1, 1874.....	1 00
		Repository.....	10 00
		Donations.....	364 53
		Legacies.....	1,207 50
		Miscellaneous.....	227 00
		Total.....	\$1,809 12



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