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AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. V.

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TABLE OF CONTENTS

OF THE FIFTH VOLUME.

	<i>Page.</i>
Abolition of Slavery in Mexico, - - - - -	317
Address of Rev. Mr. Sessing, - - - - -	309
of Rev. Dr. Nott, - - - - -	273
of Kentucky Colonization Society, - - - - -	28
of Wm. C. Rives, - - - - -	234
Africa, - - - - -	222
African Valley, - - - - -	129
Colonization, - - - - -	210
Church, - - - - -	252
Africaner, - - - - -	111
Agent, Colonial, - - - - -	221
Annual Meeting of Society, - - - - -	316, 352, 361
Appeal to New England, - - - - -	31
Arabic Language, study of - - - - -	97
Auxiliary Societies, - - - - -	93, 158, 349, 351
Formation of - - - - -	58, 220, 378
Arts of Slave Traders, - - - - -	265
Bermuda, - - - - -	250
Booroom Slave, - - - - -	65
Captain Clapperton's 2nd Expedition, - - - - -	33
Clay, Hon. H. - - - - -	345
Colonization Society, - - - - -	251, 343
of Connecticut, - - - - -	93
of Indiana, - - - - -	344
of Lynchburg, - - - - -	201
Female of Richmond, Va. - - - - -	375
Colonists, Opinions of - - - - -	154
Colony in Trinidad, - - - - -	581
Coloured People in Ohio, - - - - -	185
Conclusion, - - - - -	382
Contributions to the A. C. S. 32, 96, 159, 185, 223, 251, 384, 254, 287, 319	
Death of Rev. Lott Carey, - - - - -	10
of Judge Washington, - - - - -	315
Education Society, - - - - -	250
Emancipation, - - - - -	185
Desire of, - - - - -	94
Emigrants to Hayti, - - - - -	62
Emigration, - - - - -	343
Remarks on, - - - - -	8
Erskine, Rev. Geo. M. - - - - -	30
Expedition up the St. Paul's, - - - - -	150
for Liberia, - - - - -	317
Extracts from Correspondence, - - - - -	172
Fair for Colonization Society, - - - - -	243
of Ladies, - - - - -	317
Fernando Po, - - - - -	185
Fourth of July, - - - - -	87
Free Labour, vs. Slave Labour, - - - - -	250
Funds, want of, - - - - -	253
Generous offer, - - - - -	28

THE
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VOL. V.

MARCH, 1829.

No. 1.

Intelligence from Liberia.

WE are happy, after a remarkably long interval, without any tidings from the Colony, to commence our fifth volume with the following able and highly interesting despatches from the Colonial Agent, Dr. Richard Randall. It must be recollected, that the statements here made, are the result of first impressions, having been completed when Dr. Randall had been in the Colony but fifteen days. Some of the opinions, therefore, here expressed, may be modified or changed by further investigations and more extended information, yet we have no doubt that, generally, they will be found correct. They are such surely, as to encourage every mind, that has seriously turned its thoughts to the great design of our Institution. Nor should they fail to secure attention from those who have hitherto neglected the subject. Shall our Countrymen remain longer insensible to the momentous claims which the scheme of African Colonization presents to their immediate, earnest, universal, united efforts! Can men who profess and call themselves Christians, reject or set aside these claims without subjecting themselves to the punishment of a condemning conscience? Is it not high time, that on this subject, our nation should awake out of sleep? The success of the experiment of our Society, leaves incredulity and apathy without excuse, and of those who refuse their aid to it, because still unconvinced of its practicableness and utility—we fear it might be said without injustice, “neither will they be persuaded, though one rose from the dead.” We pray that the subject may, at least, receive a fair, a candid, and a full examination.

MONROVIA, DEC. 28, 1828.

*To the Board of Managers of the American Colonization Society,
Washington City.*

GENTLEMEN:

On my arrival at this place, on the 22d inst. I received the melancholy intelligence of the death of Mr. Cary, the Vice-Agent, by the accidental explosion of gunpowder—enclosed you will find a detailed statement of the particulars of this unfortunate affair, by Mr. Waring, the present Vice-Agent, and Mr. Weaver the Councillor, resident at this place. The election for a successor to Mr. Cary, in the Vice-Agency, was warmly contested—Mr. Waring receiving forty-two votes, and Mr. Devany thirty-two. Although some jealousy and ill-will appear to have been excited between the partizans of the rival candidates, all submitted readily to the constituted authorities.

There are in the stores in this place, at this time, not less than \$70,000 of goods and African produce, and twice that value, if we include all the convertible property in the settlement.

I am much pleased with the climate, location, fertility, and population of Liberia. The climate is, at this season, most delightful. It is not very warm during the day, and at night it is cool enough to sleep with comfort under a blanket. Though this is considered the sickly season, we have but little disease, and none of an alarming character. The Swiss Missionaries have all been sick, and the principal, Mr. Wolff, died the day after we arrived. But he, no doubt, died for want of medical assistance, and the sickness of the whole may be mainly attributed to their living in a low, confined situation. Of seven other whites, now in the town, five of whom have been here at least a month, not one has been sick, and the coloured part of our population is quite healthy. I consider the town of Monrovia, quite as healthy as any of our southern cities, and the other settlements on the Stockton and the St. Paul's, have even a better reputation for health. The causes which led to the mortality among the northern emigrants, who came out here with the different expeditions, will, I hope, not again exist—and I am the more convinced from all I see and hear, that with proper precautions, and even moderate prudence, emigrants may come out

from any of the northern states with but little risk from the effects of the climate. You will find in an accompanying paper, some remarks on the subject of fitting out and provisioning such parties of emigrants as it may please the Society in future, to send out.

The location of Monrovia is the most delightful that can be imagined. Since the woods have been cleared away on the south side of the peninsula, our town is in full view from the ocean, and has really a most imposing appearance; and since the sketch which you have in the Repository, was taken, the view from the north is much improved, by being more opened, and having many additional buildings. The location of this place, gives it most important commercial advantages—and, whatever may be the final success of our colonizing operations, nothing but some most unfortunate disaster can prevent this becoming one of the most important commercial cities on the African coast. The cape lands are not generally very fertile, but there are some situations quite so. Even the most barren parts are suitable for gardening, with a little attention to manuring, and the very worst part of it will produce coffee, and several varieties of fruits. I visited Caldwell, and the half-way farms, a few days since, and was much pleased with the improvements that have been made there during the short period they have been occupied. Most of the settlers have good houses, and all of them have flourishing plantations of rice, cassada, plantains, and potatoes, with many other fruits and vegetables. The short period that these people have been in the occupation of their lands, and the indispensable necessity they have felt, for getting a good stock of provisions, and furnishing their houses, have prevented them from devoting their time to other improvements. Though none of these people are as wealthy as their commercial brethren at Monrovia, they are all above want, and will in a few years become rich; for their lands are admirably adapted to the cultivation of sugar and cotton, in addition to the articles before mentioned. The lands on both sides of Stockton creek, are of the very best quality; being a rich, light alluvion, equal in every respect to the best lands on the southern rivers of the United States. The settlement of the half-way farms on the Stockton, does not advance very rapidly. They are principally owned by inhabitants of Monrovia, who

have not generally done more in the way of improvement, than was necessary to secure their titles. There are some exceptions, which will be particularly mentioned in some future communication.

Since Mr. Ashmun left this, Mr. Cary has located the recaptured Africans, whose terms of service to the Colonists had expired, in a situation immediately behind the half-way farms, between Stockton creek and the Montserado river. I visited their town, and was much delighted with their improvements. They have been on their lands but three months, and have already built themselves comfortable houses, enclosed their lots, and have their cassada, plantains, and potatoes growing most luxuriantly. Their situation is, I think, more healthful than the half-way farms, or even Caldwell, on account of its being more remote from the Mangrove swamps on the border of the river. This would, perhaps, be the best place on which we could locate the next party of our emigrants. If the United States send out the recaptured Africans now in Florida, we will extend the present town for their accommodation. The late Vice-Agent, Mr. Cary, deserves much credit for his exertions, in the location and settlement of this flourishing village. I propose to have it called after him, Cary-town.

I have not yet visited the Millsburg settlement, but the reports from it are most favourable. I have allotted next week for the performance of that duty, and my next despatch shall contain the particulars of my visit.

I have enclosed a list of such articles as belong to the United States, to the Navy Department, and with this communication, will be found a schedule of such as belong to the Society.

If I had under my direction, an armed vessel, with 40 men, principally black sailors from the United States. I would pledge myself, that the slave-trade should not be carried on in the neighbourhood of this Colony. From all I can learn here, I am induced to believe, that the slave-trade is now carried on at the Gallenas between Cape Mount and Sierra Leone, and to the leeward of this place, to a greater extent than it has been for many years. The South American cruisers are alone efficient, in this neighborhood, against the slavers. The slavers are generally fitted out in the island of Cuba, or Brazil, and land their cargoes,

and establish factories for the collection of slaves, at some convenient spot, whilst the vessels cruise off and on with perfect impunity, from the English, French, and other cruizers, who cannot capture them, unless they have the slaves actually on board; and as soon as the coast is clear, and the wind is fair, they get their slaves on board, and being generally fast sailers, they defy all pursuers. The South Americans being at war with Spain, and the Buenos Ayreans, with both Spain and Brazil, they capture all under those flags, whether they have or have not on board, their cargo of slaves.

The Colonists, I find, are much alarmed at the idea of incensing these people, who are so powerful, lest they should injure them by cutting up their commerce on this coast. It will be recollected by the Society, that there has been no American vessel cruising on this coast for many years. The *Ontario* stopped here a short time last year, and the *Shark*, which is now here, is only authorized to delay, for the reception of my despatches to the Navy Department. I hope the Board will urge upon the Government the necessity of keeping a vessel on the coast. I will pledge my medical reputation, that it can be done with but little risk from disease, if proper precautions are used. Neither the officers nor men need be exposed on shore at night, the only dangerous period; and the men need not be landed at all, as the *Kroomen* may be employed for three or four dollars a month, to procure wood, water, and do all the other work on shore. I hope the *Shark* will prove an instance, in proof of the correctness of this proposition. The activity of our squadron during the last two or three years, has driven the pirates entirely from the West Indies, and the Gulph of Mexico, and we have every reason to believe, that the same set are now engaged on this coast, in the double capacity of pirates and slavers.

I have been so fortunate as to meet with a *Mandingo* from *Su-soo*, a country bordering on the territory of *Footah Jallo*, from whom, with the assistance of *Mr. Gomez*, a highly intelligent African, educated in Europe, I have obtained a translation of the letter I obtained from *Prince* to his relatives in *Teemboo*. I have sent enclosed the translation of the letter, in the hand of *Mr. Gomez*, which I send as a specimen of African penmanship. I inquired of the *Mandingo*, whether he could take charge of

the letter; but finding that he spoke doubtfully, and did not expect to return to his country for many months, I determined not to entrust him with it, but to await a better opportunity. I permitted him to take a copy of the letter, and promised him a handsome compensation, if he would obtain an answer to it from Teenboo.

I have this day had a long conversation with Mr. Dungey, one of the individuals who have penetrated farthest into the interior, for the purposes of trade, and am much pleased with the result. His statement is as follows.—Himself and three others of the Colonists, have been several times to King Boatswain's town, 150 miles in the interior, for the purpose of trade. They take the path, which is an open one, and well suited for men and beasts of burthen, about six miles from the mouth of the St. Paul's, and penetrate in a northern direction, through immense forests, filled with herds of elephants, and innumerable other wild animals. During the whole distance, until they get within 20 miles of Boatswain's town, they pass no settlements and meet with no natives, except the elephant hunters, who are very numerous, but always friendly.

When they arrive within twenty miles of Boatswain's town, they find the country open and well cultivated, with many cattle and some horses. The town contains more than 1,000 houses, and is well fortified with a barricade; and 8,000 men, armed with muskets, can be brought to its defence. Boatswain is generally at war with his neighbours, but has been uniformly friendly towards us, and seems much disposed to carry on a more extensive trade with the people of the Colony. By opening a direct path, the distance may be reduced to 120 miles.—Our traders carry with them tobacco, pipes, muskets, powder, cloths, and other African trade articles, and in return obtain, bullocks, ivory and gold. From what I can learn, the St. Paul's, after passing the falls at Millsburg, is a deep navigable river, extending several hundred miles in a northerly direction. Mr. Dungey assured me, that he was at the St. Paul's, within 25 miles of Boatswain's town, and found it half a mile wide, deep, and navigable, and free from all falls or obstructions. There are several large islands at this point, one of which, called Haramahia, he described as five miles wide and more than ten in

length. He says that the people there told him, that the time was when the slavers came up in their boats to this point, with goods to buy slaves. This fine river is on the map described as the Montserado, but its mouth is several miles north of Cape Montserado, though it is connected with the river of that name, by a deep navigable creek, the Stockton. I have no doubt that, by means of this fine river, we will in time, open a trade with the interior, by which we may divert to this place, much of the gold and ivory, which is now carried to Sierra Leone, on the North, and Cape Coast to the South. I have already ascertained here, that a company can be formed with a capital of a thousand or two dollars, for the purpose of making an experiment in this trade, on a larger scale than has hitherto been done, and I will probably take shares in it, as authorized by the Society, to the amount of one or two hundred dollars. I will send a message to Boatswain in a few days, with a present, and will endeavour to induce him to open a more direct path from our settlement, and to permit us to carry on a trade with the people beyond him, and establish a factory in his town. At present, the goods of our traders are carried on the backs of men, and cost them for transportation, about fifty cents a hundred there, and as much back, with the returns. Mules or Jacks might be used to advantage for this purpose, and if we could use the River St. Paul's, even if we had to make a portage at Millsburg, it would be still better.

Jan. 6th. It will be seen by the statements of Mr. Waring and Mr. Weaver, relative to the death of Mr. Cary, that the government of the Colony has had a very serious difficulty with some of the native kings, relative to a slave factory which had been established near our settlement. I found on my arrival, that Mr. Waring, the Vice-Agent, had, after the death of Mr. Cary, communicated with King Brister, and that he had expressed his anxiety for peace, but, at the same time, his determination to defend himself if attacked. He denied the right of the Colony to interfere with him or his slave trade, beyond the St. Paul's, the line of their territory. As the slave factory, the original cause of the difficulty, had been broken up when I arrived, I felt no disposition to renew the quarrel, and I will endeavour to adjust the thing amicably. Indeed, with our present

very limited means for attack or defence, the Colony has nothing to gain, and every thing to lose, by a war with the natives.

The trade of this place is now very considerable, and is becoming greater every day, as its capital and number of vessels for carrying on the coasting trade, increase. Besides six or eight smaller decked vessels, we now have belonging to the Colony, two larger schooners, the one above 30 and the other above 40 tons, employed in the coasting trade. I have enclosed certified statements of the exports from this place, during the year 1828, by two of our principal commission merchants. I have not yet been able to get statements from the others, but presume that the whole may be estimated at 60 or \$70,000. In addition to this, our Colony has afforded facilities to American merchants, trading on the coast, to three times that amount.

In conformity with the resolutions of the Society, on the subject of the tonnage duty, to be collected on vessels in the ports of this Colony, I have appointed Francis Devany revenue officer, and given to him the necessary instructions for the performance of his duties. The resolutions of the Board, in relation to the extension of grants of land, on condition of improvements, to certain individuals, will be carried into effect, as soon as I have acquired by visiting Millsburg, a sufficient knowledge of the subject to enable me to judge of its necessity.

I have the honour to be,

Gentlemen, respectfully,

Your ob't. servant,

R. RANDALL,

Colonial Agent.



Remarks on Emigration from the United States to Liberia.

Emigrants from the Southern States, should arrive at Liberia in November, December, or January; so as to have the whole of the dry season to build their houses, clear their lands, and plant their crops, by the commencement of the rainy season.—

From the North, they should leave the United States early in the summer, so as to have several months of the cool season, to get accustomed to the climate. Mechanics should bring the implements of their trades, and those who are to farm, should have axes, hatchets, hoes, spades, and short, strong cutlasses, to cut away the bushes. All should have a supply of clothing, for at least two years, and a few small, light cooking utensils. No family to be sent out without having a good proportion of strong young men and women to work for the children. Old men and women never to be sent, if it can be avoided without breaking family connexions. Mechanics, such as carpenters, masons, shoe-makers and boat-builders, are much in demand. A half-dozen of the latter could get constant employment and good wages. Men or women who can give instruction in reading and writing, will be invaluable.

The ration should consist of the following articles in about the proportions named, viz:—six ounces of pork, six ounces of hard bread, half a pint of rice, corn, peas, beans, or its equivalent in potatoes, and an onion or two per day, with half a pint of vinegar, a pint of molasses, and two ounces of common tea per week. An iron hand-mill, or a mortar and pestle, will be sufficient to convert the corn into hommony, for a whole ship's company, and will be useful on their arrival here. There should be a large cooking apparatus on board, and care should be taken, that they have a large supply of water, to enable them to cook their food in fresh water. There should always be a confidential white or black man on board to issue the provisions and attend to their management, under the direction of the captain.

In all cases, a supply of trade goods, in the proportions stated in a paper made out by Mr. Ashmun, and now in the hands of Mr. Gurley, should be sent out. Not less than \$10 should be allowed to each unprovided adult, for the supply of food until they can procure it by their own exertions. If goods are not sent, and the Agent has to procure them here, they will cost the Society beyond their freight, at least 37½ per cent. advance.—The ration above mentioned will not cost more than the common ration, and will amount to much less than the Society have generally paid.

RICHARD RANDALL.

Death of the Rev. Lott Cary.

The mournful intelligence of the decease of this excellent man is confirmed. Hopes had been cherished, ever since the report reached us by the way of England, that the account of the accident which caused his death, would prove to be, either the mere invention of enemies, or so exaggerated, as to leave little cause for grief. But alas! it is too true, that the Vice-Agent of the Colony and seven other individuals, (none of them, however, particularly distinguished) have been suddenly and unexpectedly, and in a manner most deeply distressing, forced away from life in all its vigour and activity, into the presence of their final Judge.

The circumstances of this melancholy event were these. The Factory belonging to the Colony at Digby, (a few miles North of Monrovia) had been robbed by the natives, and satisfaction being demanded, was refused. A slave trader was allowed to land his goods in the very house where the goods of the Colony had been deposited, and a letter of remonstrance and warning directed to the slave-dealer, by Mr. Cary, was actually intercepted and destroyed by the natives. In this state of affairs, Mr. Cary considered himself solemnly bound to assert the rights and defend the property of the Colony. He therefore called out, instantly, the military of the settlements, and commenced making arrangements to compel the natives to desist from their injurious and unprovoked infringements upon the territory and rights of the Colony. On the evening of the 8th of November, while Mr. Cary and several others were engaged in making cartridges in the old Agency house, a candle appears to have been accidentally upset, which caught some loose powder and almost instantaneously reached the entire ammunition, producing an explosion, which resulted in the death of eight persons. Six of the unfortunate sufferers survived until the 9th, and Mr. Cary and one other, until the 10th. The house (which was, however, of little value) was entirely destroyed.

The tidings of Mr. Ashmun's death had not reached the Colony until after the decease of Mr. Cary. How unexpected, how interesting, how affecting the meeting of these two individuals, so long united in Christian fellowship, in benevolent and arduous labours, in the world of glory and immortality!

Mr. Cary was a remarkable man. A concise sketch of his life, up to 1825, appeared in the October number of the Repository for that year. He was born a slave, near Richmond, Virginia, and was early hired out as a common labourer in that city, where, for some years, he remained, entirely regardless of religion, and much addicted to profane and vicious habits. But God was pleased to convince him of the misery of a sinful state, and in 1807, he publicly professed his faith in the Saviour, and became a member of the Baptist Church.

It is remarked by one who was intimately acquainted with his situation and character previous to his embarkation for Africa, "that his Father was a pious and much respected member of the Baptist Church—and his Mother, though she made no public profession of religion, died, giving evidence that she had relied for salvation upon the Son of God. He was their only child, and though he had no early instruction from books, the admonitions and prayers of his illiterate parents may have laid the foundations for his future usefulness."

A strong desire to be able to read, was excited in his mind, by a sermon to which he attended soon after his conversion, and which related to our Lord's interview with Nicodemus; and having obtained a Testament, he commenced learning his letters, by trying to read the chapter in which this interview is recorded. He received some instruction, though he never attended a regular school. Such, however, were his diligence and perseverance, that he overcame all obstacles and acquired not only the art of reading, but of writing also. Shortly after the death of his first wife in 1813, he ransomed himself and two children for \$850, a sum which he had obtained by his singular ability and fidelity in managing the concerns of the tobacco warehouse. Of the real value of his services there, it has been remarked, "no one but a dealer in tobacco can form an idea." Notwithstanding the hundreds of hogsheads that were committed to his charge, he could produce any one the instant it was called for; and the shipments were made with a promptness and correctness, such as no person, white or black, has equalled in the same situation."*

*It is said, that while employed at the warehouse, he often devoted his leisure time to reading, and that a gentleman, on one occasion, taking up a

As early as the year 1815, he began to feel special interest in the cause of African Missions, and contributed probably more than any other person, in giving origin and character to the African Missionary Society established during that year in Richmond, and which has, for thirteen years, collected and appropriated annually, to the cause of Christianity in Africa, from one hundred, to one hundred and fifty dollars. His benevolence was practical; and whenever and wherever good objects were to be effected, he was ready to lend his aid. He became a preacher several years before he left this country, and generally engaged in this service every Sabbath, among the coloured people on plantations a few miles from Richmond.

A correspondent, from whom we have already quoted, observes, "In preaching, notwithstanding his grammatical inaccuracies, he was often truly eloquent. He had derived almost nothing from the schools, and his manner was of course unpolished, but his ideas would sometimes burst upon you in their native solemnity, and awaken deeper feelings than the most polished, but less original and inartificial discourse." A distinguished minister of the Presbyterian Church said to the writer, "A sermon which I heard from Mr. Cary, shortly before he sailed for Africa, was the best extemporaneous sermon I ever heard.—It contained more original and impressive thoughts, some of which are distinct in my memory, and never can be forgotten."

Mr. Cary was among the earliest emigrants to Africa. Here he saw before him a wide and interesting field, demanding various and energetic talents, and the most devoted piety. His intellectual ability, firmness of purpose, unbending integrity, correct judgment and disinterested benevolence, soon placed him in a conspicuous station, and gave him wide and commanding influence. Though naturally diffident and retiring, his worth was too evident, to allow of his continuance in obscurity. It is well known, that great difficulties were encountered in founding a settlement at Cape Montserado. So appalling were the circumstances of the first settlers, that soon after they had

book which he had left for a few moments, found it to be "Smith's Wealth of Nations."

taken possession, it was proposed that they should remove to Sierra Leone. The resolution of Mr. Cary to remain was not to be shaken, and his decision had no small effect towards inducing others to imitate his example. During the war with the native tribes in November and December, 1822, he proved himself to be one of the bravest of men, and lent his well directed and vigorous support to the measures of Mr. Ashmun during that memorable defence of the Colony. In one of his letters, he compares the little company of settlers at that time, to the "Jews, who, in rebuilding their city, grasped a weapon in one hand, while they laboured with the other;" but adds emphatically, "there never has been an hour or a minute, no, not even when the balls were flying around my head, when I could wish myself again in America."

The peculiar exposure of the early emigrants, the scantiness of their supplies, and the want of adequate medical attentions, subjected them to severe and complicated sufferings. To relieve, if possible, these sufferings, Mr. Cary obtained all the information in his power, concerning the disease of the climate, and the remedies for this disease; made liberal sacrifices of his property, in behalf of the poor and distressed; and devoted his time almost exclusively to the relief of the destitute, the sick, and the afflicted. His services as Physician to the Colony, were invaluable; and for a long time, were rendered without hope of reward.

But amid his multiplied cares and efforts for the Colony, he never forgot or neglected to promote the objects of the African Missionary Society, to which he had long cherished and evinced the strongest attachment. Most earnestly did he seek access to the native tribes and endeavour to instruct them in the doctrines and duties of that religion, which, in his own case, had proved so powerful to purify, exalt, and save. In one or two instances of hopeful conversion from heathenism, he greatly rejoiced; and many of his latest and most anxious thoughts were directed to the establishment of native schools in the interior. One such school, distant 70 miles from Monrovia, and of great promise, was established through his agency, about a year before his death and patronized and superintended by him until that mournful event. On this subject, by his many valuable communica-

tions to the Missionary Board, he "being dead, yet speaketh" in language which must affect the heart of every true christian disciple.

Mr. Cary was elected in September, 1826, to the Vice-Agency of the Colony, and discharged the duties of that important office until his death. In his good sense, moral worth, public spirit, courage, resolution, and decision, the Colonial Agent, Mr. Ashmun, had perfect confidence. He knew, that in times of difficulty or danger, reliance might be placed upon the energy and efficiency of Mr. Cary. Hence, when compelled to leave the Colony, he committed the administration of affairs into the hands of the Vice-Agent, in the full belief, that no interests would be betrayed, but that his efforts would be most constantly and anxiously directed to the promotion of the public good. The conduct of Mr. Cary, while for six months he stood at the head of the Colony, was such as to do honour to his previous reputation, and to fix the seal upon his enviable fame.

The features and complexion of Mr. Cary were altogether African. He was diffident, and showed no disposition to push himself into notice. His words were few, simple, direct, and appropriate. His conversation indicated rapidity and clearness of thought, and an ability to comprehend the great and variously-related principles of Religion and Government.

To found a Christian Colony which might prove a blessed asylum to his degraded brethren in America, and enlighten and regenerate Africa, was an object with which no temporal good, not even life could be compared. The strongest sympathies of his nature were excited in behalf of his unfortunate people, and the divine promise cheered and encouraged him in his labours for their improvement and salvation. A main pillar in the Society and Church of Liberia has fallen! But we will not despond.—The memorial of his worth shall never perish. It shall stand in clearer light, when every chain is broken, and Christianity shall have assumed her sway over the millions of Africa.

Memorial

*Of the Auxiliary Society of Powhatan, for Colonizing in Africa,
the Free People of Colour of the United States.*

To the Delegates and Senators of the Legislature of
Virginia, in General Assembly convened:

The memorial of the Powhatan Auxiliary Society, for colonizing in Africa, the Free People of Colour of the United States, most respectfully represents:

That twelve years have now elapsed, since a few individuals of the City of Washington, prompted by feelings of patriotism and philanthropy, formed themselves into a Society, under the denomination of "The American Society, for Colonizing in Africa, the Free People of Colour of the United States."

It would naturally be supposed, that a Society organized for the promotion of an object so laudable and benevolent, could not fail of receiving at once, the cordial approbation, and liberal patronage of all, who had taken but a cursory view of the civil and political condition of the free people of colour, and the pernicious and dangerous influence which they exert over the slave population. Such, however, was unfortunately not the case. No sooner had the Society commenced its operations, than it saw itself surrounded on all sides, with difficulties the most embarrassing. Its friends were held up to public view as fanatics and incendiaries; its scheme was proclaimed to be altogether visionary; and predictions of its total failure, were constantly and confidently uttered. Prejudices arising from different causes, but equally inveterate, were arrayed against it; and some even of its most ardent friends, rather hoped than believed, that it would ultimately prove successful. Conscious, however, that success could only be ensured, by "mighty, unremitting and protracted effort," the Managers of the Society, to whom all its interests were entrusted, entered upon the discharge of the arduous and responsible duties of their station, with that prudence and caution, but at the same time, with that firmness and decision, which the cause in which they had embarked, necessarily required. Believing that the scheme of the Society, was eminently calculated to accomplish the object, for which it had been adopted.

and to advance the welfare of their country, they resolved in the spirit of true wisdom, never to abandon it, until its impracticability had been fairly tested by experiment. From this resolution, they were moved neither by the derision of the unthinking, the predictions of the presumptuous, nor the fears of the timid. They steadily pursued their object, undismayed by the numerous and formidable obstacles which were thrown in their way, confident that, however numerous and formidable, they must at last yield to their unwearied and unceasing exertions.

The result has shown that their hopes were not chimerical, that their labours have not been in vain. Under the auspices of the Society, supported almost exclusively by "private charity;" the Coast of Africa has been successfully explored; an Asylum has been provided, to which the free people of colour may be safely removed; a Colony has been planted, and based, it is believed, on a foundation permanent and stable. Your memorialists hazard nothing in the assertion, that history has furnished no instance of a Colony, either in ancient or modern times, which has flourished to the same extent, within so short a period, as the one established by the Society on the Coast of Africa. To this Colony more than 1400* (including those liberated and the late expedition) free negroes have been with their own consent, already removed, and notwithstanding the numerous misrepresentations which have been floating through the country, with regard to its languishing condition, and the dangers and hardships and sufferings, to which emigrants are exposed on their arrival thither, there are numbers more, who are ready and anxious to depart, whenever the Society can afford them the means of transportation.

The establishment of this Colony, and the unparalleled prosperity which has thus far attended it, constitute in the opinion of your memorialists, an ample refutation of all the objections, which have at different times, and in different forms, been raised to the practicability of the scheme. They have silenced in a measure, the insinuations of lukewarm friends, and the cavils of open enemies. The Society is daily receiving a new accession of firm and able advocates. Auxiliaries for the purpose of increasing its funds, and advancing its object, are multi-

*This estimate is rather high, though not very far from the truth.

plying in almost every State of the Union, and in none more rapidly than in Virginia. A deep and heartfelt interest in its behalf, seems to have been awakened from one extremity of the land to the other. In its successful progress it has arrested the attention, not of individuals merely, but of the National and State Legislatures. Whithersoever indeed it has directed its course, if all opposition has not retired before it, it has at least to some good extent, gained the confidence and support of the candid, the liberal, and the reflecting.

Nor is this to be wondered at. The American Colonization Society cannot fail, when properly examined, of enlisting in its behalf, the best wishes and noblest exertions of the patriot, because its operations are directly calculated to elevate the character, and ensure the domestic peace and prosperity of the country. It may be safely assumed, that there is not an individual in the community, who has given to the subject a moment's consideration, who does not regard the existence of the free people of colour in the bosom of the country, as an evil of immense magnitude, and of a dangerous and alarming tendency. Their abject and miserable condition is too obvious to be pointed out. All must perceive it, and perceiving it, cannot but lament it. But their deplorable condition is not more obvious to the most superficial observer, than is (what is far worse, and still more to be dreaded,) the powerful and resistless influence which they exert over the slave population. While their character remains what it now is, (and the laws and structure of the country in which they reside, prevent its permanent improvement,) this influence must of necessity be baneful and contaminating. Corrupt themselves, like the deadly Upas, they impart corruption to all around them. Their numbers too, are constantly and rapidly augmenting. Their annual increase is truly astonishing, certainly unexampled. The dangerous ascendancy which they have already acquired over the slaves, is consequently increasing with every addition to their numbers; and every addition to their numbers, is a subtraction from the wealth and strength, and character, and happiness, and safety of the country. And if this be true, as it unquestionably is, the converse is also true; the danger of their undue influence, will lessen with every diminution of their numbers; and every diminution of their num-

bers, must add, and add greatly, to the prosperity of the country. To remove them, therefore, is truly the dictate of patriotism.

Great, however, as are the benefits which the Colonization Society promises to bestow upon this country, by removing beyond its limits, a class of the population which all acknowledge to be idle, useless and dangerous, they are by no means greater than the benefits which it will bestow upon the individuals who compose that class. The Society has been termed a benevolent institution; but this appellation it would not deserve, if it did not leave the free negro in a far more enviable condition in Africa, than that in which it finds him in America. In the removal of the free negro, his happiness ought to be consulted; and the Society has consulted his happiness. It has provided him an Asylum in a fertile country, and in a salubrious climate. It takes him from the land in which he is an alien and an outcast, and restores him to the country from which his fathers were originally torn, by the hand of violence. It wipes from his character, the obloquy which here rests upon it, and opens before his vision a bright prospect of usefulness, and happiness, and freedom. In a word, it translates him from "darkness into light." In confirmation of the truth of the above remarks, your memorialists confidently appeal to the past and present prosperous condition of the Colony itself. They appeal to the industry and enterprising spirit of the Colonists; to their numerous works of public utility; to their flourishing schools; to their expanding commerce; to their increasing wealth; to their mild and wholesome government. They appeal too, to the fact, that the Colonists are constantly and earnestly imploring their brethren on this side the Ocean, to come over to their infant settlement, that they may share in their prosperity and happiness. These facts speak for themselves: they clearly evince, that the removal of the free people of colour is as beneficial to them, as to the country which they leave behind.

But, this is not all. Your memorialists might go on to exhibit the tendency of the Society to deliver Africa from the thralldom of barbarism, under which that unfortunate portion of the globe has for so many centuries been groaning. The whole history of the misfortunes of that country, may be comprised in one

word, the SLAVE-TRADE. It is this, that has paralyzed her physical and moral energies, and it is this, which has brought upon this country a deadly and a lasting curse. But, the Colony planted by the Society has already done much, and will yet do more, towards the suppression of that inhuman and nefarious traffic, not so much by the force of arms, as by the moral influence which it has exerted, and will continue to exert, over the surrounding native tribes. It has kindled in Africa the light of civilization and christianity, which sooner or later, must shine over every portion of that ill-fated and unhappy continent. In whatever aspect, therefore, the cause of colonization be considered, it does, in the opinion of your memorialists, address its claims alike to the Patriot, the Philanthropist, and the Christian; for, it is emphatically the cause of Liberty, of Humanity, of Religion. In this age of expansive and expanding benevolence, when the streams of charity are flowing in ten thousand channels through the country, the wisdom of man has devised no scheme so comprehensive in its benevolence, so overflowing in its blessings, as the scheme of the Colonization Society. It has been justly and eloquently termed "a circle of philanthropy, every segment of which tells and testifies to the beneficence of the whole."

At the same time, however, that your memorialists are impelled by the interest which they feel in the cause of the Society, to speak of it in terms of high commendation, and to represent it as rapidly growing, as it certainly is, in the confidence of the American public, they are by no means unaware, that it has still to contend with opposition the most violent, and that too, from men of distinguished abilities. It is insisted in the first place, that the scheme of the Society, however plausible it may appear in the eyes of a few misguided philanthropists, is manifestly impracticable; and in the second place, that the execution of this scheme, even if it be practicable, is fraught with danger to the body politic. The reasons which have been urged to sustain the first of these objections, such as the difficulty of obtaining emigrants, the insalubrity of the climate of Africa, the hostile character of the native tribes, and so on, having been applied repeatedly to the best of all tests, the test of experience, have been demonstrated to be totally and altogether erroneous. The

second objection may be resolved into this; that the Society, under the specious pretext of removing a vicious and noxious population, is secretly undermining the rights of private property.

This is the objection expressed in its full force, and if your memorialists could for a moment believe it to be true in point of fact, they would never, slave-holders as they are, have associated themselves together for the purpose of co-operating with the Parent Society; and far less would they have appeared in the character in which they now do, before the Legislative Bodies of a slave-holding State. And, if any instance could be now adduced, in which the Society has ever manifested even an intention to depart from the avowed object, for the promotion of which it was originally instituted, none would with more willingness and readiness, withdraw from it their countenance and support. But, from the time of its formation, down to the present period, all its operations have been directed exclusively to the promotion of its one grand object, namely, the colonization in Africa. of the FREE PEOPLE OF COLOUR of the United States. It has always protested, and through your memorialists it again protests, that it has no wish to interfere with the delicate but important subject of slavery. It has never, in a solitary instance, addressed itself to the slave. It has never sought to invade the tranquillity of the domestic circle, nor the peace and safety of society. It would view the interference of Congress on this subject, as unconstitutional; as a flagrant and unjustifiable usurpation of the rights of the slave-holding States. There is no occasion, therefore, why the people of Virginia should manifest a hostile disposition towards the Society, since it has so often and so solemnly disclaimed all intention of intermeddling, either directly or indirectly, with the private property of individuals, and since no instance in which it has deviated from its primary and original design, has ever yet occurred.

In connexion with this subject, your memorialists beg leave to mention, that by an act of the Virginia Legislature, passed in 1805, emancipated slaves forfeit their freedom by remaining for a longer period than twelve months, within the limits of the Commonwealth. This law, odious and unjust as it may at first view appear, and hard as it may seem to bear upon the liberated

negro, was doubtless dictated by sound policy, and its repeal would be regarded by none with more unfeigned regret, than by the friend of African Colonization. It has restrained many masters from giving freedom to their slaves, and has thereby contributed to check the growth of an evil already too great and formidable. Some, it is true, overlooking all considerations of policy and of prudence, and yielding only to the strong impulse of their own feelings, regardless of the consequences, do not hesitate to turn their slaves loose upon society, who, in a short time become, as they almost universally do, a burden to themselves, and a nuisance to all around them. But, in denying these people a residence in Virginia, the General Assembly provided no asylum for them elsewhere, and hence it has come to pass, that petitions after petitions for permission to reside within the State, are annually presented to the Legislature. The rejection of such petitions, (except in some extraordinary cases, has led, as might reasonably have been anticipated, to the open and notorious evasion of the law above referred to, many instances of which, might be enumerated by your memorialists. Now, the Colonization Society comes seasonably in aid of this abuse, by opening on the Coast of Africa, a safe and hospitable asylum, to which may be removed, not only such persons of colour as are born free, but such as may be made free by the act of their owners. The consequence will be, that the man who may desire, from whatever motive, to give freedom to his slaves, instead of casting them, as was formerly the case, unfriended and pennyless upon the community, to augment the already too formidable numbers of the free people of colour, will now take them to the Colony which has been planted by the Society, with the fullest confidence, that their condition, in every respect, will be greatly ameliorated, and with the certain assurance, that the country from which they go, will be benefitted by their absence. Already has a large number of the slaves who have been emancipated in Virginia, since the establishment of this Colony, been taken to it, either at the cost of their former owners, or, as it has frequently happened, at the cost of the Society. And when the advantages of Colonization in Africa shall be more fully developed, the Act of 1805 will cease to be evaded; the tables of the Legislature cease to be burdened with petitions from free people

of colour, and manumission cease to be what it now is, an injury to the slave, and a curse to the country. Your memorialists have noticed this topic, not merely because they believe it calculated to recommend the Society, but because from a misconception of it, has arisen the objection before adverted to, namely, that under a plausible pretext, the Society was covertly seeking to impair the rights of private property.

Believing, therefore, that the American Colonization Society is a patriotic and benevolent institution; that all its plans are within the compass of reasonable human exertions; that its invaluable blessings are not confined to the white population of this country, but extend themselves to the free people of colour, and to Africa herself; your memorialists have ventured again to bring it to the notice of the Legislature. In the discharge of this pleasing duty, they are animated by the reflection, that the plan of colonizing the free people of colour, in some place beyond the limits of the United States, originated in the Legislature of Virginia, more than twenty years ago, when several important resolutions were passed upon this subject. Though the efforts, then made for this purpose, proved abortive, and the subject seemed for some time to be forgotten, yet after the lapse of twelve years, it again forced itself by its intrinsic importance, upon the attention of the Legislature, and gave rise to the resolution of 1816; a resolution, which passed the House of Delegates with only seven dissenting voices, and the Senate with only one. To this resolution, passed with great unanimity, by both branches of the General Assembly, may be traced the origin of the American Colonization Society. To the Legislature, then, the friends of the Society, in Virginia, encouraged by the past, appeal with confidence, for aid to enable them successfully to prosecute its scheme, and to rear to full maturity, the Colony which has been planted under its auspices. Never, at any time since its formation, has the Society more needed assistance than at present, though it may be truly said, that never at any time have its friends been more numerous, or more active. Upwards of five hundred free people of colour, one-fifth at least of whom are residents of Virginia, have, during the past year, made application to the Society to take them to Liberia, and are now not only ready, but full of eagerness to depart.

Your memorialists do not presume to point out the mode in which legislative aid should be afforded, and far less the quantum of that aid. What they ask more particularly, is, that the whole subject of African Colonization be brought fully before the Legislature; that it be deliberately and minutely examined in all its bearings, and decided on according to its merits. "Acting above disguise, they seek investigation." The cause in which they have embarked, is one of no ordinary magnitude, Talents, and influence, and wealth, are enlisted in its behalf. Numerous and powerful Auxiliaries are urging it forward. Its course is onward. Its consequences to society must, therefore, be injurious or beneficial. In either case, it demands investigation, that, if injurious, the wisdom of the Legislature may devise some means to arrest its progress, and if beneficial, that the resources of the State may be applied to accelerate its march, and to bring upon the country, the blessings which it promises to bestow. And, as in duty bound, your memorialists will ever pray, &c.

Signed in behalf of the Society,
JAMES CLARKE, *President.*

JOHN B. TINSLEY, *Secretary.*



Swiss Missionaries in Liberia.

From the second of the following letters, it appears, that those devoted servants of the Redeemer, have been visited with severe afflictions. But they are not discouraged. Confiding in that eternal Being, who hath promised to bless the faithful efforts of his ministers, they endure as seeing his invisible hand in every dark as well as joyous dispensation. It will be seen, by the very interesting communication from the Rev. Dr. Blumhardt, that the Missionary Society of Switzerland, propose to send out additional Missionaries to this station, and we hope they will not despair of final success in their pious labours, because of the trials and sufferings of those who have nobly taken the lead in the glorious work, of instructing the poor Africans in the Gospel of Christ.

*Letter from Rev. Dr. Blumhardt.**Missionary Institution at Basle, Jan. 22, 1829.*

REV. AND DEAR SIR:

We feel much obliged to you for your kind letter of the 23d of October last, as well as for the transmission of your reports, and the numbers of your monthly journal accompanying it, and beg leave to offer our thanks for the same, to your Board of Managers. They are of a double interest to us, as well from their affording us so many proofs of the blessing God causes to rest upon your benevolent undertakings, as in particular, because the welfare of your Colony is so nearly connected with that of our Missionaries stationed there. It was, therefore, with the deepest concern, that we heard of the wound God, in his infinite wisdom, has inflicted upon your Colony, and it is our hearty prayer, that He may heal it again, by directing the choice of a new Agent, and by Himself fitting out that man with the spirit of love to the souls, as well as to the bodies of the poor lost Africans. We doubt not, but that the interest the late Mr. Ashmun has taken in the establishment of a Mission on the coast of Liberia, the important aid he lent to the Missionaries, when arrived there, and particularly the kindness and benevolence with which he remembered them, even in his death, will encourage his successor to follow in his footsteps; and the concern, which you, dear sir, feel in the loss we also are making, in the removal of that excellent man, and of which your kind letter is so expressive, gives us the consoling hope, that you will not fail to recommend our dear Missionaries to the kind care, and benevolent assistance of the gentleman who is to fill up his place. The legacy of the Mission house, will not only prove a great help towards the furtherance of our work in evangelizing the heathen nations on the coast, but also a dear testimony of the Christian benevolence and kindness of that excellent man. Our Committee beg leave to request you, to transmit to them also, a copy of the will of Mr. Ashmun, as far as it concerns this legacy.

Our Committee being resolved to send out some more of their pupils to Liberia, in the course of this year; we are at a loss what way to forward them thither, the way by Sierra Leone causing many difficulties on account of the few opportunities thence to Liberia. The Committee, therefore, apply to you for your experienced counsel, whether it would not be preferable to send them by way of America, and whether this would not prove also, the best way to forward thither, the supplies of their necessities. Should your answer prove affirmative, we beg leave to request you to mention to us, the direction of a christian merchant, in a port from which the vessels commonly set sail for Liberia, who from love to the Missionary cause, would take upon him, the trouble of making our Board acquainted with the time, when it is probable that a vessel is to sail thither, of lending our Missionaries the necessary assistance on their arrival in America, and of forwarding to them their supplies, when arrived in Africa.

I must excuse myself, dear sir, for the trouble I am causing to you. The interest you are kindly taking in the proceedings of our Mission in Africa, and your knowledge of affairs will apologise for my taking this liberty.

I beg leave to entreat you to continue the transmission of your excellent monthly Repository, by the care of Messrs. DeRham, Iselin and Moore, New York. Those gentlemen will be so kind, to pay the usual price of it, and so put it on my account.

Your faithful friend and Brother in the Lord,

THEOPHILUS BLUMHARDT.

REV. MR. GURLEY, *Secretary to the Col. Society.*

Liberia, Monrovia, Jan. 7th, 1829.

VERY DEAR SIR:

I take this opportunity to answer your, to me very comforting and valuable letter, which I received the 4th of January, in good health; though in other respects, this present time is very distressing to myself and the rest of my brethren. A short statement will not be uninteresting to you. Last November, when the rainy season was over, I, with Mr. Hegele, started for Grand Bassa, the country which Mr. Ashmun recommended to our Society, as most fit and profitable in every respect. Our dear brother Handz, as we thought, ought to have accompanied us; but to our grief, before we left, he declared himself, that he could not go with us, that he must go alone, without all those stores and comforts, so necessary in Africa, and with which we were but scantily supplied. We remonstrated with him in love earnestly, not to leave us, nor the service of our Mission. All, however, was in vain. *Bruinard*, whose life he read, he made for his pattern, and him, he thought, he must follow. With his knapsack on his back, he partly walked up the beach to Cape Mount, where he intended to succeed the school-master, whom Mr. Cary supported there, at 20 dollars per month, but who now, since his death, returned to the Colony, because nobody else could afford to give him that money. Mr. Handz is well, and keeps school. He is not lost for the African Mission in general, but he is lost for our Society's Mission, which grieved us very much. He is the first loss, but not the last. It was the will of our good and wise Lord, that my dear companion, Mr. Hegele, should be struck by the sun, in going down to Grand Bassa, insomuch, that he became constantly delirious to this moment. I had him carried back with the same boat; and so, I was left alone to lay the foundation, with the help and grace of our Lord, of a first Mission in Grand Bassa; and I thank God, he assisted me more than I could expect; and I was just going to build a house on a fine spot of the first king Joseph Harris's land, who is exceedingly glad at my coming, and sitting down with him; when a man from the Cape came, who brought me a letter, the contents of which is, that one of my most gifted friends, the Rev. Mr. Wolff, departed this life last week, and that I must come up

speedily, in order to attend upon my at the same time two remaining sick brethren, besides settling some other business. I followed the call reluctantly, but as from the Lord, and found on my arrival, Sunday, Jan. 4th, one of my friends recovering, but Mr. Hegele so weak, and still in the same delirious state, that I am, according to the Doctor's advice, obliged to convey him by the next opportunity, to Sierra Leone, where one of our German friends, who is returning for some time to Germany, will have the kindness to take him along with him.—This is shortly the state of our Mission here. Out of five, remain only two in the service of our Society's Mission in Africa.—So is the Lord's will, and he cannot err. His ways are often incomprehensible, but wise; chastening and afflicting, but just and full of love towards us, and we can, therefore, do nothing, but praise him for all his goodness and loving kindness, with which he has guided us in our difficult race.

We are not at all discouraged. On the contrary, our hope and faith waxes strong, and we are full of confidence, that our Lord has a great people here, that shall come to his knowledge, and bow their knees before him. I am very much obliged to you for your statement respecting Mr. Ashmun's state of mind and death. I shall send a copy of your letter, together with Mr. Ashmun's testament respecting our Mission house, to Mr. Blumhardt; and I hope you will excuse my liberty in so doing, when I tell you, that our Society feels the greatest regard, and esteem for your Board, as well as for that great man, Mr. Ashmun.

The Mission house was delivered to us, according to Mr. Ashmun's will; but it is still very deficient, for want of materials. I shall, however, now do all in my power, to have it done as soon as possible; that we may have a resting place, having been obliged and forced since, to move with our things from house to house, and sometimes to very unhealthy ones.

The articles sent to us by your kindness, arrived partly. The Captain made a trip to another place; on his return we shall, I hope, receive the rest. Our very dear Governor, Doctor Randall, and Doctor Mechlin, with the rest of the passengers, are yet in very good health, and our prayer to the Lord is, that he might be gracious to preserve such valuable lives in this needy Colony. I shall, my dear sir, in any case, command your services, because you so generously offered them to me, and feel therefore myself under great obligations towards you. My sincere salutations to yourself, to the Board of the American Colonization Society, and to all those pious men, that take a lively interest in the conversion and civilization of poor African heathen. I remain, my dear Sir and brother in our Lord Jesus Christ, your respectful Servant,

T. F. SESSING.

Prospects in Kentucky.

The cause of the Colonization Society is receiving very general and earnest attention throughout this State, and liberal contributions may be expected for its support. In the *Kentucky Reporter*, the subject is thus introduced:

We congratulate the friends of the Colonization Society, on the daily increasing favour with which the efforts and objects of the Society are regarded in this State.

We have all along believed that the principles of the Society, and the interesting facts connected with its history, operations and progress, only need to be correctly known and understood, to make for it friends, nay zealous supporters and advocates. Our readers are already apprised of the formation of a State Society at Frankfort this winter. We are informed that the managers of the State Society have appointed four Agents, in as many districts, into which the State has been, for that purpose, laid off, to disseminate information concerning the Society, and to aid its exertions by procuring the establishment of auxiliaries.

It is gratifying to know, that all political party feuds were forgotten, and all private animosities buried, in the formation of the State Society; and that distinguished men of all parties, united with ardour in this work.— Some who had been opposers of it, we are informed, upon receiving correct information, acknowledged that their opposition proceeded from an entire misconception of the principles and plans of the Society. In addition to the Auxiliary Societies previously formed in this State at Maysville, Lexington, Russellville, Frankfort, Versailles and Elkton; there have been recent public meetings for the same object, at New-Castle, Nicholasville and Louisville. At New-Castle a Society is formed with the most flattering prospects, fifty-six names being enrolled at the first meeting. The ladies there are taking up the subject, with a view to a separate organization. We hope the good example will be followed by the ladies in other places.

Every friend of the Society ought to embrace every proper occasion to diffuse correct information concerning it, and remove prejudices against it.

In relation to the energy and zeal evinced at the formation of the *State Society* at Frankfort, a Gentleman writes:

"I am perfectly astonished at the ardour with which all men of all ranks enter into it. If the proper exertions are used, we shall succeed far, far beyond the dreams of the wildest enthusiasts. In going around to receive members, I was informed by many individuals, that they were perfectly ready to surrender their negroes at any time the Society might be prepared to receive them. Six life, and upwards of eighty common members have been added since you left us, and we shall continue to receive them rapidly. Not less than fifty have told me, they intend becoming members. I

think I may safely say, we shall raise here from 4 to \$500 this year. I have no doubt, but 10,000 members can be obtained throughout the State."

Generous Offer.

Mr. L. Munsell, the Corresponding Secretary of the Colonization Society of Kentucky, has made himself a life member by the payment of \$10—and offers to pay \$300 within three years, to be appropriated in promoting American Colonization, provided ninety-nine other persons in that State, will engage to pay a like amount within the same period.

Address of the Kentucky Colonization Society.

We have perused with great pleasure, the Address of this Society, and are happy to present to our readers the following extracts. In regard to the design of the American Colonization Society, it is said:

"Whether we view this subject in its moral or political aspects, it is obvious that there is not one of the many benevolent institutions existing in Kentucky, which presents claims so strong, to the zealous and united support of the entire community: and we rejoice to announce the fact, that politicians of every party, and christians of every sect, now only contend with each other, who shall be foremost in the prosecution of the great enterprise.

"The existence of a class of men in the bosom of the community, who occupy a middle rank between the citizen and the slave—who encountering every positive evil incident to each condition, share none of the benefits peculiar to either, has been long clearly seen and deeply deplored by every man of observation. The master feels it in the unhappy influence which the free blacks have upon the slave population. The slave feels it in the restless discontented spirit which his association with the free black engenders. We would call your attention to the language of the colonists themselves, in their interesting address to the free people of colour of the United States, dated Monrovia, Sep: 4, 1827. They say, "The first consideration which caused our voluntary removal to this country, and the object which we still regard with the deepest concern, is liberty—liberty in the sober, simple, but complete sense of the word; not a licentious liberty, nor a liberty without government, or which should place us without the restraint of salutary laws, but that liberty of speech, action and conscience, which distinguishes the free enfranchised citizens of a free state. We did not enjoy that freedom in our native country, and from causes which, as it respects ourselves, we shall soon forever forget, we were certain it was not there attainable for ourselves or our children. This, then, being the first object of our pur-

suit in coming to Africa, is probably the first subject upon which you will ask for information; and we most truly declare to you that our expectations and hopes in this respect have been realized. Our constitution secures to us, so far as our condition allows, "all the rights and privileges enjoyed by the citizens of the United States," and these rights and these privileges are ours. We are proprietors of the soil we live on, and possess the rights of freeholders. Our suffrages, and what is of more importance, our sentiments and our opinions, have their due weight in the government we live under. Our laws are altogether our own, they grew out of our circumstances, are framed for our exclusive benefit, and are either administered by officers of our own appointment, or such as possess our confidence. Forming a community of our own, in the land of our fathers; having the commerce and soil, and resources of the country at our disposal, we know nothing of that debasing inferiority with which our very colour stamped us in America; there is nothing here to create the feeling on our part—nothing to cherish the feeling of superiority, in the minds of foreigners who visit us. It is this moral emancipation, this liberation of the mind from worse than iron fetters, that repays us ten thousand times over for all that it has cost us, and makes us grateful to God and our American patrons, for the happy change which has taken place in our situation."

"How striking the contrast between their political condition here, and when transplanted to Africa, and yet it is not greater than that which relates to their religion and morals. What they are here in these respects, we will not say, let your own eyes proclaim it. What they are when removed to Africa, let the last annual report of the board of managers of the parent society at Washington reveal: "No village, perhaps, (say the managers,) in our own land, exhibits less which is offensive, and more that is gratifying to the eye of the christian, than the village of Monrovia. Crimes are almost unknown, and the universal respect manifested for the Sabbath, and the various institutions and duties of christianity, has struck the natives with surprise, and excited the admiration of foreigners."

"It remains for you, fellow-citizens, to decide whether you will or will not *en masse*, enlist in this glorious cause. Do you love your country? remove the free blacks. Do you desire the extension of the Redeemer's Kingdom? look to heathen Africa and pray for Liberia's prosperity. Form societies in every neighborhood, in every county, in every town. The work is great, the work is glorious. If it succeeds, as succeed it surely will, posterity will rejoice over your labours, and bless you for the blessings you hand down. In the success of the work is involved the best interests of the slave and the best interests of the master: the best interests of the free black and the best interests of the free white man; the best interests of the present generation and of generations yet unborn; the best interests of two continents, of America and of Africa; the best interests of man, in time and in eternity."

Liberality of the Ladies.

In our list of donations will be found a donation of \$200 from the ladies of Fredericksburg and its vicinity. The Gentleman who made the remittance writes:

“I have never addressed you with more pleasure than on the present occasion, conveying as my letter does, the first fruits of associated female enterprise and benevolence in our vicinity, employed in the best of causes. The above sum exceeds my anticipations, but is not all that will be raised, as the Society has hardly gotten under weigh. The Ladies intend spreading by means of agents, their ramifications through all the adjacent country; and I do not think I am too sanguine in anticipating the most beneficial results from their active zeal. They will, I hope, provoke the Gentlemen’s Society here, to good works, and I think we shall add fifty per cent. to our annual remittance the present year.”

An example so fair as that set by these Ladies, with those of Richmond and Georgetown, in this District, cannot fail to be more or less efficient; and we understand that our female friends in Baltimore, have already resolved to do something in the course of the season, worthy of their well known activity and benevolence.



The Rev. George M. Erskine.—It was expected that this individual would embark for Liberia, in the ship *Harriet*, but information did not reach him in time, (he being, at the time of her outfit, in the State of Tennessee,) for his seasonable arrival at Norfolk. Soon after the departure of this ship, he came to Lynchburg, Va. with his mother, wife and seven children, and will probably remain in Virginia, until the departure of another expedition. Mr. Erskine is a highly intelligent and respected Coloured Minister of the Presbyterian Church, who, a few years ago, was, with his entire family, in slavery. His correct and exemplary character, recommended him to the benevolent notice of the Rev. Dr. Anderson, of Maryville; who, assisted by several other individuals, obtained his ransom, and for three years supported him and gave him instruction in the doctrines and duties of our holy religion. “In 1818, he was licensed to preach the Gospel, by Union Presbytery in Tennessee.” From the charitable and pious, he has since been enabled to redeem his family at an expense of \$2,400, and has resolved to emigrate to Liberia, in the hope that he may there do something to rescue his unenlightened brethren from their superstitions, crimes, and miseries,

and to conduct them to the knowledge of the true God. Mr. Erskine is well known throughout several of the southern and western states, has exhibited in all his conduct, the spirit of a sincere disciple of Christ, and is a very earnest and sensible preacher. His failure to embark in the Harriet, was a grievous disappointment, but we trust that he will not find himself friendless, in the section of country where his lot is for the present, unexpectedly cast.



Appeal to New England for Missions to Africa.

[FOR THE AFRICAN REPOSITORY.]

When injured Africk's captive claim,
 Loads the sad gale with startling moan,
 The frown of deep, indignant blame,
 Bend not on *Southern climes* alone.

Her toil, and chain, and scalding tear
 Our daily board with luxuries deck,
 And to dark Slavery's yoke severe,
 Our fathers helped to bow her neck.

If slumbering in the thoughtful breast,
 Or Justice or Compassion dwell,
 Call from their couch the hallowed guest,
 The deed to prompt, the prayer to swell.

Oh, lift the hand, and Peace shall bear
 Her olive where the palm-tree grows,
 And torrid Africk's deserts share
 The fragrance of Salvation's rose.

But if with Pilate's stoic eye,
 We calmly *wash* when blood is spilt,
 Or deem a cold, unpitying sigh
 Absolves us from the stain of guilt;

Or if, like Jacob's recreant train,
 Who traffick'd in a brother's woe,
 We hear the suppliant plead in vain,
 Or mock his tears that wildly flow;

Will not the judgments of the skies,
 Which threw a shield round Joseph sold,
 Be roused by fettered Afric's cries,
 And change to dross the oppressor's gold?

Mr. Smith's Plan.

We have the pleasure to announce another subscriber to this very liberal and important project; ROBERT GIBSON, Esq. of Baltimore We are happy to say also, that J. C. CRANE, Esq. of Richmond, subscribes in aid of the scheme of Mr. Thomson, to obtain \$20,000 to purchase a ship for the Society. A list of subscribers on both these plans, shall be given hereafter, on the inner page of the cover to our work, that the progress which is made in them, may be known to all our friends.

Much should be done for the cause of Africa the present year. Let us then earnestly request every clergyman to take up a collection for it, on or near the 4th of July. We hope too, that the editors of public Journals will lend their support, and that *all* who wish success to our enterprise, will deeply feel the importance of activity and energy in its behalf.—The 9th of April has been fixed upon as the day for establishing a State Col. Society in New York, and may heaven prosper the efforts in that great and prosperous community.

Contributions

To the Am. Col. Society, from the 5th to 31st March—inclusive.

Lynchburg Col. Society, by J. B. Harrison, Esq.....	\$ 138	
Georgetown, D. C. Auxiliary Society, by F. S. Seawell, Esq...	15	
Female Auxiliary Society of Fredericksburg and Falmouth, Va. per Sarah Miller, Treasurer,	200	
Collections by J. Ralston, Esq. viz:		
In Williamsport, Lycoming co. Pa. 4th July,	\$9	
In M'Connellsburg, Pa. do. ..	6 39	
In Great Valley Church, Pa. do. ..	11 14	
In St. Mary's Church, Chester co. do. ..	5 80	
In Danville, Columbia co. Pa. do. ..	35	
From an unknown person,	25	
From a Friend,	10	
From Robert Ralston, Esq. his first payment on the plan of Gerrit Smith, Esq.	100	202 51
Rev. Samuel Ellis, collected in Va.		23 25
Collections by W. McClure, in Chester co. S. C. viz:		
Robert Munford, for Repository,	\$2	
Alexander Wier, ..	1	
Samuel Carson,	50	
R. Munford,	2	
John Hemphill,	3	
Rev. H. McMellan,	2	
Daniel McMellan,	5	
Rev. J. Hemphill,	2	17 50
Rev. Mr. Kennedy, of Philadelphia,		40
Mr. Brewster of Franklin, Pa.		4
A friend,		1
W. Napier, Esq. of Charleston, per Rev. J. Roberts,		5
Collected by Rev. J. Roberts,		10
Collected in Bluntsville, Tennessee,		6 12
Collected in Bedford Co. per W. B. Mills,		6
Rev. Robert R. Roberts, as amount received by him for a piece of land deeded to him by Adam Branton, in trust for the American Colonization Society and Wyandot mission, per Samuel McKenney, Esq.		29 79

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. V.

APRIL, 1829.

No. 2.

Clapperton's Second Expedition.

THE London Quarterly Review for January, 1829, contains an account of the posthumous journal of the lamented Captain Clapperton, containing his observations, and a history of occurrences, during his progress through countries entirely unexplored, from the Bight of Benin, to Soccatoo, near which place he expired, in April, 1827. Though this distinguished traveller was compelled to consign to the grave soon after he commenced his journey, the only two companions who had entered with him upon this hazardous enterprise, he calmly and resolutely pressed forward, resolved that death alone should defeat the purposes of his important mission. On the return of Denham and Clapperton from their former successful journey into the interior, the latter brought with him a letter addressed to the King of England, by Bello, sultan of the Fellans or Fellatahs, proposing a friendly commercial intercourse between the two nations, "by means of a consul at Rakah;—the delivery of certain specified presents, at the port of Funda, and the prohibition of the exportation of slaves, by any of the Houssa merchants, to Atagher, Dahomey, or Ashantee."

To effect the objects mentioned by Bello, was deemed by the English Government, a matter of much interest and importance,

Captain Clapperton offered his services, and with Dr. Morrison, a Surgeon in the Navy, and Capt. Pearce, an excellent draughtsman, and a fellow-countryman, of the name of Dickson, who had served as a surgeon in the West Indies, added to the list by his particular request, with their servants, embarked in his majesty's ship *Brazen*, on the 25th of August, 1825, and arrived off Whidah on the 26th of November. The servant of Captain Clapperton was Richard Lander, and to his care and fidelity was it owing, that the Journal of this interesting traveller was preserved.

At Whidah, Mr. Dickson landed, and in company with a Portuguese, of the name of De Sousa, proceeded to Dahomey, where the latter had for some time resided. Here he met with an agreeable reception, and an escort attended him 17 days' journey to a place called Shar—which he also reached in safety.—He left Shar for Youri, but of his further progress no intelligence has been received.

Captain Clapperton was advised to set out from Badagry; and he accordingly left this place, attended by his two companions, and an African named Pescoe, from Houssa, who was expected to act as Interpreter. For some distance they proceeded up a creek in canoes, to a place where was a great market, called Bawie.

“The banks of the creek are represented as low, and covered with reeds, and from the following sentence we are persuaded that this is the spot where the seeds of those diseases were sown, on the very first night of their journey, which speedily proved so fatal to a part, and eventually to the whole of the company:—‘The morning thick and hazy, and, *though sleeping close to the river, in the open air*, for the first time since we have been on shore, we did not hear the hum of a single musketoe.’ How an old naval surgeon, and two experienced naval officers, could commit such an imprudence, in such a clime, is to us most surprising, when most dreadful consequences are well known to have almost invariably resulted from such a practice in tropical climates. The next night (the 9th,) *they again slept in the open air*, in the market-place of Dagmoo, a large town where they might have had as many houses as they wanted.—On the 10th, Clapperton, was seized with fever and ague. On the 12th, Dr. Morrison was attacked with fever. On the 13th, Captain Pearce was severely indisposed, and on the 14th, Richard Lander was taken ill. On the 23d, Dr. Morrison, after being carried in a hammock to the distance of about seventy miles, finding himself worse, requested to return to a town called Jannah; and Mr. Hous-

ton accompanied him. The next day, one of the servants died; and on the evening of the 27th, Captain Pearce breathed his last. 'The death of Captain Pearce,' says Clapperton, 'has caused me much concern; for independently of his amiable qualities, as a friend and companion, he was eminently fitted, by his talents, his perseverance, and his fortitude, to be of singular service to the mission; and, on these accounts, I deplore his loss as the greatest I could have sustained, both as regards my private feelings, and the public service.'

"Two days after this, Mr. Houston returned, with the information of Dr. Morrison having died at Jannah, on the same day as Captain Pearce, where he had his remains decently interred—the people of the town attending the ceremony.

"These unfortunate officers had been conveyed thus far, about seventy miles, in hammocks, by the people of the country; every where experiencing the kindest attentions, lodged in the best houses, and supplied with every thing that the country afforded. Clapperton was able occasionally to ride on horseback, and sometimes to walk; but greatly debilitated, and not free from fever. He describes the country between Badagry and Jannah, the frontier town of the kingdom of Yourriba, as abounding in population, well cultivated with plantations of Indian corn, different kinds of millet, yams and plantains, wherever the surface was free from dense forests. Every where on the road the party was met by numbers of people, chiefly women, bearing loads of produce on their heads, always cheerful and obliging, and delighted to see white men, frequently singing in chorus, holding up both hands, and clapping them as tokens of joy, as they passed along, and whole groups kneeling down, and wishing the travellers a good journey. Towns and villages were very frequent; and some of the former were estimated to contain from eight to fifteen thousand souls. At Jannah, the crowds were immense, but extremely civil, and highly amused to see white men.

"In the evening, Mr. Houston and I took a walk through the town: we were followed by an immense crowd, which gathered as we went along, but all very civil; the men taking off their caps, the women kneeling on their knees and one elbow, the other elbow resting upon the hand. In returning, we came through the market, which, though nearly sunset, was well supplied with raw cotton, country cloths, provision, and fruit, such as oranges, limes, plantains, bananas, and vegetables, such as small onions, chalotes, pepper, and gums for soups; also, boiled yams, and *occasions*.* Here the crowd rolled on like a sea, the men jumping over the provision baskets, the boys dancing under the stalls, the women bawling and saluting those who were looking after their scattered goods, yet no word or look of disrespect to us.'

* Paste of pounded Indian corn, wrapped in a particular leaf.

"Of the honesty of the black population of the kingdom or province of Badagry, Captain Clapperton gives the following testimony;—

"I cannot omit bearing testimony to the singular, and perhaps unprecedented fact, that we have already travelled sixty miles in eight days, with a numerous and heavy baggage, and about ten different relays of carriers, without losing so much as the value of a shilling, public or private; a circumstance evincing not only somewhat more than common honesty of the inhabitants, but a degree of subordination and regular government, which could not have been supposed to exist amongst a people hitherto considered barbarians."

"The people of Jannah are ingenious as well as industrious. They are excellent carvers in wood: all their doors, drums, and wooden utensils, being covered with figures of men, snakes, crocodiles, &c. Numerous looms were in operation,—sometimes eight or ten in one house; their cotton cloths good in texture, and some of them very fine. Their looms and shuttles are described as being on the same principle with the common English loom, but the warp seldom more than four inches in width. They have abundance of indigo, of an excellent quality.—The women are generally the dyers, and the boys the weavers. They also manufacture a tolerable kind of earthenware.

"The old caboceer, or chief of the town, was delighted to see the strangers; assigned to them good lodgings; and sent thither hogs, ducks, pigeons, plantains, yams, and whatever the place would afford, while his numerous wives, about two hundred, welcomed them with songs of joy. On being informed that an Englishman had only one wife, he and the whole crowd, particularly his wives, laughed immoderately. The old gentleman wore a rich crimson damask robe, and a red velvet cap, but during the ceremony of reception, he changed his dress three different times, each time increasing the splendour of his appearance."

The town of Emmadoo, is represented as "extremely beautiful, through a long, broad, and majestic avenue of trees, at the end of which a stockade eighteen feet high, with a wicker gate, and another of the same kind at the distance of a hundred paces, defend the entrance of the town." The country is broken into hills and dales, and refreshed with small streams in almost every valley. The town of Asulah contains six thousand, and that of Assouda, about ten thousand inhabitants, who supplied the party with provisions, and at both they witnessed dancing and singing the whole night.

"The appearance of the country improved as our travellers advanced; they had now reached the mountainous range, the width of which is stated to be about eighty miles. The highest point would appear not to exceed

two thousand five hundred feet, at that part where the travellers crossed them; and the road, by the edge of the hills, and through the vallies, not more than one thousand five hundred. The vallies were planted with cotton, corn, yams, and plantains; and on the tops and hollows of the hills, were perched the houses and villages of the proprietors of these plantations. The town of Duffoo in these mountains, is said to have a population of fifteen thousand souls; and Chiadoo, seven thousand.

“The highest summit of these mountains is between Erawa and Chaki.

“The road through this mountain pass was grand and imposing, sometimes rising almost perpendicularly, and then descending in the midst of rocks, into deep dells; then winding beautifully round the side of a steep hill, the rocks above overhanging us in fearful uncertainty. In every cleft of the hills, wherever appeared the least soil, were cottages, surrounded by small plantations of millet, yams, or plantains, giving a beautiful variety to the rude scenery. The road continued rising, hill above hill, for at least above two miles, until our arrival at the large and populous town of Chaki, situated on the top of the very highest hill. On every hand, on the hills, on the rocks, and crowding on the road, the inhabitants were assembled in thousands; the women welcoming us with holding up their hands and chanting choral songs, and the men with the usual salutations and every demonstration of joy. The caboceer was seated on the outside of his house, surrounded by his ladies, his singing men and singing women, his drums, fifes, and gong-gongs. He is a good looking man, about fifty years of age, and has a pleasing countenance. His house was all ready for us; and he immediately ordered us a large supply of goats, sheep, and yams; pressing us strongly to stay a day or two with him. He appeared to consider us as messengers of peace, come with blessings to his king and country. Indeed, a belief is very prevalent, and seems to have gone before us all the way, that we are charged with a commission to make peace wherever there is war, and to do good to every country through which we pass. The caboceer of this town, indeed told us so, and said he hoped that we should settle the war with the Nyffee people and the Fellatahs, and the rebellion of the Housa slaves, who have risen against the king of Yourriba. When I shook hands with him, he passed his hand over the heads of his chiefs, as conferring on them a white man's blessing. He was more inquisitive and more communicative, than any one whom we have yet seen. He sat until near midnight, talking and inquiring about England. On asking if he would send one of his sons to see our country, he rose up with alacrity, and said he would go himself.

“The town of Koosoo, at the northern termination of the mountains, is stated to be the largest that our travellers had yet seen, and supposed to contain twenty thousand inhabitants. Next to it was Yaboo, another large town, and then Ensookosoo, between which and the former, is a beautiful plain, well cultivated, and studded with a number of Fellatah villages,

whose inhabitants are living here, as they do in most parts of Soudan, a quiet and harmless pastoral life, unmolested by the black natives, and not interfering with any of the negro customs."

From this place to the capital of Yourriba, named Eyeo or Katunga, were many villages, but mostly laid waste, by the incursions of the Fellatahs of Soccatoo. The town of Tshow is in a beautiful valley, planted with large shady trees and bananas, having green plots and sheets of water running through the centre. Here our traveller was met by a large escort from Katunga, who had been sent to conduct him to the king.

"The road through which we passed was wide, though woody, and covered by men on horseback, and bowmen on foot. The horsemen, armed with two or three long spears, hurrying us on as fast as they could get us to go, horns and country drums beating and blowing before and behind; some of the horsemen dressed in the most grotesque manner; others covered all over with charms. The bowmen also had their little hats and feathers, with the jebus or leathern pouch hanging by their side. These men always appear to me, to be the best troops in this country and Soudan, from their lightness and activity. The horsemen, however, are ill mounted; the animals are small and badly dressed, their saddles so ill secured, and the rider sits so clumsily on his seat, that an Englishman who ever rode a horse with an English saddle, would upset one of them the first charge, with a long stick.

"They soon arrived at the gate of Katunga, which is said to be delightfully situated at the point of a granite range of hills; a band of music accompanied them, followed by an immense multitude of men, women and children. They proceeded about five miles within the city, before they reached the residence of the king, who was seated under a verandah, with two red and two blue umbrellas, supported on long poles held by slaves. The chiefs were observed to be holding a parley with the king, which Clapperton conjectured to relate to his being desired to perform the usual ceremony of prostration.

"I told them," says he, "if any such thing was proposed, I should instantly go back; that all the ceremony I would submit to, would be to take off my hat, make a bow, and shake hands with his majesty, if he pleased." This being granted, "We accordingly," says our author, "went forward; the king's people had a great deal to do to make way amongst the crowd, and allow us to go in regular order. Sticks and whips were used, though generally in a good natured manner; and I cannot help remarking on this, as on all other occasions of this kind, that the Yourribas appear to be a kind and mild people—kind to their wives and children, and to one another, and that the government, though absolute, is conducted with the greatest mildness." The ceremony of prostration before the king, is required from all.

"The king of Yourriba made a point of our travellers staying to witness the theatrical entertainments. They were exhibited in the king's park, in a square space, surrounded by clumps of trees. The first performance was that of a number of men dancing and tumbling about in sacks having their heads fantastically decorated with strips of rags, damask silk, and cotton of variegated colours; and they performed to admiration. The second exhibition was hunting the *boa* snake, by the men in the sacks. The huge snake, it seems, went through the motions of this kind of reptile in a very natural manner, though it appeared to be rather full in the belly, opening and shutting its mouth in the most natural manner imaginable.' A running fight ensued, which lasted some time, till at length the chief of the bag-men contrived to scotch his tail with a tremendous sword, when he gasped, twisted up, and seemed in great torture, endeavouring to bite his assailants, who hoisted him on their shoulders, and bore him off in triumph. The festival of one day concluded with the exhibition of the *white devil*, which had the appearance of a human figure in white wax, looking miserably thin, and as if starved with cold, taking snuff, rubbing its hands, treading the ground as if tender-footed, and evidently meant to burlesque and ridicule a white man, while his sable majesty frequently appealed to Clapperton whether it was not well performed. After this, the King's women sang in chorus, and were accompanied by the whole crowd.

"The city of Eyeo, called in the Houssa language, Katunga, has a thick belt of wood round the walls, which are built of clay, about twenty feet high, and surrounded by a dry ditch; they are fifteen miles in circumference, and are entered by ten gates. The houses are made of clay, with thatched roofs. The posts that support the verandahs and the doors, are carved in bas-relief, with the figures of the *boa* killing an antelope or a hog, with warriors accompanied by their drummers, &c. It has seven markets held every evening, in which are exposed for sale yams, corn, calavances, bananas, vegetables, butter, seeds of the colocynth, goats, fowls, sheep, cotton cloths, and various implements of agriculture. The country produces small horses, but fine horned cattle, many of them with humps on their shoulders like those of Abyssinia, sheep, hogs, muscovy ducks, fowls, pigeons and turkeys. They have various kinds of fruit, such as oranges, limes, and, so Clapperton says, pears and apples. The cotton plant and indigo are extensively cultivated, but the commerce with the coast is almost exclusively in slaves, which are given in exchange for rum, tobacco, European cloths and cowries. The intercourse, which is constant, is entirely by land, either from Badagry, Lagos or Dahomey. The price of a slave at Jannah, as nearly as could be calculated, was from 3*l.* to 4*l.* sterling; their domestic slaves, however, are never sold, except for misconduct. In fact, the whole population may be considered in a state of slavery, either to the king or to his caboocers. The features of the Yourriba people, are described as being less characteristic of the negro than those of Badagry, the lips

less thick, and the nose inclined to the aquiline; the men well made, and of an independent carriage; the women of a more coarse appearance, probably from drudgery and exposure to the sun.

“Though Clapperton remained at Katunga, from the 23d January to the 7th March, and though the river Quorra, the mysterious and miscalled Niger, was not more than thirty miles to the eastward, he was not able to prevail on the King of Yourriba to allow him to visit it. Whenever he asked for permission to do so, he was always put off with some frivolous excuse; and in this too, the old gentleman appears to have been as cunning and as cautious as a Chinese mandarin—observing at one time, that the road was not safe—at another, that the Fellatahs had possession of the country; and what would the King of England say, if any thing should happen to his guest? It was with some difficulty, after all, that Clapperton could prevail on him to let him depart on his journey—offering if he would stay, to give him a wife; of wives, he said he himself had plenty—he did not exactly know how many, but he was sure that, hand to hand, they would reach from Katunga to Jannah.

“On departing from Katunga to Kiam, a city of Borgho, Mr. Houston took his leave of our traveller, and returned to the coast, where he shortly afterwards died. Clapperton continued his route among ruined villages, that had been sacked by the Fellatahs. These marauders, it seems, have a mode of setting fire to walled towns, by tying combustibles to the tails of pigeons, which, on being let loose, fly to the tops of the thatched houses, while they keep up showers of arrows, to prevent the inhabitants from extinguishing the flames. Having crossed the river Moussa, a considerable stream which falls into the Quorra, an escort appeared to conduct our traveller to Yarro, the sultan, as they called him, of Kiam. They were mounted on remarkably fine horses, but were a lawless set of fellows, who plundered the villages as they went along, without mercy or remorse.

“Kiam is one of the largest cities in Borgho. Clapperton estimates it to contain at least 30,000 inhabitants; but, like the rest of the people of this kingdom, they are represented as great robbers. Yarro, however, behaved very well to our traveller, supplied him at once with horses and bearers, and advised him to go by Boussa, and not by Yourri, as the latter was at war with the Falletahs. Profiting by this advice, he proceeded towards the former, and in the way, he fell in with a caravan from Ashantee and Gonja, on their road to Houssa.”

This caravan occupied a long line of march; bullocks, horses, asses, men and women, all in a line, and forming a very curious and motley groupe. At Wawa, a city of Borgho, Clapperton was hospitably received. This place being near to that part of the Quorra, where Park lost his life; concerning this melancholy event, the following was the story of the head man.

“That the boat stuck fast between two rocks; that the people in it laid out four anchors ahead; that the water falls down with great rapidity from the rocks, and that the white men, in attempting to get on shore, were drowned; that crowds of people went to look at them, but the white men did not shoot at them as I had heard; that the natives were too much frightened either to shoot at them, or to assist them; that there were found a great many things in the boat, books and riches, which the sultan of Boussa has got; the beef cut in slices and salted, was in great plenty in the boat; and the people of Boussa who had eaten of it, all died, because it was human flesh, and that they knew we white men eat human flesh. I was indebted to the messenger of Yaró for a defence, who told the narrator that I was much more nice in my eating, than his countrymen were. But it was with some difficulty I could persuade him that if his story was true, it was the people’s own fears that had killed them; that the meat was good beef or mutton; that I had eaten more goat’s flesh since I had been in this country, than I had ever done in my life; that in England we eat nothing but fowls, beef and mutton.”

Wawa is supposed to contain from 18 to 20,000 inhabitants. They appeared to be honest, cheerful, good-natured, and hospitable, but the virtues of chastity and temperance are scarcely known. From this place, Clapperton resolved to proceed across the Quorra, to a city called Koolfu, but as Boussa was higher up the river, and he was anxious to visit the spot where Park perished, his servant was sent forward to the former place, at which he was to join him after his visit to Boussa.

“This town he found, on his arrival, to be situated on an island, formed by two branches of the Quorra, the smaller and more westerly one, named the Menai, which he crossed by a canoe, the horses swimming over. On waiting on the sultan, by whom, as usual, he was kindly received, his first inquiry was concerning some white men, who were lost in the river some twenty years ago, near this place.

“He seemed rather uneasy at this question, and I observed that he stammered in his speech. He assured me he had nothing belonging to them, that he was a little boy when the event happened. I said I wanted nothing but the books and papers, and to learn from him a correct account of the manner of their death; and that with his permission, I would go and visit the spot where they were lost. He said no, I must not go; it was a very bad place. Having heard that part of the boat still remained, I asked him if it was so; he replied that such a report was untrue; that she did remain on the rocks for some time after, but had gone to pieces, and floated down the river long ago. I said if he would give me the books and papers, it would be the greatest favour he could possibly confer on me. He again assured

me that nothing remained with him,—every thing of that kind had gone into the hands of the learned men; but that if any were now in existence, he would procure them and give them to me. I then asked him if he would allow me to inquire of the old people in the town, the particulars of the affair, as some of them must have seen it. He appeared very uneasy, gave me no answer, and I did not press him further.’”

With this statement Clapperton was by no means satisfied. The people were, however, unwilling to give information on the subject. The following extracts contain, we believe, all the intelligence which could be gathered in relation to this afflictive event.

“The place where the vessel was sunk, is in the eastern channel, where the river breaks over a grey slate rock, extending quite across it. A little lower down, the river had a fall of three or four feet.—Here, and still farther down, the whole united streams of the Quorra, were not above three-fourths the breadth of the Thames at Somerset-house. On returning to the ferry, Clapperton found a messenger from the king of Youri, who had sent him a present of a camel.

“He said the king, before he left Youri, had shown him two books, very large, and printed, that had belonged to the white men that were lost in the boat at Boussa; that he had been offered a hundred and seventy mitgalls of gold for them by a merchant from Bornou, who had been sent by a Christian on purpose for them. I advised him to tell the king he ought to have sold them; that I would not give him five mitgalls for them; but that, if he would send them, I would give him an additional present; and that he would be doing an acceptable thing to the king of England by sending them, and that he would not act like a king if he did not. I gave him for his master, one of the mock gold chains, a common sword, and ten yards of silk, and said I would give him a handsome gun and some more silk, if he would send the books. On asking him if there were any books like my journal, which I showed him, he said there was one, but that his master had given it to an Arab merchant ten years ago; but the merchant was killed by the Fellatas on his way to Kano, and what had become of that book afterwards, he did not know.’

“Upon this, Clapperton sent a person with a letter to Youri—

“Mohamed, the Fezzanie, whom I had hired at Tabra, and whom I had sent to the chief of Youri, for the books and papers of the late Mungo Park, returned, bringing me a letter from that person, which contained the following account of the death of that unfortunate traveller: that not the least injury was done to him at Youri, or by the people of that country; that the people of Boussa had killed them, and taken all their riches, that the books in his possession, were given him by the Imaum of Boussa; that they were lying on the top of the goods in the boat when she was taken; that not a

soul was left alive belonging to the boat; that the bodies of two black men were found in the boat chained together; that the white men jumped overboard; that the boat was made of two canoes, joined fast together, with an awning or roof behind; that he, the sultan, had a gun, double-barrelled, and a sword, and two books that had belonged to those in the boat; that he would give me the books whenever I went to Youri myself for them, not until then.'

"The last account of this unfortunate traveller, is stated to be from an eye-witness.

"This evening I was talking with a man that is married to one of my landlady's female slaves, called her daughter, about the manners of the Cumbrie, and about England; when he gave the following account of the death of Park, and of his companions, of which he was an eye-witness. He said that when the boat came down the river, it happened unfortunately just at the time that the Fellatas first rose in arms, and were ravaging Goober and Zamfra; that the sultan of Boussa, on hearing that the persons in the boat were white men, and that the boat was different from any that had ever been seen before, as she had a house at one end, called his people together from the neighbouring towns, attacked and killed them, not doubting that they were the advance guard of the Fellata army, then ravaging Soudan, under the command of Malem Danfodio, the father of the present Bello; that one of the white men was a tall man, with long hair, that they fought for three days before they were all killed; that the people in the neighbourhood were very much alarmed, and great numbers fled to Nyffe and other countries, thinking that the Fellatas were certainly coming among them. The number of persons in the boat was only four, two white men, and two blacks; that they found great treasure in the boat; but that the people had all died who eat of the meat that was found in her. This account I believe to be the most correct of all that I have yet got; and was told to me without my putting any questions, or showing any eagerness for him to go on with his story. I was often puzzled to think, after the kindness I had received at Boussa, what could have caused such a change in the minds of these people, in the course of twenty years, and of their different treatment of two European travellers. I was even disposed at times to flatter myself, that there was something in me, that belonged to nobody else, to make them treat me and my people with so much kindness; for the friendship of the king of Boussa, I consider as my only protection in this country.'

"This is by far the most probable, and all of them, corroborate the story generally disbelieved at the time, which Isaaco brought back from Aimadoo-Fatima. There is yet a chance, we think, though but a slender one, that the journal of Park may be recovered."

In the country of Nyffe, Clapperton "found the Quorra about a quarter of a mile in width, running about two miles an hour,

and from ten to fifteen feet deep. In this part of the country, the natives smelt iron ore, and every village had three or four blacksmith's shops in it. The houses are generally painted with figures of human beings, huge snakes, alligators or tortoise.

"Koolfu is a sort of central market, where traders meet from every part of Soudan and western Africa. It is a walled town, with four gates, and may contain from twelve to fifteen thousand inhabitants, including all classes, the slave and the free, who live together, and eat together without distinction, the men slaves with the men, and the women with the women; for, in the true style of all orientals, the two sexes eat their meals apart, and never sit down to any repast together. They are represented as a kind-hearted people, and affectionate towards one another, but they will cheat, if they can—and who is there, we may ask, that does not, in the way of trade? From Koolfu to Kufu, the country was woody, the trees along the path consisting mostly of the butter tree. The villages were numerous, and cultivation extensive; but so insecure did the inhabitants consider themselves, that every man, working in the fields, was armed to defend themselves against the inroads of the Fellatas.

"Zaria, the capital of Zeg-zeg, is a large city, inhabited almost wholly by Fellatas, who have their mosques with minarets, and their houses flat roofed. It is said to be more populous than Kano, a city which is estimated by Clapperton to contain from thirty to forty thousand inhabitants. Many of them are from Fotta Bonda, and Fotta Torra, and seem to know and to have had dealings with the French and English on the coast, and, as our author says, have not improved by the acquaintance. The environs of this city are said to be beautiful—like some of the finest parts of England in the month of April, and grain and fruits of various kinds are cultivated both within and without the walls. The beauty and fertility of the country continued all the way to Kano, which our travellers entered on the 20th July, 1826.

"Here Clapperton met his former friend and acquaintance, Hadje Hat Sala, who informed him of the state of the war between Bello and the Sheik of Bornou. Though still in bad health, he determined to proceed at once to Bello, and to leave his servant Richard and old Pascoe at Kano, under the protection of Hadje, who was authorised to grant them whatever money they might want. At Jaza he met his old friend the Gadado, or prime minister; who greeted him with great kindness; told him that Bello had received his letter from Koolfu, and had sent a messenger to conduct him to Soccatoo. It seems, however, that the gadado prevailed on him to remain for some time in Kano, where he was plundered of several articles, and, among others, of his journal and remark book, a circumstance which has occasioned an hiatus in his narrative, from July to October, on the 12th of which month, we find him, with a part of the Sultan's army, near Zer-

mie, on the borders of a large lake, or rather chain of lakes, on the plain of Gondamie, approaching nearly to Soccatoo.

“The borders of these lakes are the resort of numbers of elephants and other wild beasts. The appearance at this season, and at the spot where I saw it, was very beautiful; all the acacia trees were in blossom, some with white flowers, others with yellow, forming a contrast with the small dusky leaves, like gold and silver tassels on a cloak of dark green velvet. I observed some fine large fish leaping in the lake. Some of the troops were bathing; others watering their horses, bullocks, camels and asses: the lake as smooth as glass, and flowing around the roots of the trees. The sun, on its approach to the horizon, throws the shadows of the flowery acacias along its surface, like sheets of burnished gold and silver. The smoking fires on its banks, the sounding of horns, the beating of their gongs or drums, the braying of their brass and tin trumpets, the rude huts of grass or branches of trees rising as if by magic, every where the calls on the name of Mohammed, Abdo, Mustafa, &c., with the neighing of horses, and the braying of asses, gave animation to the beautiful scenery of the lake, and its sloping green and woody banks.”

From the Gadado, Clapperton learned that sultan Bello was encamped before Coonia, the capital city of Goobur, which had rebelled against him, and which he was resolved to subdue. Clapperton, therefore, accompanied the Kano troops to join the sultan at this place. Bello received our traveller kindly, and said he would attend to the king's letter at Soccatoo, as he was determined to make the attack on Coonia the next day. After this attack (the account of which is interesting, but which we have not room to insert) Clapperton visited Soccatoo, found the same house which he had formerly inhabited, and remained there six months, collecting the most valuable information in regard to that and the neighbouring countries, which we hope, when his journal is received, to present to our readers.

Soon after Clapperton's arrival at Soccatoo, he was informed that the Sheik of Bornou had written to Bello, to put him to death, and the subsequent conduct of Bello was far from being such as he had reason to expect. He was treated like a spy, and all his presents for the sultan of Bornou were seized, under pretence that he was conveying warlike stores to that country. This conduct so affected Clapperton's spirits, that his servant never saw him smile afterwards. “His journal about the 12th of March, terminates abruptly in the midst of a conversation, as to the best route to be taken homewards.” On the same day he

was attacked with dysentery, and declined rapidly. "I read to him daily," says Lander, "some portions of the New Testament, and the ninety-fifth Psalm, to which he was never weary of listening; and on Sundays I added the church service, to which he invariably paid the profoundest attention." The following account of the death of this great traveller, cannot be read without emotion.

"At length, calling honest Lander to his bed-side, Clapperton said—'Richard, I shall shortly be no more; I feel myself dying.' Almost choaked with grief, I replied, 'God forbid, my dear master: you will live many years yet.' 'Don't be so much affected, my dear boy, I entreat you,' said he, 'it is the will of the Almighty; it cannot be helped. Take care of my Journal and papers after my death; and when you arrive in London, go immediately to my agents, send for my uncle, who will accompany you to the Colonial Office, and let him see you deposit them safely into the hands of the Secretary. After I am buried apply to Bello, and borrow money to purchase camels and provisions for your journey over the desert, and go in the train of the Arab merchants to Fezzan. On your arrival there, should your money be exhausted, send a messenger to Mr. Warrington, our Consul at Tripoli, and wait till he returns with a remittance. On reaching Tripoli, that gentleman will advance what money you may require, and send you to England the first opportunity. Do not lumber yourself with my books; leave them behind, as well as the barometer, boxes, and sticks, and indeed every heavy article you can conveniently part with; give them to Malam Mudey, who will take care of them.—The wages I agreed to give you, my agents will pay, as well as the sum government allowed me for a servant; you will of course receive it, as Columbus has never served me. Remark what towns or villages you pass through; pay attention to whatever the chiefs may say to you, and put it on paper. The little money I have, and all my clothes, I leave you: sell the latter and put what you may receive for them into your pocket; and if, on your journey, you should be obliged to expend it, government will repay you on your return.' I said, as well as my agitation would permit me, 'if it be the will of God to take you, you may rely on my faithfully performing, as far as I am able, all that you have desired; but I trust the Almighty will spare you, and you will yet live to see your country.' 'I thought I should at one time, Richard,' continued he; 'but all is now over; I shall not be long for this world; but God's will be done.' He then took my hand betwixt his, and looking me full in the face, while a tear stood glistening in his eye, said, in a low but deeply affecting tone, 'my dear Richard, if you had not been with me, I should have died long ago; I can only thank you, with my latest breath, for your kindness and attachment to me; and if I could have lived to return with you, you should have been placed beyond the reach of want, but God will reward

you.' This conversation occupied nearly two hours, in the course of which my master fainted several times, and was distressed beyond measure. The same evening he fell into a slumber, from which he awoke in much perturbation, and said he had heard distinctly the tolling of an English funeral bell. I entreated him to be composed, and observed that sick people frequently fancy they hear and see things that cannot possibly have any existence. He made no reply.'

"A few days after this he breathed his last.—Lander immediately sent to ask permission of the sultan to bury the corpse, and that he would point out the place where his remains might be deposited. Bello immediately ordered four slaves to dig a grave at the village of Jungavie, about five miles to the south-east of Soccatoo, whither the body was conveyed. When all was ready, 'I opened a prayer-book,' says this faithful servant, 'and, amid showers of tears, read the funeral service over the remains of my valued master. This being done, the union jack was taken off, the body slowly lowered into the earth, and I wept bitterly as I gazed for the last time upon all that remained of my generous and intrepid master.' He then agreed to give some of the natives two thousand cowries to build a house four feet high over the spot, which they promised to do.

"I then returned, disconsolate and oppressed, to my solitary habitation; and leaning my head on my hand, could not help being deeply affected with my lonesome and dangerous situation—a hundred and fifteen days' journey from the sea-coast, surrounded by a selfish and cruel race of strangers, my only friend and protector mouldering in his grave, and myself suffering dreadfully from fever. I felt, indeed, as if I stood alone in the world, and earnestly wished I had been laid by the side of my dear master: all the trying evils I had endured never affected me half so much as the bitter reflections of that distressing period. After a sleepless night, I went alone to the grave, and found that nothing had been done; nor did there seem the least inclination, on the part of the inhabitants of the village, to perform their agreement. Knowing it would be useless to remonstrate with them, I hired two slaves at Soccatoo the next day, who went immediately to work, and the house over the grave was finished on the 15th."

After encountering very formidable obstacles, the faithful Lander arrived at Whidah, was conveyed thence in an English brig to Cape Coast, whence he embarked in the *Esk Sloop of War*, and reached England in April 1828.

The following are the opinions of the Reviewers in regard to the long disputed question of the course and termination of the Niger.

"We are now in possession of authentic materials to reform those gratuitous maps of northern Africa which are a reproach to the geography of the nineteenth century. For these materials we are mainly indebted to Den-

ham and Clapperton, but chiefly to the latter, who has measured every degree of latitude from the Mediterranean to the bight of Benin, and of longitude from the lake Tsad to Soccatoo; and although he has left the termination of the Timbuctoo river, or the Quorra, still in a state of doubt, he has completely demolished every possibility of this being the Niger of Ptolemy, or of Pliny, or that great river of Herodotus, which is supposed to have stopped the progress of the Nasimones. There is not a trace, in history or in fact, of any of the Greek or Roman colonists of Africa having crossed the Great Desert, or of the latter having penetrated beyond Fezzan. It is most probable, therefore, if any such river existed, that it was one of the streams issuing from the mountains of Atlas; perhaps the Tafilet, which runs easterly, and loses itself in the sands. The Niger of Edrissi and other Arabs of the middle ages, and of Park, is unquestionably the Quorra, though there is reason to believe that the Arabs, who make no use of water communications, considered this Timbuctoo river to be the same as the Yeou, flowing in one continuous course to the eastward,—an erroneous notion, which will explain, however, some part of the strange confusion made in African geography.

The doubt as to the termination of the Quorra is, whether after its southern course as far as Funda, it penetrates the granite mountains, and is identical with the Formosa of Benin; or whether it turns off from thence to the eastward, and under the name of Shary, falls into the lake Tsad.—The evidence on both points is extremely vague, but we shall briefly state it.

“And first as to Benin.* The caboccer of Chaki told Clapperton that the Quorra passed Jaboo, and entered the sea at Benin, but that it flowed over rocks. At Ensookoosoo, he was told that canoes came up the river from Chekeire or Warri, to Nyffe, and that they were ten days on the passage. At Katunga, though so near to the river; he could learn nothing certain about it, and the king refused to let him go to it. ‘At one time,’ he says, ‘it runs into the sea between Jaboo and Benin, and at another, that it passes Benin.’ The Sultan of Boussa knew nothing of it, ‘but he had heard people say that it went to Beni, which is the name they give to Bornou.’ The headman of the king of Nyffe told him, that ‘the river was full of rocks and islands, nearly the whole way to the sea, which it entered at the town of Funda.’ At Tabra, he was told ‘that the Quorra ran into the sea, behind Benin, at Funda.’ This is the sum of what Clapperton has collected, with regard to the Quorra entering the sea at Benin, or at Funda.

Next, as to its identity with the Shary. Denham when on the Shary,

* There is no authority worthy the least regard, for placing Benin where it appears in the chart of Clapperton's book, which is at least three times farther up the country than our present information warrants. Its latitude is 6 degrees 10 minutes north.

learned that a branch of this river passed through the plain of Adamowa; and Clapperton understood at Soccatoo, from a Shea Arab, whose tribe resided on the banks of the Shary, that it passed the town of Adamowa; that it was there joined by a branch from the hills of Bobyra, and that further to the east, a large river called Asu, or Ashu, fell into it from the southern mountains. At Dunrora, Richard Lander says, 'About half a day's journey to the east, stood a lofty hill, at the foot of which lay the large city of Jacoba. Mahomet affirmed, that there is a river called Shar or Shary, about half a mile from that place, which derives its source from the lake Tsad; and that canoes can go from the lake to the Niger, at any season of the year. The Shary empties itself into the Niger at Funda.' The shiek of Ghadamis told the late Major Laing, from personal observation, that the Quorra was turned out of its southerly course, to the left, or eastward, by a chain of mountains; and the secretary or schoolmaster of Bello drew his chart in the same direction. Hornemann's testimony, obtained from a Maraboot, is very important; it states that the river seen by Park flows southward from Houssa; that it waters Nyffé and Cabbi, where it is called Julbi; that it runs eastward into the district of Bornou, where it takes the name of Zad; that in some parts of Houssa it is called Gaora, (Quorra,) or the great water. 'The breadth of the Zad,' he says, 'was given me for one mile (others said two;) but in the rainy season, the breadth is said to be a day's journey. The Budamas always keep themselves in the middle of this stream; they are a very savage, heathenish nation.

"These several notices strongly imply that the Quorra and the Shary are the same river, and that it is deflected from its southerly course somewhere about Funda, which place, owing most probably, to the equivocal word *bahr*, has erroneously been assumed to be on the sea-coast. It is remarkable enough, that even Salamé, who understands both English and Arabic so well, cannot divest himself of translating that Arabic word into 'sea:' the Bahr el Abiad, for instance, he translates the 'White Sea,' the Bahr el Azrek, the 'Blue Sea,' and he writes the *sea* of Cowara or Quorra. Horneman was probably led into an error of a contrary kind, and talks of the *river* Zad, which should be the *lake* Zad; the size he gives to it, and the Budumas upon it, evidently point out the *lake*, and the *Biddoomas* of Denham who inhabit its islands. We are inclined, therefore, to consider the Quorra to empty itself into the Tsad; and we are supported in this opinion by one, who has done more for the elucidation of African geography, ancient as well as modern, from the slender materials he possessed, than any other human being—we need hardly mention Major Rennell—*clarum et venerabile nomen*.

"The difference of levels does not appear to present any difficulty. Barometrical observations carried into the heart of a country are not much to be relied on for ascertaining the elevation of that country above the sea. But supposing, in the present case, the instruments to have been correct, (which rarely happens with travelling barometers,) the level of the Quorra

at the ferry of Comie would appear to be something higher than the level of the Tsad, as given by Doctor Oudney. It may be observed, that the whole of the interior of northern Africa is a succession of elevated tablelands, the steep sides of the surrounding mountains being westerly and southerly, while interiorly, they present little or no declivity. From the summit of those passed by Clapperton, there was no descent to plains beyond them, and the mercury appears to have descended, rather than to have risen, as far as the ferry of the Quorra; but we have little doubt the whole question will now be speedily decided, as Major Rennell says, by firing a shot from Fernando Po. Any single person with a few scissors, needles, and brass ornaments for the wives of Badagry, Yourriba, Kiama, Boussa, and Yourri, would make his way without interruption, and from the last mentioned place to Bornou, avoiding altogether the Fellatas of Bello. The pastoral Fellatas are a harmless people. It is by means of single travellers that we shall eventually be able to settle the geography of northern Africa."



Virginia Legislature.

Report of the Committee, to whom were referred sundry memorials on the subject of Colonizing the Free People of Colour of Virginia.

The Committee, to whom were referred sundry memorials on the subject of colonizing, on the coast of Africa, the free people of colour of Virginia, having given to the subject, the attention justly due to its importance, and to its intimate connexion with what they believe to be the best interests of the State, beg leave to report, that the object of all the memorialists seems to be, to induce the General Assembly of Virginia, to avail itself of the offer of the American Colonization Society, to receive and protect within its settlement, on the Coast of Africa, any portion of the free coloured population of America. To this course, the memorialists think the Legislature of Virginia not only pledged by its previous acts, but invited also by the most powerful considerations of State policy and national justice; and they appeal with confidence to the wisdom and patriotism of those to whom the interests of the State are now confided, to commence at once the important work of providing the necessary means for the gradual removal of such portions of the coloured population of the State, as are already free, or may hereafter be liberated.

Your committee are aware of the delicate nature of the subject, to which their attention has been thus directed; and while they deem it their imperious duty to investigate in the fullest manner its merits and its consequences, they hope to be able to present the result of their investigation, in a mode calculated neither to alarm the fears, nor to excite the prejudices of any impartial mind.

The establishment within the limits of any State, of a large and growing community of individuals, essentially different from the great mass of its inhabitants, would, under any circumstances, be a matter of questionable expediency. But, if that community be distinguished by the peculiarity of its colour; be made up of slaves, or of their immediate descendants, and be diffused over every part of a slave-holding country, there is no longer room to doubt the baneful and dangerous character of the influence it must exert. The distinctive complexion by which it is marked, necessarily debars it from all familiar intercourse with the more favoured society that surrounds it, and of course denies to it all hope of either social or political elevation, by means of individual merit, however great, or individual exertions, however unremitted. The strongest incentives to industry, and moral as well as political rectitude, being thus withdrawn, it would argue a most extraordinary ignorance of the character of the human heart, to anticipate from those, in relation to whom virtue and intelligence, and patriotism, are stripped of their most powerful attractions, a course of conduct calculated either to exalt themselves, or to benefit the country in which they live. Reason, on the contrary, would point us to the very results which our own experience has so fully demonstrated. Ignorance, idleness, and profligacy, must be the inseparable companions, the unavoidable consequences of individual degradation; and they who are its unfortunate subjects, cannot fail to be a curse to the community with which they are connected, detracting at once from its general wealth, its moral character, and its political strength.

But, there is yet a more important and alarming view, in which this subject necessarily presents itself to the mind of every Virginian. A community of the character that has been described, with this additional peculiarity, that it differs from the class

from which it has sprung, only in its exemption from the wholesome restraints of domestic authority, is found in the midst of a numerous and rapidly increasing slave population; and while its partial freedom, trammelled as it is, by the necessary rigours of the law, is nevertheless sufficiently attractive, to be a source of uneasiness and dissatisfaction to those who have not attained to its questionable privileges, its exemption from the prompt and efficient inquisition appertaining to slavery, makes it an important instrument in the corruption and seduction of those, who yet remain the property of their masters. The extent of this evil, may be fairly estimated, by a reference to our Statute book. The laws intended either to prevent or to limit its effects, are of a character, which nothing, but the extreme necessity of the case, could ever justify, to a community of republicans; and the obligation to resort to them, is sufficient to command the serious attention of every enlightened patriot.

To considerations such as these, may be traced the policy, first resorted to by the Legislature of Virginia in 1805, of arresting the progress of emancipation, by requiring the speedy removal from the State, of all, to whom its privileges might be extended; and rigorous as this policy may seem to be; at war with the feelings of a very large and respectable portion of the community; and repressing by its mandates, some of the noblest principles of the human heart, it was nevertheless justified by the most powerful considerations of public necessity; it had become essential, towards preventing the rapid extension of an evil, that threatened in its progress, to destroy the peace and tranquillity of the State.

But, this unfortunately, was the utmost limit of its operation. The evil was already in existence, and possessed within itself, the means of its own extension, and accordingly, the free coloured population of Virginia, which in 1800, was only 24,000, had in 1820, reached the amount of 36,875. The only expedient left, was to prevent its farther increase, and if possible to ensure its decrease, by providing for its gradual removal; and accordingly the General Assembly, in its Session of 1816-'17, evidently with the intention of resorting to this expedient, renewed an effort it had made without success as early as 1800, to procure through the General Government, an asylum on the coast

of Africa, for the reception of its coloured population. This object, for reasons which it is unnecessary to enumerate, was never accomplished.

But, a Society of intelligent and patriotic individuals, with scarcely any other resources than such as were supplied by private charity, and their own enterprising spirits, have, in the mean time, succeeded in exploring the most important parts of the Western Coast of Africa, in procuring a settlement of almost indefinite extent, and in planting within its limits, a thriving Colony of more than twelve hundred people, taken indiscriminately from the different States of the Union. The doors of this settlement are now opened to the coloured population of Virginia, and it rests with the Legislature to determine, whether a wise policy, and the best interests of the State, do not require that suitable stimulants to emigration, should be offered to those, for whose especial benefit, this valuable asylum has been prepared.

It is deemed unnecessary to repeat what has already been said, of the character of the population in question, of its hopeless degradation, and its baneful influence, in the situation in which it is now placed.

The advantages that would result from its removal, not only to itself, but to the country it would leave, and to the country of its adoption, may very safely be assumed as a matter no longer admitting of a doubt. But, there is one consideration connected with the subject, so interesting, and sustained by so many of the most imposing sanctions, ever drawn to the support of legislative enactments, that your committee would feel itself guilty of the grossest neglect, were its present labours terminated, without claiming for it the attention it so justly merits.

Under the influence of a policy, already referred to, and justified by the necessity from which it sprung, the laws of Virginia have prohibited emancipation within the limits of the State, but on condition of the early removal of the individual emancipated. Do not justice and humanity require, that the rigours of this condition should be softened, as far as possible, by legislative interposition? And how can this be so effectually accomplished, as by providing a safe and suitable asylum, together with the means of emigration to it, for those whose removal from the State is

positively enjoined? There can be no doubt of the wisdom and propriety of controlling, and even entirely repressing the operations of benevolence and philanthropy, when inconsistent with the public safety, or the public welfare. But, that Government would be justly chargeable with the extreme of despotism, that should attempt, without necessity, to interfere with the kind and generous feelings of the human heart; or, where the necessity exists, without tempering the rigour of its decrees with such emollients as charity may suggest, and the means at its disposal may supply.

On the present occasion, however, policy fortunately points to the very course which humanity would require. In providing for those whose removal from the State, is made a condition of their emancipation, the means of emigration to Africa, the General Assembly will be applying, in the opinion of your Committee, the only safe and efficient remedy to an evil, whose presence and magnitude is acknowledged, and whose future increase is dreaded by all. If the effect of this operation should not be, as some have sanguinely hoped, the entire extinction of slavery, in the end, there can be very little doubt, that it will at least open a drain for our coloured population, of which individual humanity and legislative wisdom may avail themselves, to an extent amply sufficient for all the purposes of public security. But should it realise in its results, the anticipations that have sometimes been formed in relation to it, and draw from us, without a single interference with individual rights, or a single violation of individual wishes, the great mass of our coloured population, then indeed may Virginia look to it, as the surest means of restoring her to that ascendancy among her sister States, of which it may be safely affirmed, that slavery only has deprived her.

Entertaining these sentiments, your committee cannot hesitate to recommend, in compliance with the suggestions of the memorials referred to them, the provision of a permanent fund for defraying, with proper limitations, the expenses of such free coloured people, as may choose to emigrate from the State of Virginia, to the settlement at Liberia. They are the more earnest in this recommendation, from having learned that there are at this moment, nearly six hundred applicants for emigration, a large proportion of whom are natives of Virginia. On two form-

er occasions, the Legislature did not hesitate to contribute from the public funds, towards the encouragement of this patriotic undertaking, and it is not among the least pleasing of the recollections connected with the event, that while they were thus directly promoting so important an object, the effect of their example was to excite in some of their sister States, a spirit which has resulted, in one of them at least, in an annual appropriation for relieving itself from its free coloured population.

Your Committee are aware, that this whole business is, as yet, in some degree, a matter of experiment; and they would of course deem it inexpedient for the State of Virginia, at once, to engage in it to the full extent, that may ultimately be required of her. But enough has been demonstrated to justify a beginning by a small annual appropriation, at all times subject to the control of the Legislature; and this appropriation may hereafter be either withdrawn or increased, as its results shall be found injurious or beneficial.

In looking around for some special fund that may most properly be set apart for this object, the attention of your Committee has been particularly drawn to that portion of the public revenue derived from the annual sales of coloured convicts. Though small in amount, it is nevertheless sufficiently large for the experiment proposed; and its peculiar origin, springing as it does, from the crimes and the misfortunes of our coloured population, would seem to recommend it as particularly appropriate for improving the condition of that population, and for gradually relieving the State from the present evils, and the future dangers, inseparable from its existence and probable increase within her limits. Your Committee accordingly recommend the adoption of the following resolutions:

1. *Resolved*, That it is expedient to provide for the removal of the free coloured people of Virginia to the Coast of Africa.
2. *Resolved*, That the Committee of finance be directed to prepare a bill appropriating to this purpose, so much of the annual revenue as arises from the sales of convicts.

Plan for obtaining a Ship for the Society.

A highly respected friend of the Society, (N. Hammond, Esq.) under date Easton, Md. April 13, 1829 writes, "Having observed

in the last Repository a plan for raising money for the purchase of a vessel for the transportation of Emigrants to Liberia, and thinking it practicable and highly useful, I immediately determined to become a subscriber. It was thought that an explanation more particular than appears in that Journal would render the plan more intelligible, and show the facility with which it might be accomplished. With this intention certain suggestions have been published in our papers; but as your Repository is transmitted far beyond the bounds of our local Gazette, I have taken the liberty of enclosing them for your inspection, that you may judge whether their appearance in it will serve the design of the Managers.

FROM THE STAR.

To the Friends of the American Colonization Society.—“The board of Managers in a late Report to the Society expressed their opinion that the possession of a *Ship* for the transportation of Emigrants, by saving the great expense of chartering vessels for this purpose, would considerably facilitate its operations, and increase their beneficial results. And to this important subject they have earnestly invited the attention of their friends.

In conformity with this opinion, and from a sense of its obvious utility in furthering the humane and generous views of the Board, a plan has been proposed and is now actually on foot for raising \$20,000 by subscription for the purchase of a Ship for the Colonization Society.—The plan is simple, and the object entirely practicable by means of even small contributions from the advocates and supporters of this noble project throughout the United States. Four hundred persons are required to become subscribers; and each of them to become accountable, by payment or by collection, for \$50, and no payment to be demanded until the Treasurer of the Society shall have publicly announced that the subscription of \$20,000 has been completed.

It ought not to be doubted that, for the purpose of promoting an object so interesting and humane, some two or three persons in every county will forward their names as subscribers to the plan, from an assurance that their neighbors and fellow citizens will cheerfully assist by their contributions to raise the sum for which they will respectively have made themselves accountable. So well satisfied am I of the humanity and assistance of my neighbors that I propose forwarding my name, or inducing some other citizen to forward his, as a subscriber for \$50; for it is not material who becomes the subscriber. It is therefore proposed to prepare a subscription paper to be signed by the contributors for as much or as little as they please, so as to raise the sum of \$50 to be paid to the undertaking subscriber for the use of the Society; and we flatter ourselves that we shall find several ladies among the contributors. The form will be like the following:

“For the purpose of enabling the American Colonization Society to purchase a suitable vessel for the convenient transportation of Emigrants to the Colony of Liberia, we the subscribers do severally promise and agree to pay to A. B. (the undertaking subscriber) the sum of money annexed to our respective names, for the use of the Treasurer of the said Society, as soon as he shall publicly announce that a subscription of \$20,000 shall have been completed for that purpose. In witness whereof, we have hereunto set our names in the year 1829.”

Sincerely hoping that the Editors of papers on the Eastern Shore are friends to the valuable objects of the Society, they are respectfully requested to insert this scheme in their respective journals for the consideration of their readers.

Talbot County, 31st March, 1829.

From the Easton Gazette.

MR. GRAHAM—It is always a gratification to me to hear or to see any proposition which may serve to advance the generous and important views of the American Colonization Society. It therefore gave me pleasure to read the address to its friends, which lately appeared in the Star; for I think the scheme it recommends highly promotive of the designs of the Board of Managers, and as practicable as its accomplishment will be useful. The advocates of the noble purpose, which the Society have projected and are successfully pursuing, are increasing daily, and extending themselves throughout the United States; so that a small contribution from each will easily raise the money required to purchase a suitable Vessel for the conveyance of emigrants to their destined Country.

It is hoped therefore, that you will cheerfully republish the address; and it may be here remarked, that any person proposing, or desirous to become an undertaking subscriber to the plan, may avoid any hazard from his own responsibility by obtaining subscriptions to his list to the sum of \$50 before he shall forward to the Treasurer his own name as a subscriber to that extent. As a person so proposing, I would accordingly prepare a subscription paper, such as is suggested in the address, and offer it to my neighbours; and after having obtained their signatures to that amount, I would immediately transmit a note to the Treasurer, declaring myself a subscriber of \$50 to the plan of raising \$20,000 for the purchase of a vessel for the use of the Society: and after he shall have announced that the whole subscription is completed I would forthwith proceed to collect the money subscribed to me, and remit it to the Society. Such a proceeding may give some personal trouble; but a zealous friend will endure it with patience in consideration of the benefits he may be the means of rendering to the degraded and unfortunate creatures, whose welfare and advancement are mainly the objects of the Society.

Easton, April 3, 1829.

L. IBERIA.

A generous friend to our cause in Baltimore, C. W. Wever, Esq. alluding to this plan, observes,

“You may add my name to that list, and when the subscription is full, be pleased to advise me that I may make payment. If it were in my power, I should with great pleasure be a subscriber on the plan of Gerrit Smith, which list I am happy to find is filling up. As there are many more in like circumstances with myself, what would you think of a plan to raise \$25,000 in five years, from five hundred subscribers at \$10 a year. If you think favourably of the proposition you may consider me one of the number. Some other five hundred persons may be inclined to raise \$50,000 in five years, by yearly contributions of \$20 each; and others to raise seventy-five thousand by payments of thirty dollars annually; and some others to raise one hundred thousand by payments of forty dollars annually, and so on; others might propose to raise a less sum by annually paying a less amount than ten dollars. The object of the Society is one of momentous concern, whether it be regarded in a religious or political point of view, and cannot too seriously and ardently occupy the attention of every citizen of this Union. It is one, in aid of which, may most confidently be expected the smiles of Heaven.”



Formation of Auxiliary Societies.

STATE COLONIZATION SOCIETY IN NEW YORK.—“At a meeting of citizens from different parts of the State of New York, held at the session room in Beaver street, in the city of Albany, on the 9th day of April, 1829, Col. ELISHA JENKINS, of the county of Columbia, was called to the chair, and JAMES O. MORSE, of Otsego, was appointed Secretary.

The objects of the meeting were briefly stated by Mr. B. P. Johnson, of Oneida, and a committee consisting of John T. Norton and Benjamin F. Butler, of Albany, Benjamin P. Johnson, of Oneida, Walter Hubbell, of Ontario, John E. Hyde, of New York, and Duncan McMartin, Jr. of Montgomery, were appointed to make the necessary arrangements for the organization of a *State Colonization Society*. Credentials of delegates from Utica, Lowville, Whitesborough, New York, Canaan, Columbia county, and Canandaigua, were presented.

Adjourned to meet at the capitol on Saturday the 11th of April, instant, at three o'clock in the afternoon.

Saturday, April 11, 1829.

The meeting again assembled in the Senate chamber.

On motion of the Rev. Dr. Nott, President of Union college, seconded by Gerrit Smith, Esq.

Resolved, That the objects of the American Colonization Society merit

the aid of all the friends of our country; of Africa; and of the human race; that its past success in the great experiments which it has been making, warrants the expectations, that these important objects will at no very distant period, be accomplished; and that therefore, this meeting proceed to organize a State Society, which will promote the views, and aid the efforts of this excellent institution.

Mr. B. P. Johnson, from the committee appointed at the last meeting, reported a draught of a constitution, and on his motion, seconded by Mr. J. B. Skinner, of Genesee, it was adopted.

A committee consisting of Charles R. Webster, of Albany, Walter Hubbell, of Ontario, William H. Maynard, of Oncida, Alonzo C. Paige, of Schenectady, and John T. Norton, of Albany, was appointed to make a nomination of the officers of the Society.

Rev. Isaac Orr, the agent of the American Colonization Society, then addressed the meeting, and related a variety of interesting facts in relation to the colony at Liberia, on the coast of Africa.

Mr. Webster, from the nominating committee, reported the following names, which report was accepted, and the gentlemen elected officers of the Society.

JOHN SAVAGE, *President.*

Vice-Presidents.

1st district—	JAMES MILNOR,	5th district—	GERRIT SMITH,
2d "	N. P. TALLMADGE,	6th "	SAMUEL NELSON,
3d "	ELIPHALET NOTT,	7th "	N. W. HOWELL,
4th "	LUTHER BRADISH,	8th "	DAVID E. EVANS.

Managers.

BENJAMIN F. BUTLER,	JABEZ D. HAMMOND,
HARMANUS BLEECKER,	JOHN WILLARD,
CHARLES R. WEBSTER,	RICHARD YATES, <i>Treasurer.</i>

RICHARD VARICK DEWITT, *Secretary.*

On motion of S. M. Hopkins, *Resolved*, That the Colonization Society should be kept separate from all local and party considerations—that it should endeavour by every proper method, and especially by circulating suitable publications, to unite in its favour all classes of people throughout our country; and that for the attainment of objects so important, it should be ready to give up every thing but the principles and objects of its existence, and the lawful and honourable means of its prosperity.

On motion of Jabez D. Hammond, Esq. seconded by the Rev. Mr. Campbell, an agent of the American Society,

Resolved, That the distracted and miserable state of Africa calls loudly for our commiseration and charitable efforts; and that the Colonization Society is pursuing by far the most probable, if not the only means, of enlightening the benighted and savage tribes of that continent, and of raising them to the rank and the blessings of Christian nations.

Resolved, That the proceedings of this meeting be published in the several papers of this city.

Thereupon the meeting adjourned.

ELISHA JENKINS, *Chairman*.

JAMES O. MORSE, *Secretary*.

The meeting was, at different periods of its deliberations, addressed by the Rev. Dr. Nott, Mr. Gerrit Smith, Rev. H. G. Ludlow, Mr. James Vanderpool, Mr. W. H. Maynard, Mr. T. L. Smith, Mr. A. C. Paige, Mr. S. M. Hopkins, Mr. J. D. Hammond, Rev. Isaac Orr, Rev. Mr. Campbell, and lastly, by the celebrated Joseph Lancaster.

The addresses of Dr. Nott and Mr. G. Smith, were elaborate and eloquent expositions of the objects and benefits of colonization, and will probably be published."—[*Albany Argus*.

We learn with great pleasure, that several County Societies have also been established in New York, and many others in Kentucky. A Female Association, and a Juvenile Society have also been formed in Middletown, Connecticut. It is not now in our power to publish the lists of officers. In regard to juvenile societies, a highly respected friend in Connecticut writes—

"If they can be extensively organized, they will do much directly. Suppose that the children in every town of 1500 inhabitants were to raise \$10 a year, you would be able to send off annually, a large number of emigrants: But their importance does not depend on the money they might raise; 20 years hence, the children are to govern the nation, and it therefore becomes of vast importance that they should grow up free from prejudice, and well acquainted with those facts which are necessary to enable them to form right opinions in regard to the slave-trade, our coloured population, and to Africa."



Legislature of Pennsylvania.

The following Preamble and Resolution have passed the SENATE of Pennsylvania with great unanimity. We hope they will receive the early and decided approbation of the House of Representatives.

Whereas, resolutions approving of the object of the American Colonization Society have been adopted by the Legislatures of several states of this Union. *And whereas*, Pennsylvania is honourably distinguished in having led the way in benevolent efforts to improve the condition of the African race in this country, and in having seized the first moments of her independence from foreign dominion to abolish slavery, as inconsistent with her be-

nevolent institutions, and in the eloquent language of the legislature of that day, "in grateful commemoration of our happy deliverance from that state of unconditional submission to which we were doomed by the tyranny of Britain:" It seems therefore proper, that an association of enlightened and philanthropic men, who have united to form for free persons of colour, an asylum in the land of their fathers, should receive the countenance and support of the General Assembly of Pennsylvania; and from the success which has already attended the colony at Liberia, there is reason to hope that it may be extended and enlarged, so as to offer a home and a country to all of these people who may choose to emigrate there, and their removal from among us, would not only be beneficial to them, but highly auspicious to the best interests of our country. It also holds out to the Christian and philanthropist, the hope, that by the means of this colony, the lights of christianity and civilization may be made to shine in a land shrouded in the darkness of barbarism, and thus atonement in some measure be made for the wrongs which slavery has inflicted on Africa. As the evil which this Society seeks to remove, pervades the whole country, it would seem to deserve the attention of those whose duty it is, and who are provided with the means "to provide for the general welfare." Therefore,

Be it Resolved by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, That in the opinion of this General Assembly, the American Colonization Society eminently deserves the support of the National Government, and that our Senators be directed, and the Representatives in Congress be requested to aid the same by all proper and constitutional means.

—•••••— Intelligence.

REPORT FROM HAYTI.—We have perused with much interest, the Report of Thomas Kennedy, a citizen of Wayne County, N. C., who has recently visited all the coloured emigrants sent out to Hayti by the Society of Friends in that State. He found them "generally, unpleasantly situated, and very much dissatisfied. They complained to me (he observes) that the proprietors of the lands for whom they had laboured, for two years and a half, had entirely disappointed them; that they had received but from six to ten dollars each, as a compensation for their labour during the above time; and said they had rather be slaves in North Carolina, than to remain there under the treatment they had received since their arrival.

Mr. Kennedy bore testimonials and instructions from the yearly meeting of Friends in North Carolina, and was treated with civility by the President; but all his efforts to improve the circumstances of the emigrants from the United States, proved ineffectual, and in attempting to take under his protection for removal, a family which he had formerly emancipated, he was treated with great indignity. The following are the observations with which he concludes his statement.—

“Observations on the Country, &c.—The land is vastly rich, producing with but little cultivation, most of the necessaries of life. The climate, air, and water, are salubrious and pure.

“Their Government (in my view) is an aristocratic, military despotism. Their Congress and its powers are a mere fudge. Their laws are better worded than administered. In fact, I think the will of the President may be deemed the law of the land, with a standing army (report says) forty thousand strong to enforce it.

“Their agriculture is very much neglected, particularly the growth of articles for exportation. Hence their commerce is declining. Their manners and customs are disagreeable; their way, or mode of living, particularly in the country, is very poor and coarse. Polygamy is tolerated; at least, concubinage is practised with impunity. Hence they have but few children. The people are generally ignorant, yet conceited and self-wise. As for their religion, I fear they have but little; notwithstanding, they mostly profess to be Roman Catholics.

“From my short acquaintance with the Haytiens, and my observing their dispositions towards our American blacks amongst them, I am not disposed to encourage any free people of colour to go from the United States to settle in Hayti; but as a friend, I would suggest to them the propriety of emigrating to Liberia, where I believe they would live under good government and laws, enjoy equal privileges, and be among their own country people. The present Colonists would have their own manners, customs, language, and religion. Added to which, they would be in the land of their forefathers’ nativity; where, by proper application on their part, they might be instrumental in civilizing and christianizing benighted Africa. Then we might expect to see verified an ancient prediction, ‘Ethiopia shall stretch forth her hands unto God, the wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.’”—Isa. chap. 35. v. 1, 2.

Newbern, 2d month 4th, 1829.

Emigrants to Hayti.—The schooner Cicero sailed yesterday (February 17,) for Port au Prince, and has on board as passengers, twelve coloured persons, who have been liberated by Joseph Leonard Smith, Esq. a gentleman of Frederick County, for the purpose of establishing them as Colonists in Hayti.

Mr. Smith has not only generously relinquished his legal rights to the services of these people for life, but has also provided them with a handsome outfit, of provisions, clothing, and agricultural implements. He has paid their passage to the island, and has besides engaged at his own ex-

pense, the services of a gentleman who is well acquainted with that country and its government, who goes out with them to assist them in making an advantageous location, and to procure for them all the facilities and benefits which are extended to persons of this description by the Haytien Republic.—*Baltimore Chronicle*.

SLAVERY IN MISSOURI.—The following extract of a letter from the Rev. T. R. Durfee, of Missouri, to the Corresponding Secretary of the American Home Missionary Society, may draw the attention of some to certain influences of slavery that they have never considered, and to certain duties that have been too much neglected by Northern Christians.

Here let me mention what I fear will be a permanent obstacle to a regular and competent support of the ministry in this State. This obstacle is found in the existence of slavery. Slave-holders purchase extensive plantations, and in this way the inhabitants are kept in a scattered state. They are too far removed from each other, to unite in the formation of religious societies, and in the support of a settled minister. This evil, it is true, will not exist in towns; and it may find a partial remedy in a minister's dividing his time between two or three settlements: but this remedy is, after all, only partial; and such a state of things will always diminish the effect attending the dispensation of God's word. I am aware that I have now touched a subject of a very delicate nature. Slavery, perhaps, exists in its mildest form in this State; but it is still a great evil, and one that is most sensibly felt by slave-holders themselves. How is this evil to be removed? Not by denouncing the slave-holder as an unprincipled and unfeeling man. This only tends to aggravate the difficulty. It must be removed by action, and not by declamation. The people at the East must feel that there is a duty devolving upon them in relation to this subject. The evil is attached to us as a nation, and if it is ever removed, we must, as individuals of this nation, contribute our proportion. (When an owner of slaves tells me that he will freely relinquish his slaves, or even that he will relinquish one-half of their value, on condition that he be compensated for the other half, and provision be made for their transportation, I feel that he has made a generous proposal, and I cannot charge him with all the guilt of slavery, though he may continue to be a slave-holder. Some remarks have lately appeared in the Eastern papers, which will be hailed by many at the West and South, as indications of the increasing prevalence of just views on this subject, and as harbingers of good to the degraded blacks. Let it be acknowledged by the inhabitants of the free States, that slavery is a national evil, and that they are bound in duty to contribute to its removal, and there are thousands at the South and West who will join them, heart and hand, in the great work of emancipation. Slavery is a subject of much feeling among us, and never have I conversed with a slave-holder who did not profess himself a warm friend of the Colonization Society. It should be re-

membered that the laws of the slave-holding States are such, that the slaveholder cannot emancipate his slaves, unless provision is made for their transportation. I have insensibly extended my remarks on this subject, and my only apology for writing thus, is the full conviction that this subject is intimately connected with the benevolent work of planting the standard of the cross in this country.—[*New York Observer*.]



Communicated.

LINES TO THE MEMORY OF THE REV. LOTT CARY.

Shall none record the honour'd name
 Of Afric's favour'd son,
 Or twinc the deathless wreath of fame
 For him whose race is run?
 While Angels crown the saint above,
 Has earth no voice to own her love?
 Where'er the Patriot rests his head
 A stately pile appears;
 While warriors sleep on glory's bed,
 Beneath a nation's tears;
 And shall no tribute rise to thee
 Thou fearless friend of liberty?
 Yes, Afric's sunny skies have gleam'd
 On many a scene sublime;
 But more than hope has ever dream'd
 Is destin'd for that clime.
 The chain shall burst, the slave be free
 And millions bless thy memory.
 Thy meed shall be a nation's love!
 Thy praise, the Free-man's song!
 And in thy star wreath'd home above
 Thou mayst the theme prolong;
 For hymns of praise from Afric's plains
 Shall mingle with seraphic strains.

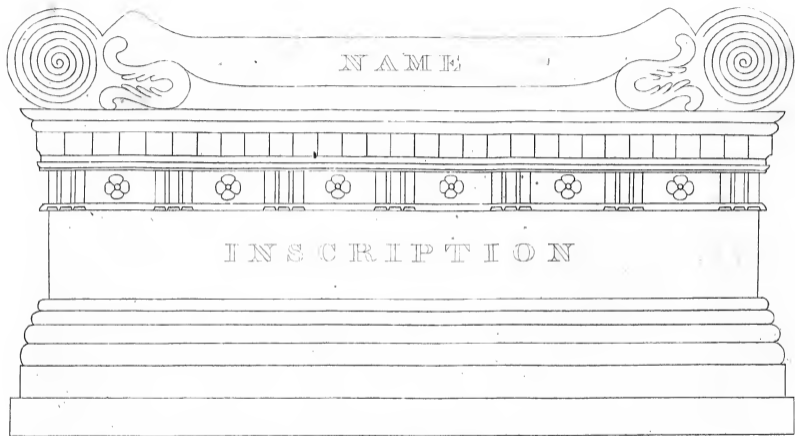
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Errata.

For *Robert Gibson*, page 32, second line from top, read *Robert Gilmor*, Esq. Mr. Gilmor is one of the wealthiest, most respectable and munificent citizens of Baltimore. Feb. No. page 384, last line, for 30, read 20 dollars.

N. B. Several statements of interest, and two or three valued communications, also our list of donations, we are compelled to postpone until next month.



The Tomb of Ashmun

THE
AFRICAN REPOSITORY,

AND
COLONIAL JOURNAL.

VOL. V.

MAY, 1829.

No. 3.

The Booroom Slave.

WE have selected the following Tale from the London "Forget me not," of 1828, in the belief that it will attract the attention and gratify the taste of our readers, while it affords correct representations of African scenery, characters, and habits, and faithfully (though very imperfectly) describes the horrors of the Slave-trade. The author, Mrs. BOWDICH, (relict of the accomplished English officer who visited Ashantee) is a lady of rare talents and acquirements, who accompanied her husband on his second voyage to Africa, where death deprived her of his love and protection.

Mrs. Bowdich is about to publish a very beautiful work on the Fishes of England, all the drawings of which have been made from life, and are in all the copies to be coloured by her own hand. We hope that such an honourable specimen of her skill and perseverance, will not fail of its merited reward.

A few words in the succeeding story, we have ventured to omit; but we have not broken the continuity or taken any thing from the value of the narrative. Alas! this picture is but faint; nor is the human imagination capable of bringing before us horrors dark and dreadful as the realities of the Slave-trade.

"THE village of Melli, in the country of Booroom, stood close to an immense forest; and almost within the forest was the dwelling of Amanqua, the chief. At the back were plantations of various kinds; maize, rice, yams,

tobacco, &c. On the one side were poultry-yards and pens for sheep and cattle; and these, as well as the plantations, were fenced round with high bamboo stakes, to prevent the approach of panthers, lions, and other wild beasts: on the other side was the forest. The residence itself was an assemblage of white buildings, thatched with palm-leaves, ranged round a square court. The hall of audience fronted the street, the chief's own sleeping-room stood opposite; the rest of the quadrangle was occupied by the apartments of the women, children, and slaves, mingled with offices for cooking, store-rooms, and the like.

None but Amanqua, his favourite wife, and his visitors, were permitted to enter through the great hall, but there were three other means of ingress and egress: one led into the plantations, and was always fastened, to prevent depredations; a second opened upon the village, and through this came the provisions. With them came all the gossips of the place, who, under pretence of bartering goods, curing disorders, shaving children's heads, and procuring charms, retailed all the scandal they could pick up, or, in the dearth of realities, invented all the falsehoods which they thought might amuse the wives of Amanqua, or wheedle them out of a few beads, a little snuff, a looking-glass, or a share of the delicacies destined only for the table of the chief. The third door opened into the forest, and through this was conveyed the refuse thrown to the hyænas and vultures. It was a forbidden pass to the women and children; but there the slaves stole out with their own secret little hoards, to sell them in the market-place; there they assembled at night, to indulge in the noisy and mirthful sports denied them within the quadrangle; and many a peal of laughter, ringing through the forest, finished the narrative of the light-hearted negro, enjoying only the present, and careless of the morrow.

The interdiction placed on the above door only made the children more desirous of profiting by it, and they slipped through it at every opportunity, to practise their gambols in the forest, or to listen to the marvellous tales related by their father's followers. Two of these children were distinguished above the rest by their personal beauty and the affection of Amanqua.—They were the only offspring of his darling wife Zabirina, who was sister to a neighbouring chief, herself superior in person and disposition to the generality of Booroom women. Kohara, the eldest, was sixteen, and, according to the line of succession in that country, was heir to his maternal uncle. Early impressed with the importance of his prospects, in comparison with the rest of his father's children, he was grave and thoughtful; but being kind and generous in his nature, instead of assuming any airs of consequence, his principal aim was to afford assistance and protection to his youthful companions; and he only used his influence with his father to obtain indulgences for others, or forgiveness for an offending culprit. His sister, Inna, resembled him in the sweetness of her disposition, but was a complete contrast in manner and habits. While he formed his brethren and friends in-

to a little army, and commanded it with becoming dignity, or called his little council around him to settle the affairs of his tiny state, Inna would be laughing and romping with her companions, clambering over the stakes in order to race through the plantations, or riding on the shoulder of a slave through the village. Not a hut was there at which she was not known; not a child who had not gamboled with her; not a sport at which she was not an adept: mirth and gladness danced in her eyes, archness lurked in the dimples of her cheek, and, more graceful than the antelope which bounded past her door, she alike disarmed both gravity and reproof. One thing alone seemed to tame this laughter-loving spirit. Sickness she knew not from personal experience, but the sight of it in others transformed this wild gazelle into a gentle, soothing being, unwearied with long watching, meekly bearing the petulance of suffering; whose light, airy step was unheard by the patient, and whose activity was solely directed to the contrivance of means for affording relief. Her father, her mother, even the slaves of the household, had benefitted by her gentle cares; but when her dear Kobara was stretched on the bed of sickness, no hand but hers placed his cushions, no fingers but hers bathed his burning temples with lime-juice; motionless she watched his slumbers, and the moment of his waking was the moment of her alacrity.

"It will never do, Inna; you must not leave us," said Kobara, one day, raising his languid head from his pillow.

"Leave you, Kobara,—what mean you?" exclaimed Inna.

"Know you not, Inna, that old Amoo, the Caboecer of Moisin, seeks you in marriage?"

Kobara's information was correct. The fame of Inna's beauty, and the knowledge that Amanqua was too rich to exact a large sum for his daughter, and generous enough to make her handsome presents, had attracted many suitors, most of whom retreated before the wealthy and powerful Amoo, who, notwithstanding the burden of years and infirmities, sought this youthful prize, and by his offers and consequence had tempted Amanqua at least to deliberate. This was the first intimation of it to Inna, who for an instant stared with astonishment; but the person and decrepitude of her lover started into her imagination, so much alive to the ridiculous, and instantly hobbling up to Kobara's side with a perfect imitation of Amoo's walk and-gestures, she threw herself upon the mat near his cushions, and burst into an excessive fit of laughter. In spite of his better reason, Inna's mirth was contagious, and her brother joined in the laugh for a few moments; but reflection restored him to seriousness, and commanding composure on her part, he told her, that, independent of his unwillingness to lose her, he could not bear that she should be given to Amoo, who was so aged, that in all probability he could not live long, and it was very likely that she might be one of those selected to accompany him to the next world, and be put to death on his grave: "but," added he, to these representations, which

did not fail to make a strong impression upon Inna, "if my father will betroth you to my friend Miensa, who is heir to the stool (throne) of Berrakoo, we shall retain you near us, and you may be as happy as your mother, for he loves you." The giddy Inna assented to this proposal, and sought her father, whom she brought to Kobara's side to settle her fate; while she took that opportunity of seeking her favourites within the quadrangle, from whom she had absented herself during her brother's illness.

Kobara prevailed upon his father to act according to his wishes; and to prevent all further trouble from the old chief, Miensa was summoned, and Inna formally consawed (betrothed) to him, he giving Amanqua four ounces of gold, and leaving the rest of the marriage-fee to be paid when Inna should be thought old enough to leave her home. Amoo's deputation was dismissed, and, on the recovery of Kobara, all things resumed their former position, even to the continuance of Inna's sports, her late seclusion giving double zest to the enjoyment of freedom. The forest was again the scene of her wild pranks, and frequent trophies of her prowess did she bring home; such as a basketful of guavas gathered by herself from the top of a lofty tree, a deer caught in the snare she herself had contrived, or a serpent, the neck of which was pierced by her own javelin. One day, when she had wandered far from her followers, she perceived Miensa returning from a hunting excursion, and hiding herself in the thick branches of a tree, as he passed underneath she suddenly let fall upon his head a large plantain-leaf, which flapped in his eyes and arrested his progress; and judging from the rustling noise that some monkey had blinded him, he put an arrow to his bow, and aimed it in the direction of Inna's hiding-place. "Stop! Miensa, stop! It is I! it is Inna!" exclaimed the wily girl, suddenly dropping from the bough. Astonishment and alarm silenced her intended husband for an instant, when he uttered, in an angry tone, "You here, Inna! and alone too! What can have induced you to wander thus far?" "I came out to play, as I often do," was the reply; "and have run away from the boys, who, I dare say, are now looking for me in the bush." "Will you never be tamed, Inna?" said Miensa: "I shall join your father's and brother's authority to mine, to put a stop to these tricks. You must be mad, to expose yourself to the danger of the slave-catchers, who are incessantly prowling about; and I command you never again to venture beyond the walls of the quadrangle without a proper escort." The word *command* did not accord with the free and daring temper of Inna; "This," thought she, "is the good of being betrothed!" and as she silently walked home by the side of Miensa, she resolved in her own mind, not to heed what he had said: however, when Amanqua and Kobara laid their restrictions upon her, she was forced to obey, and till the novelty wore off she strung beads, sewed Kobara's charms* in silk

* Scraps of the Koran, which are esteemed as charms by many of the Pagan nations in Africa.

cases, and danced and sung so close by her mother's side, that all suspicion vanished, and she was no longer watched. Happy for her would it have been had she then subdued her love of wandering; but by degrees she passed beyond the limits of the quadrangle, and that alone too, as she dared not take any of the slaves with her, for fear of bringing punishment upon them if found out. One evening, about sunset, as she strolled along, she heard the birds singing their last song before they settled for the night; and the three which always perch on the same bough, and fly off again as they utter their melody of *Tbo Hoo!* in three descending notes, attracted her attention. "Now," thought she, "if I creep softly I may be able to see these birds:" and she glided gently through the bushes, till she suddenly found herself seized by two men, who fastened a piece of stick across her mouth, to prevent the screams which she loudly uttered, and tied her ankles and wrists together; then slinging her across their shoulders, they bore her swiftly through the forest. The hanging down of her head, the tightness of the ligatures, the speed with which she was carried, the tearing of her flesh by the boughs against which she was rudely brushed, added to fright and horror, soon rendered her insensible, and she did not resume her consciousness, till a violent gushing of blood from her nose relieved her head, and she opened her eyes to see herself surrounded by a hundred other victims, alike bound hand and foot, and crowded together in a wretched shed, in readiness to start the next day for the coast, to be sold to the slave-shippers. A little dirty water was given her to drink; she was washed; her bonds were loosened, and she was then submitted to the inspection of the master of the kaffle. "Why, Zimbo," exclaimed he, "your last is your best prize: we must take care of this girl; for by my father's ghost, (turning her round) she will fetch two hundred dollars. Let her have something to eat directly—What, you won't eat!" he added, as Inna turned away her head, determining to die rather than be carried into slavery: "I think we shall make you," he continued, and applied a seven-thonged whip smartly to her shoulders. She writhed with pain, but persisted in her refusal, when a voice in her own language exclaimed from among the crowd, "If you do not take it willingly, the food will be crammed with violence into your mouth, and you will be tortured till you swallow it." Inna looked round, and almost started with joy at perceiving that she had a companion whom she knew; for in the girl who had spoken she beheld a playmate from her own village, though a burst of tears showed that she commiserated her fate as much as she felt her own. Her comrade told her, while she now quietly took the proffered nourishment, that she herself had been snatched away some days before, as she was carrying a bundle of clothes to the pond to wash, and finished by lamenting the sufferings of her mother when thus deprived of her. These words recalled to Inna all she too had left: Zabirna, Amanqua, Miensa, and above and all, her beloved Kobaŕa, rushed into her memory; and hiding her face in her hands,

and groaning aloud, her anguish was heightened by her present situation being the consequence of her disobedience and imprudence: then suddenly starting up, and standing before her master, with a look of dignity, she told him who she was, and that if he would take her back he should receive a magnificent ransom; or if he would only allow her to communicate with her friends, she would shortly put him in possession of so much gold for her release, that it would be worth his while to stay where he was till the matter could be negotiated. The man answered with a mocking shout, "No, no! I have already had a great deal of gold for taking you away, and I shall make much more than you can give, if you get safe to Acoo; so be quiet and obey, or you will feel this," striking her again with his whip, "and this too;" shewing her a heavy iron chain to fasten round her leg. But we must leave her with the slave-herd or kaffle, stripped of her beautiful cloth and ornaments, and clothed in the coarsest materials, despairingly lying beside the Booroom girl, till all the scouts came in with their prey, and it was deemed safe to advance.

It was morning before Inna was missed, for she had no settled place to sleep in, taking her rest either by her mother's or some favourite companion's side, as suited the fancy of the moment; but when Kobara found that she did not bring his breakfast of *foofoo** as usual, he inquired if illness had prevented her appearance. Every room was searched, and great was the consternation at not finding her; no one dared to utter the fact to Kobara, till a woman, with frantic gestures, rushed in from the village, carrying an anklet of coral, recognized as having been worn by Inna the preceding day, and which her son had picked up in the forest. All was confusion, screaming and yelling; Amanqua and Zabirma were stupified; but Kobara and Miensa, seizing their javelins, swiftly proceeded to search through the forest for their lost innocent. Unavailing were their efforts. her own light step had made no impression on the ground; and as the boy who picked up the anklet could not return to the spot, no traces could be perceived.—Of one thing alone they felt secure—that as there were no marks of blood, or of a body having been dragged through the grass, it was not likely that the thief had been a greater brute than man, and they divined the truth.—Inquiries were made, without gaining any tidings even of a kaffle in the neighbourhood, so well did the slave-takers arrange their measures. Several in the village, who were aware of the circumstance, and would willingly have helped to release Inna, dared not interfere, lest they should betray their own dealings with the kidnappers.

"Kobara," said Miensa, "do you think old Amoo has had any thing to do with Inna's disappearance? Perhaps," continued he, "she may now be in his possession." "Very likely," returned Kobara; the idea rousing him from the deep grief in which he had indulged ever since the loss of his sis-

* A kind of paste made of millet.

ter. "Come, Miensa, let us consult my father." Amanqua had already suspected that this might be the case, and proposed that Kobara should go, as if on a visit to Amoo, in his way to his uncle's, and taking with him two or three clever and trusty slaves, he should, through their means, while he amused the chief of Moisin, find out if Inna had been seen there. This once ascertained in the affirmative, Miensa, who was to wait at some little distance with a small band of followers, should immediately advance, and, if necessary, regain her by force. These plans were carried into execution; but Amoo, who was expecting some effort on the part of Amanqua, was prepared for all, and no tidings of Inna could be gained at his court. He had indeed been privy to the stealing of Miensa's bride; for, mortified and disappointed at the refusal of his offers, he had secretly vowed revenge.—He dared not attack Amanqua openly, for he was more powerful than himself; and, determined that no one should possess this beautiful girl if he did not, he bribed the slave-takers to seize and carry her off. Her own imprudence speedily presented them with a favourable opportunity; and we must now follow her, leaving her father and mother languishing through their numbered days in lamentations for their lost darling, and Kobara and Miensa overwhelmed with a grief which time alone could alleviate.

At dawn, all was in motion through the kaffle, preparing for departure, but every thing was conducted in silence to avoid discovery; and if some wretched victims sent forth a groan or an exclamation, they were struck with the tremendous whip of the master. Inna herself, not being able to judge of her distance from home, and hoping that some of her friends might be in search of her, uttered a piercing cry as the assistants proceeded to tie her to a girl of more robust form than herself, for which she was instantly felled to the earth. Fortunately for her, the companion to whom she was linked was Beeah, the Booroom girl, who was supposed to be capable of aiding the slighter limbs of Inna, and who, in this instance, as well as others, contributed to her preservation. She was gentle and patient, and wisely counselled her friend to be submissive; for the proud and thoughtless Inna answered each stroke of the whip with a scowl of defiance, and thus brought double punishment on herself. The kaffle had assembled several miles from Melli, in the heart of one of the great forests, where had formerly stood a village, the ruined habitations of which were now so completely surrounded by thick and high underwood and runners from the trees, that it was hidden from all passengers. The only entrance was stopped up after each coming in or going out by branches of trees, which were cut down and so artfully disposed as to look like the brushwood itself.—This being removed, the slaves were driven out, linked two and two, and a thick cord running along the whole file, so as to connect them all in one line. The males were followed by the females, one or two of whom were mothers, torn from their husbands and families, and bearing one of their offspring to share their misery and bondage. This shadow of consolation

however, was denied to one of the sufferers; for when she dropped down from fatigue, the poor infant was rudely snatched from her and hurled to the ground. Happily, life was extinguished by the blow; but the wretched mother, who screamed in agony, with her eyes averted, was goaded on till her whole nature seemed to sink into apathy, and she passed along, alike indifferent to the commiseration of her companions and the lash of her torturer. Much of this insensibility seemed to pervade the greater number, and it forms a part of the negro character under great suffering. Without it many of the captives could not survive to reach their market, nor could they endure the cruelties practised on them when in bondage to their own countrymen.

The victims passed on through the most magnificent vegetation, through fine savannahs, over noble rivers, across well-covered plantations: they traversed populous cities, and wretched villages; they saw strange faces and strange animals; their flesh was mangled by thorns, their feet swollen by fatigue; their unwashed skins were cracked by the sun, and peeled off in large scales; their hair was rusty, their cheeks were hollow, their eyes inflamed, their lips parched, their limbs wasted and cut by their manacles: no matter what were their sufferings, on they went. Food and drink were given in scanty portions, and only at night. A murmur was punished with blows; attempt to escape was prevented by heavy irons; refusal to go on was followed by the pricking of the spear. Some sunk under it, and when, from their appearance, it was deemed impossible to take them further, they were unbound, and the kaffle passed forward, leaving them to perish alone in the wilds, without a drop of water to allay their thirst, or strength to escape the fierce animals who seized them, while living, as their prey. Our heroine, convinced of the necessity of obedience, and young and active, suffered less than could have been expected; but, when she reached the end of her journey, none could have recognized her as the pride of Melli, so little trace was there of her beauty or sprightliness. The kindness of her nature alone seemed to survive the wreck of her attractions, for frequently she and Beeah relieved the mothers of the children which they bore in their arms, to avoid a repetition of the before-mentioned horrors; and seldom did they lie down to rest without some good office exercised upon greater sufferers than themselves. As far as their situation could allow them to feel, the objects of their kindness were grateful, and the whole kaffle loved the two Booroom girls.

One morning the party emerged from a thick forest, and a range of high blue hills suddenly burst on their view. "Look," said the master to Inna; "pass those, and you will see the great water, which will take you to white man's country." Inna turned away her head, and quietly breathed a defiance. "Beeah," she softly whispered to her companion, "I never will go upon that water; I will die first." Beeah shook her head with an incredulous smile, and Inna was silent. They passed through the defiles of these

mountains, traversed sandy plains, which scorched their feet as they walked over them, and ascending an eminence, beheld the sea. A cry of astonishment escaped the lips of all. The port for which they were destined, lay at the foot of the hill, and the town was an assemblage of huts, thatched mud houses for the higher classes, and a few built of white stone, with flat roofs and verandas, for the European merchants; beyond was the sea, and on it a large vessel, and numerous small craft were riding at anchor. A heavy surf beat on the shore, and canoes alone could be employed in transporting the merchandize backward and forward. Inna gazed intently on the scene, and not without a sensation of horror, as she listened to the stories now told by some of the slaves who, in a state of freedom, had previously visited the coast. They were suffered to repose one night after their arrival, but the next morning they were completely unbound and washed; their skins were impregnated with perfumed vegetable butter, or oil; their heads shaved, leaving a tuft of hair for the fixing of ornaments; and good kanky, fofoo, and pure water allowed for their meals; their legs were rubbed, to reduce them to their natural size; and when, after some days, they were thought to be sufficiently recovered from their journey, they were dressed for the market. Inna had her own ornaments and cloth restored to her; some coloured feathers were stuck in her hair; and she was put, with her friend Beeah, foremost in a lot selected for youth and beauty, and for which an unusually high price was to be demanded. They were then marched into a large space in the middle of the town, and examined under a shed by those who came to purchase. "Why," said some of the brokers to the European trader, on seeing Inna, "here is one worth them all: she will fetch a good price, supposing she should live through the voyage, and would sell well to wait on a master or a mistress." All were anxious to purchase her, and her master, raising her price accordingly, made so much money, that he even spoke kindly to Inna, as she parted from him to go to her new possessor, and offered to inform her friends of her destiny, provided he could do so without endangering himself; but Inna scorned to reply, her heart swelling with indignation and agony, yet throbbing with the purposes which then occupied her thoughts. Beeah was purchased by the same trader, and both were led to the house he occupied, as it was intended that they should be treated in a superior manner. Inna spoke more than one language, and from her father's slaves, had acquired one or two common on the coast; she could therefore comprehend the conversation between the two men, who were placed as guards at the door of the room where she and Beeah were locked in. "When do you think the slaves will be shipped?" said one. "Not for these three days," returned the other; "for it takes some time to pack them." "I cannot understand," rejoined the first speaker, "how the ship can hold so many; have you been on board to see?" "Yes," was the reply; "and a curious sight it is, and I could not help thinking I should be very sorry to make one among them: the floor is

full, and so there are some bits of wood, which stick out from the sides of the hold like straight branches of trees, and all the fresh comers will be made to sit on these, like a parcel of monkeys or birds, and the ship will be quite lined with them."—"Do you hear that, Beeah?" said Inna; "will you submit to that?" for she too understood what had been said. "How can we escape it?" she returned. "Why, by running away," was the answer. "But how?" "Look at the room in which we are; it is only made of bamboo-stakes, covered with palm-leaves. I picked up a knife yesterday, which I have secreted in my cloth; with that I can cut a hole in the stakes, and by pulling down enough of the palm-leaves to admit of our creeping through, we may be beyond pursuit before morning. Those who watch us, sleep at the door, and the nights are so dark, that nothing is stirring in the village, and we may be far away before they begin to seek us." Beeah hesitated, but, as Inna did not purpose making the attempt before the next night, when she thought all would be in repose, before the labours of shipping were begun, she made use of all her eloquence to persuade Beeah to accompany her, and the timid girl at length consented.

The captives appeared so content, and were so little suspected, from their age and sex, of any intention of making their escape, that their limbs were not bound at night, nor was it thought necessary to place at their door more than a boy, who soon fell fast asleep. When all was hushed, and the whole village silent, Inna began her work, and without much difficulty, severed the stakes, making thereby a hole big enough to admit her body, and then proceeded to drag down or separate the leaves. "Inna," said Beeah, trembling in every limb, "I hear some one coming." It was their master. In an instant, the two girls appeared to be in a profound sleep, wrapped up in their cloths; and the man retired, fastening the door after him. On passing to his bed-room by the outside of the house, he had heard the rustling of the leaves as Inna pulled them; but when he entered, and saw the slaves in a tranquil slumber, he thought that a rat had occasioned the noise, and he laid himself upon his couch in perfect security.

When all was again quiet, Beeah exclaimed, "Inna, I beseech you not to go: if retaken, they will cut off your head, or beat you to death." "You fool," returned Inna, "do you think they can come again directly to look at us?—this is just the moment; but if you are afraid, you had better stay behind, for you will only incumber me. But think of your mother." "Ah! I will come," said Beeah. Inna then made a packet of the supper which had been left for them, and snatching up her feathers and ornaments, which she thought might hereafter purchase food, she proceeded to the aperture, and when half through, felt herself pulled back; but it was only Beeah, who now declared she would rather submit to her fate, than be caught in the attempt to escape. "Well, then, stay for a coward," replied Inna; "but may the great fetish keep you, and guard you across the big water! Do not tell any thing about me, but say you were asleep when I ran away,

if they question you in the morning." As she finished these words she disappeared through the opening, and cautiously and softly treading the sandy path, she, as she fancied, took the way to the forest. She wandered on for a considerable distance, till it became so dark, that she was totally unable to see where she stepped. The low hollow murmurings of the ocean gradually stole upon her ear, accompanied by a shrill whistling sound: she became alarmed, and stopped. The blast increased, and the waves roared; she again went forward, unconsciously approaching the shore, and a sudden flash of lightning showed her that she was close to the element she most feared. Appalled, she remained motionless, when the sound of voices and footsteps told the approach of her supposed pursuers: breathless, she sunk upon one knee, her head thrown back with intense listening, her hands clasped, and raised for aid to the great being, of whom, alas, she had but an imperfect notion. The sea, the tempest, every horror vanished before the idea of falling again into the hands of those from whom she had escaped; but the dreaded sounds subsided, and, drenched by the rain, and stiff with terror, Inna rose, and with difficulty skirted along the beach, till, by the lightning gleams, she discovered some rocks at a distance, and it occurred to her, that in some cavity there, she might lie in security till the great ship was gone away, and she was no longer sought after. Thither she accordingly bent her steps, found the shelter she required, and hid herself in a secure retreat, still grasping the little packet which was to afford her sustenance.

When the door of the hut was opened in the morning, Beeah feigned sleep, and missing Inna, the boy who had entered, flew to call his master. Questions were asked, the door examined; Beeah pretended to stare with astonishment at the one, and the other afforded no evidence of Inna's escape. As they proceeded, however, to examine the apartment, they saw the aperture, and her flight was explained. Beeah was threatened, but as she persisted in her ignorance, her hands and feet were merely tied together, to prevent her from following her friend's example, and the trader who had sold them was summoned. He was as much astonished as the rest; scouts were sent out in all directions from the village to the various parts of the forest; the vessel was delayed a whole day, and yet no news of Inna. The insufficiency of her guard, the final visit of her master, causing additional security, both favoured Inna's flight; the darkness of the night and the tempest, had kept many within their huts, who would otherwise have been straggling about; the torrents of rain had washed her footmarks from the sand, and, not supposing that she would venture to approach the sea, of which she had so much dread, no one thought of seeking her in that track. The mistaking her path was thus a strong circumstance in her favour, and securely she lay in her wave-washed cave for two days, when she saw the moving house unfurl her wings, as she supposed, and majestically glide across the broad Atlantic, bearing with her, hundreds of heart-broken crea-

tures, crammed together till disease thinned their numbers; and the wretched survivors reached their market in too enfeebled and emaciated a condition, to be sensible to their miserable destiny. Much squabbling had taken place between the master of the vessel, or in other words, the European slave-trader, and the first possessor of Inna, as the latter refused to refund the money paid for her, she having escaped after she had been taken out of his hands; but another valuable slave at length settled the difference: the European departed, the African staid to rest and carouse with his friends, and Inna was left to proceed unmolested.

She continued her way along the shore, only making occasional incursions into the forest to procure fruit and water, and frequently suffering dreadfully from hunger and thirst. In one or two instances she met with wandering parties of the natives, but hid herself from them among the trees; and once or twice, a few stragglers appearing on the beach, she laid herself flat on the ground behind a sand-heap, and thus escaped unnoticed. She slept chiefly by day, but the damp breezes from the sea, to which she was unaccustomed, united to fatigue and privation, brought on fever and ague, and frequently she sat herself down to die: but when the fit left her, though weak, she again crawled forth, till by degrees she gained the mouth of a considerable river. Here she paused, unknowing what to do: to cross it was impossible; she could with difficulty see the opposite bank, and the water came from the right, far, far as she could see. She had no alternative, therefore, but to turn also to the right, and continue along the bank. This soon involved her in forest, and frequently she lost sight of the flood which guided her steps, and incurred fresh dangers from the number of wild beasts which prowled backward and forward in the vicinity of the river, as they were alternately impelled to seek the cool breezes by day, and their prey by night. She adopted the usual method of getting up into the trees, and after many days passed in difficulties and escapes, she reached the precincts of a village, where she remained concealed till nighttime; she then sought some of the open plantations, where she secured a supply of ears of maize and water-melons, with which she proceeded, till, within a quarter of a league of the village, she again reached the flood. Poor Inna, who thought, because Melli was surrounded by forest, her way home must lie through the same sort of scenery, almost despaired; but observing, at the same time, that the river went through these interminable shades, she determined to get into a canoe which was drawn up close to the bank. She dared not seek assistance from her fellow-beings, for fear of being again taken and sold as a slave; and the stillness of the water no longer presenting the angry and fearful features of the ocean, but resembling her Booroom streams, tempted her to try its surface. The chief difficulty was how to guide her canoe; but of what is not human nature capable, when hoping to reach all that is dear? Upon a small river, near Melli, Inna and Kobara had frequently been in a canoe, which had been guided by one of

their father's slaves, who came from the coast. She therefore took hold of a paddle, and as well as she could, from recollection, tried to make use of it. She launched her little bark, but kept close by the side of the land; and getting accustomed to the effort, the next morning was far from the village. Fortunately for her, she had not courage to push out into the middle of the river, where the current would have borne her back; but that on the side rapidly setting towards the source, she had but little occasion to use her paddle, and the comparative rest recruited her frame, almost worn out by her long sufferings. She feared to stay on the water during the day, from the risk of meeting other travellers; therefore, drawing the canoe to the shore, and hiding that and herself in the thick foliage of the banks; she did not proceed till the evening, when she resumed her new mode of conveyance.

As she continued her way after sunset, she was startled by the appearance of one of the monsters of the flood, which seemed to be pursuing her, and slowly raised its head close to the side of the canoe; its enormous round eyes seemed to roll with satisfaction at the prey, which its huge jaws appeared about to swallow; its misshapen and broad head seemed to belong to a still more unwieldy form, which, when she suddenly started up in the canoe with terror, plunged down to the bottom, but rose again ahead of her, as if to await its victim. Inna had just strength enough left to turn her canoe towards the shore and paddle thither, when she fled to a little distance, and secured herself among the branches of a tree: from this retreat, however, she was soon pelted by the monkeys, who broke off short pieces of wood and threw at her, chattering and squeaking with indignation at her invasion of their dominions. She knew them too well to attempt to dispute their authority, and the unhappy girl again sought her canoe, when she saw a huge scaly form lying beside it, apparently asleep; presently, however, it crept into the long grass, and as it hid itself, uttered a cry like that of a child. "It is very like a lizard," thought Inna; "it cannot do me any harm;" but on advancing, she saw its long jaws filled with sharp teeth, extended to deprive her, at least, of a limb, and she as suddenly retreated, when the animal took a leap into the water and disappeared. Night at last came on: even the hippopotami and crocodiles were at rest, and the poor persecuted Inna again took her way along the river, where the current became less rapid; the banks were closed in with large high trees, and the jungle assumed the appearance of long slender branches. Sleep overcame the weary wanderer, and in the morning she found her canoe resting against a fallen tree in a creek of the river, up which she had been unconsciously proceeding. Neither crocodiles nor other monsters here assailed her, and as she ate the remainder of her provisions, she felt herself invigorated sufficiently to look around.

Nothing could exceed the lovely tranquillity of the scene. The narrow-leaved mangrove grew far in the water, and the younger shoots, with their

dark shining foliage, started from the bed of the creek like beautiful myrtles. From the higher stems, hung long scarlet berries, from which dropped the embryo of a new tree, shooting forth its seminal leaves before it left its parent trunk, to fix its independent growth. The white and withered branches which hung below, were covered with small oysters of the richest flavour, the broken shells of which, glittering in the light, repeatedly gave a pearly lustre to the twig which supported them: as far as the eye could reach, nothing was to be seen but forest, which, at a distance, between the trees, looked like a subterraneous cavern supported by columns, it was so dark and still. The redwood and ebony towered above the rest, some way from the banks; and here and there a fairy wreath of parasitical plants waved gaily in the gentle breeze of approaching morning, and added to the lightness and delicacy of the sharp forms of the mimosas, which bent beneath their clusters of scarlet or yellow flowers, and perfumed the atmosphere. The stream itself was clear, and fishes of the most brilliant colours were seen sporting below. But the sun rose, and awoke every thing to life and motion; myriads of insects stretched out their little wings, and displayed their jewelled sides; the monkeys raised their heads from under their arms, shook themselves, and chased each other from branch to branch; the white pelicans solemnly stalked down to the water's edge to steal their morning repast; the gray cranes, with their yellow legs, hovered over the spot with the same intention; the parrots, fluttering their variegated plumage, and fixing themselves on the loftiest summits, screamed with delight. All nature appeared to evince by its joy, the goodness of God, and even the most insignificant of his creatures, seemed to thank him for adding another day to their existence. The way-worn and desolate Inna was not insensible to the charms of this earthly paradise; she thought how much better it was than being a slave in white man's country, although neither Kobarā nor Zabirāa was present. She became desirous of landing, and disengaging her canoe from the tree, proceeded up the creek. She had not gone far, when she heard voices, speaking in an unknown tongue, gradually advancing; and at the next winding of the creek, she saw a boat making fast towards her, pulled by black men, but containing Europeans. She sickened at the sight, turned the head of her canoe, and tried to escape; but, unused to the complicated navigation of the mangroves, she became entangled among them, and, as she still tried to urge on her canoe, it upset, and she was plunged beneath the water.

On recovering her senses, Inna found herself in the boat, and her canoe fastened to the stern. She was assailed on all sides by questions, none of which could she answer, for she was as much a stranger to the language of these negroes, as to that of the white men. They tried to make her understand by signs, what they wished to know, but the affrighted Inna was too unhappy to attempt to comprehend them. The white men asked the rowers if she belonged to the village up the creek, but they disclaimed all

knowledge of her, and her countenance was totally different from the national features of the neighbouring countries. They roughly shook her, to rouse her and make her speak; then mentioning the names of several places, implied their desire of knowing whence she came: but all these names were strange to her, and she shook her head. Giving up the endeavour, they briskly resumed their way to the ship, which lay up the river, a little beyond the creek, and took Inna with them. For the first time the poor girl now gave herself up to despair; her sufferings had subdued her spirit, and, hopeless, she now calmly resigned herself to her fate. One of the white men seemed to be superior to the rest, and his face expressed benevolence. On him Inna repeatedly fixed her eyes, and felt a slight degree of pleasure, when, on his arrival at the vessel, he desired she should accompany him. He led her gently to a raised part of the deck, where sat an English female, who welcomed the return of the party, and evidently inquired who Inna might be. The story told, she suggested that some of the people on board might be able to speak the language of the fugitive; and summoning her head servant, she gave him orders to make the trial. He was from Houssa, and for a moment a gleam of animation illumined Inna's sunken cheeks; for the frequent communication between that country and Melli, rendered the tongue of each, familiar to the other. To his questions of how she got there, and who she was, she returned a narrative of all that had befallen her, and finished by throwing herself on her knees, and imploring that she might not be reduced to slavery, or taken to white man's country. As she spoke, the interpreter had evidently shown signs of considerable feeling, and his eyes were even filled with tears as he repeated Inna's story to his mistress; and when he concluded with her request, the lady desired him to say, that English people never made slaves, and that she herself would take care of Inna, and, if possible, help her back to her own country. On hearing this, Inna started from her knees, and, taking the lady's hand, burst into tears, the first she had shed since her departure from Booroom. From that moment a new existence seemed to dawn upon her: she was fed, and laid upon a mattress to repose herself; she soon sunk into a profound slumber, which lasted several hours, and when she at length awoke, she saw the smiling face of the white woman hanging over her. Astonished, she arose; she believed herself enchanted; but the Houssa-man reassuring her, and refreshed and invigorated by her long rest, she eagerly gazed on the novel scene around her. She was environed by unknown forms and objects, and her eyes were never satiated with looking at them: incessantly she followed the Houssa-man, to ask the use of every thing she beheld, and afforded infinite amusement to his master and mistress. Glass, and many other novelties, she supposed were to eat; but the dress of the white woman seemed to create more astonishment than any thing else: the cap on her head she thought grew there, and when the lady pulled it off to dress her hair, Inna uttered a cry of surprise. Gloves she thought to be

double skins, drawn on and off at pleasure, and expected every part of white people's skins to possess this happy contrivance. Divested of all fear, impressed with the animating hope of again reaching Booroom, she rapidly acquired the English language; she was told the name of every thing, made to pronounce it slowly and accurately, and before the expiration of a fortnight, could utter several English phrases with a perfect comprehension of their meaning. We shall therefore cease to speak of her interpreter, as she so soon became independent of his assistance.

The lady and gentleman into whose hands Inna had fallen, were residents at one of the English settlements, and the health of the former requiring a sea voyage, they had made an excursion on board a trading vessel, while she took in her cargo, and were then to return to Igwa. They were delighted at meeting with our heroine, and determined to keep and instruct her, in the hope of making her a valuable attendant. They were enemies to all harshness, and the life of Inna would have been happy could she have forgotten her country, and still dearer relatives. The anchor was weighed, and with the movement of the vessel, returned a portion of Inna's alarm and horror: she knew she was not going to the land of white people, but still an indescribable terror assailed her. Sickness, however, soon overcame every other feeling, and she remained nearly insensible for several days. On reviving a little, she crawled on deck, and shuddered at beholding herself surrounded by water, without a glimpse of land; no persuasion could induce her to look over the side, and when she arrived at Igwa, she rejoiced almost to happiness, at being lifted out of the ship into a canoe. This joy was increased, when a black man, wading through the surf, seated her on his shoulder, and carried her to the beach, after her mistress had been conveyed in the same manner. All the girls of Igwa ran along the sand to look at the white woman, and when they beheld her accompanied by a stranger, they set up a shout, and surrounded her with eager curiosity. Inna was soon established within the walls of a large fortress, and lodged in the rooms appropriated to her mistress and her husband in the castle. Once every day she was permitted to go out and bathe, but the rest of her time was devoted to her mistress, learning to prepare food, to work at her needle, and a number of useful offices, which she performed with great dexterity and alacrity. She soon felt an attachment to the white woman, sufficiently strong to prevent her from running away, but she never lost an opportunity of reminding her of her promise, to aid her in returning to Melli. The beauty of Inna's form and expression of countenance now returned; her limbs again became polished and round, her movements graceful and elastic, her eyes sparkling, and her whole face lighted up with that mirthful smile which gladdened those with whom she associated. She went to purchase the provisions of the family in the market, where her gentle manners and personal beauty, rendered her a welcome customer; and no one could make a better bargain than Inna. The result of this ex-

posure to public eyes, was many a loving whisper from the youths of Igwa, but she appeared perfectly indifferent to their advances. She met one or two men who had known her at Melli, having been captured and brought down to the coast before her own seizure; they bore witness to the wealth and consequence of her father and brother, and she was then accosted by the first men in Igwa. They even applied to her mistress, who referred them to Inna herself; and her constant reply was, that she was consawed, and they knew the penalty to be paid on taking another man's wife.* The reason of her refusal being thus published, she was freed from further persecutions, except the sly glances and squeezes of the fingers offered by the more incautious youths.

We have again to speak of Inna in the quality of a nurse; for, on looking at her mistress one day, she perceived a livid blue tint over her whole face. Alarmed, she begged permission to seek medical aid, and carefully listening to the instructions of the doctor, prepared her lady's bed. In that bed the patient remained six weeks: she was frequently delirious, and became so enfeebled that she could not raise her hand to her mouth. On Inna rested the whole responsibility; for her master was absent, and she was found worthy of the trust: she never erred in administering the prescribed remedies; her slumbers, taken on a mat by the side of the bed, ceased at the slightest movement of the sufferer. The keys of the gold and the stores were committed to her care, and when she gave back the charge, nothing was wanting. At length, her beloved lady gave signs of convalescence, and eagerly did Inna watch the increase of those symptoms. She constantly lifted her from her bed to the chair; invented delicacies to tempt her appetite; and was almost wild with joy when she saw her go out, for the first time, in a little carriage drawn by black men. After the comparative recovery of her lady, Inna said to her, "Missy, you no cry when you sick; black woman cry—make noise—say, oh—Why for you no cry?" Because, Inna," answered her mistress, "I think the great and good God will take care of me, and I hope he will let me live to see my husband again." "Ah, look, lady! you want to see your husband—you no think I want to see my brother, my father, my mother;—can great God take me back to Booroom?" "Certainly, Inna; he can do what he pleases." "O then, Missy, teach me to pray to God, that I may ask him." This was an opportunity long wished for by the English lady, and she did not fail to embrace it. There must be some powerful motive to induce an unlettered being to admit truths which are not evident to the senses; and before a savage can be truly converted, we must make him sensible of the advantage of embracing a new faith. Inna's rude creed did indeed tell her, that there was a great and superior spirit presiding over the whole creation; but the minor spirits, or fetishes, were so interwoven with every circumstance of common life,

* A fine according to the wealth of the offender.

that this great power was almost lost in the frequent appeals to the less. Many were the questions she asked, and difficult was it to answer them; but by degrees the truth broke upon her, and she received it with enthusiasm. The first error which underwent a change, was the belief that poor people were excluded from heaven, and stood no chance of entering it, unless it was in the suite of a great man, who took them in to wait upon him. The virtues of patience and forbearance had already been taught to this poor girl by her captivity and subsequent wanderings; the habit of obeying her mistress had taught her meekness; and the comparison she made between the capabilities of blacks and whites, had taught her humility. Revenge is a leading passion among all barbarians; can it be wondered at, then, that Inna had constantly prayed to the fetish to punish the master of the slave kaffle, the man who had purchased her from him, &c. &c., and could with difficulty be persuaded that she ought to implore the Almighty to bless and forgive these her persecutors? She long remained obstinate on this point; but one day, instead of getting her mistress's bed ready, she staid to talk to her Booroom friends till long after the usual hour. Suddenly recollecting her neglect, she flew back to her mistress, yet weak with illness, and suffering from fatigue and thirst; for purposely she had not allowed any one to perform Inna's duties for her. Upon the latter inquiring if the other servants had been employed, the lady answered, "No; I look to you to do these things: the others have performed their tasks, and gone out to play: I had no right, because you staid away, to make them work in your place." The conscience-stricken Inna rapidly executed what was required, and in trembling silence, assisted her mistress to bed, and then, throwing herself on her knees by her side, implored forgiveness. "How can you, Inna," returned the lady, "expect me to forgive you, when you do not forgive those who have done wrong to you?" The truth flashed upon the mind of the defaulter, and she retired to her mat to weep, till fatigue closed her eyes. Long before her mistress was stirring, did she eagerly place herself close to her, and await the opening of her eyelids. The moment she awoke, Inna exclaimed, "Missy, I know all! if I no forgive wicked man, God no forgive me."

But the task of instructing Inna was soon terminated; for one day, passing the great hall of the castle, where audience was given by the governor to those who craved it, and where all public business was transacted, Inna heard the well known sounds of her native language. Breathless, she listened, and a voice fell upon her ear which raised her emotion to agony. The next moment she sprang forward, dashed through the crowd that filled the hall, and sunk at the feet of Kobara. A young man darted from the opposite side, and helped Kobara to carry the senseless form to the air. It was Miensa. All their followers gathered round them, and shouted at beholding the lost Inna; while the governor remained an astonished spectator of the unusual scene. Inna recovered to a consciousness of her happiness;

and after returning the caresses of her brother and affianced husband, animated by the new feelings which had been awakened in her bosom, she flung herself on her knees, and thanked God for having at length heard her prayers; then, rising, she with earnest gestures told her friends, that good white people had taken care of her, and taught her to call on God. Their question of how she got thither, induced the governor to step forward and relate the manner in which she had been found; and Inna filled up the narrative with the leading circumstances of her escape, reserving the details for another opportunity. Suddenly recollecting her mistress, she broke from Miensa, and flew to solicit permission to introduce her relatives to her. "Lady, lady!" she exclaimed, "Kobara found! Kobara come!—I go back to Booroom—your Inna happy—she thank God for all!" She then rapidly described the meeting, and having obtained the permission she sought, she triumphantly led back her brother and her husband to her benefactress. She was now interpreter in her turn; and the Melli party earnestly thanked the lady for her goodness to their poor wanderer, and requested permission to take her back to Booroom. No denial could be given; but the English-woman felt that the loss would not be easily repaired. No more work for Inna! she returned to the town with her companions, and listened to the causes of their arrival. They had taken advantage of the new communication with Ashantee, and prompted, partly by curiosity to see white men, and partly by a hope of opening a trade, they had joined a deputation from the king of Ashantee, little supposing that the most important result of their expedition would be the restoration of their lost treasure. Inna gave them a minute description of her adventures; and when she told her reasons for supposing that Amoo had been the instigator of her capture, the young men both started up, and were about to swear revenge—not upon him, because he was dead—but upon his surviving family; but Inna stopped them, exclaiming, "White woman had taught her to know God, and she would by-and-by teach them; and they must stop a little before they vowed revenge." The time for executing her evening duties now returned, and she left Kobara and Miensa, promising to return next day and settle their future proceedings. She entered her mistress's door with the step of gladness, and was accosted by the sentence—"You come back, Inna! I thought you were too happy to recollect me." "You think we wicked girl, then, Missy?" "No, Inna; it was natural you should." "Ah! black man got better heart than that; Inna no forget you—can't leave you till she teach some more girl to do for you as she does." She then quietly performed her usual offices, and settled herself for the night, not to sleep, for she was too happy, but to form schemes of future enjoyment, and think of her parents, of whose welfare Kobara had assured her on her recovery from fainting. The next day she again sought her brother, and discussed their affairs. Miensa now claimed her, and was impatient of delay; but both she and Kobara insisted that the marriage ought not to take place until she returned

to her father and mother. The Englishwoman heard of the dispute, and settled it by saying, that she considered Inna as her child, and she wished her to be married before she left Igwa. The gratitude which Kobara felt towards her, made him readily acquiesce in her wishes; and that day week, Inna was led home to the happy Miensa, by the principal women of the country, the priest blessing her as she entered the door. A marriage-feast was given by her late master and mistress, even to the followers of the brother and bridegroom, and a portion bestowed upon the bride, of gold, cloths, and every article necessary to keep up her knowledge of the useful arts which she had acquired. Preparations were made for departure; and Inna employed the interval in qualifying another girl to take her place by her mistress. The moment of separation arrived, and both mistress and servant were agitated. Inna's grief amounted to agony; but her mistress, raising her from her knees, besought her never to forget the most important of the precepts she had instilled, and to do her utmost to save her fellow-creatures, and teach them all she knew. Inna promised. Kobara and Miensa uttered many expressions of thanks, and then carried her away, commencing their journey on the spot. They purposely-avoided the capital of Ashantee; for Inna was too beautiful not to attract notice, and their small party was not deemed sufficient protection to repel any endeavours that might be made to carry her off. After two months' travelling, the party reached Melli, and Inna sprung to the arms of her father. But alloy must creep into all human enjoyment; and when Inna clasped her mother, she pressed a lifeless being to her heart. Poor Zabirma, weakened by her previous affliction, expired with joy at the sight of her lost child. No marriage-feast followed their arrival; but when Inna had a little recovered from the shock, she made her recent wedding an excuse for preventing the sacrifice of more lives. Several girls had already been immolated to the manes of her mother; these were deemed sufficient for the moment; but on the anniversary, they promised to be doubly profuse of human blood. By that time, however, Inna had worked a little reformation in her husband and brother; through their influence, the number of human victims was lessened, and the first step taken towards a total cessation of these dreadful sacrifices. Inna became a mother, and fervently and ably did she exert herself to rear her children in her own belief. In this she succeeded. The family was powerful and flourished, therefore neither priests nor neighbours dared to interfere; and no human beings were murdered at the death of Inna and her descendants.

We must not close this little narration without mentioning that Kobara and Miensa demanded permission of the king of Ashantee for presents to pass through his country, from them to the white woman, as a small tribute of gratitude. Orders were issued to the caboceers of the different towns, to allow Kobara's followers to travel unmolested; and they safely deposited swords with gold handles, a set of gold ornaments of exquisite workman-

ship, a large piece of rock gold, cloths of the finest texture interwoven with silk, valuable monkey, panther, and boa skins, ivory, samples of their pottery, of working in leather, of their dyes, their carving, feathers, perfumed vegetable butter; in short, specimens of every art practised in Booroom, and every natural production found there, and in the neighbourhood.



Captain Thompson's Letter.

We have recently received from the Hon. Richard Rush, the following letters, accompanied by a number of the Wesleyan Methodist Magazine, containing a very valuable article on the study of the Arabic language, which we presume to be from the pen of Capt. Thompson, the whole of which we propose hereafter to insert in our Journal. These papers escaped the recollection of Mr. Rush on his return to the United States in 1824, and it was only a few weeks ago that they were discovered. Capt. Thompson, it appears, was Governor of Sierra Leone, nearly twenty years ago, and must therefore be regarded as capable of forming an enlightened opinion on the subject of African colonization. There is great weight in his remarks concerning the peculiar advantages enjoyed by Americans, for penetrating into Africa, and "pouring back a coloured population to civilize the land of their origin;" and let it be remembered, that these remarks are from the pen of an English gentleman, better acquainted, doubtless, than almost any other, with the subject upon which he writes.

MY DEAR SIR:

I do not at all scruple to send you the accompanying letter and books from Capt. Thompson, whom you will have found, I am sure, an interesting and strong-minded man; and who is disposed, on all occasions, to throw his knowledge over the waters, in the hope that it will turn to good.

I am truly, my Dear Sir, your obedient Servant,
JOHN BOWRING.

HON. RICHARD RUSH.

ROMFORD, 14th MARCH, 1824.

MY DEAR SIR:—If you should have an opportunity, and not think the matter impertinent, I should be gratified by your

transmitting the accompanying number to his excellency Mr. Rush, as containing at p. 106, which I have marked, some observations connected with Africa, which would possibly be interesting to some of Mr. Rush's friends of the American Colonization Society.

The Methodists have brought forward an Arabic student, on the strength of this article, who appears to promise well. I should be glad to have an opportunity of saying, that if any American student, either from civil or religious motives, should be desirous of assistance in Arabic, and think I can afford him any, I shall be happy if he will, without ceremony, put himself in communication with me, which he may always effect through you; and he shall have every information which I can give.

You must not accuse me of being anti-national, when I say, that I believe the Americans have facilities for penetrating into Africa, which the English have not. You well know that all the English minor colonial governments are arbitrary; and under arbitrary governments there is never that security for individual interests, which can alone enable men to vanquish the difficulties of a new country. If we should ever see something like a twenty-seventh state taking root in Africa, there would be hope. But it would be truly a remarkable phenomenon, if a negro population, after their ancestors had been carried by the crimes of others to America, should be poured back again to civilize the land of their origin.

In what is termed the war of mountains, the principle is, that wherever there is a river, there is a road; and consequently, whoever holds the elevated region from which the rivers diverge, has the key of the surrounding countries. This has been particularly exemplified in European wars, in the case of Switzerland. An appearance of somewhat the same nature is presented in Africa. In an arid country, still more than in a mountainous, communications and cultivation must follow the course of rivers. Four great rivers, the Senegal, the Gambia, the Rio Grande, and the Niger, all rise within a comparatively small distance of each other. Whoever, therefore, occupies that country, will have all the chances of possessing Africa, either in a physical or moral sense. It would be an admirable sight, to see a concourse of American black citizens, somewhere about Park's

Kaniaba; and the thing, with time and patience, is not so impracticable as it looks. And if it was effected, I suspect it would not be many years, before the Pasha of Egypt would be astonished by the stars and stripes in the upper waters of the Nile; for every thing seems to point to the Niger's being the Bahr Al Asrah, or western branch of that river.

I should certainly be happy to have an opportunity of throwing any information I may possess, into the stock of the American Society. It is fourteen years since I was governor of Sierra Leone; half of which, I have been in India and Arabia, and always with thoughts on Africa. One faculty I have obtained in the course of my occupations; which is that of corresponding in Arabic. I apprehend that Arabic is understood in the interior of Africa, to an extent which has not been suspected, and that it may be made a powerful engine of communication. Any thing I know in that way, is very much at the service of the American Society.

I ought perhaps to say, that I am not a Methodist, but have an hereditary attachment to the Methodists. Perhaps this may prevent some of the society of Friends, who in all probability, are strong in the Colonization Society, from being alarmed at my profession. I am, my dear Sir, yours very truly and sincerely.

T. P. THOMPSON, *Capt. 17th Lancers.*

J. BOWRING, Esq.



Fourth of July.

[COMMUNICATED.]

We trust that all hearts will respond to the following eloquent appeal, and that every church and congregation in our land, will make an offering on some Sabbath near the approaching joyous anniversary, to the cause of Africa.

The anniversary of our independence, with its sacred associations, is again returning upon us. This grateful day ought not to be perverted to purposes of mere festivity and unreflecting mirth. Its intentions are not simply that we should assemble to discharge a few national salutes, and drink a few patriotic toasts.

Its purpose is of a more dignified and sacred order,—it is to refreshen our memories with the virtues and sacrifices of our forefathers; to catch the pure spirit of patriotism that animated their breasts; to incite each other to an emulation of their devoted example; to strengthen the ties of our social and civil compact; to pledge ourselves anew to the great cause of freedom and humanity; to bless our Almighty Benefactor for the enjoyments of the past, and to invoke his gracious benedictions upon the future.

The benevolent feelings which naturally accompany recollections, resolves, and aspirations like these, may well express themselves in a liberal offering to some commanding object, connected with the prosperity of our country, and the general happiness of mankind. Such an offering would doubly consecrate the occasion, perpetuate the expansive spirit of our ancestors, and by blending the grateful feelings which are awakened through every section of our country, bind us together as the heart of one man. This object should be so purely national, as to raise it above sectional prejudice, and so humane, as to appeal to our deepest sympathies. It should be one from which no denomination of christians can dissent, no school of politicians withhold their approbation. It should be one to which every individual is led by the convictions of an enlightened mind, by the impulses of a patriotic devotion, and by the unhesitating tendencies of a benevolent nature.

We have been ranging over the humane enterprises of the day, and no one, in our humble opinion, can be found more national in its character, or possessed of stronger claims to effective patronage, than that which has given birth to the American Colonization Society. The object of this association has no local references that are not merged in the happiness of the whole. The evils which they propose to remedy, affect us as a nation; and the salutary result which must flow from their success, will be felt through every section of the union. Who would not rejoice to see our country liberated from her black population? Who would not participate in any efforts to restore those children of misfortune to their native shores, and kindle the lights of science and civilization through Africa? Who that has reflection, does not tremble for the political and moral well-being of a country, that has within its bosom, a growing population, bound to its in-

stitutions by no common sympathies, and ready to fall in with any faction that may threaten its liberties?

For the existence and degradation of our coloured population within our borders, no particular section of our country is solely responsible. ~~Even slavery must be viewed as a great national calamity; a public evil entailed upon us by untoward circumstances, and perpetuated for the want of appropriate remedies.~~

While hundreds, perhaps we might say thousands, of the free coloured people, are seeking a passage to Liberia; hundreds who hold slaves, would willingly set them at liberty, were the means of their removal provided. And till those means *are* provided, the liberation of the slave would neither be a blessing to himself, nor the public. His liberty, under any circumstances, may be a debt due in the abstract to the claims of human nature; but when applied to him individually, it would be a calamity. We cannot conceive of a more deplorable state of society, than what our slave-holding states would present, with their black population afloat, without a home, without the means of subsistence, and without those self-relying habits, which might lead them to obtain an independent livelihood. It is not therefore incumbent upon those who hold slaves, to set them at liberty, till some means are provided for their removal, or at least for their subsistence. They owe it neither to themselves, to their country, nor the unfortunate beings around them. ~~No where is slavery~~ more loudly deprecated than in several of those states where it exists, and no where are more ardent prayers put up for some gracious expedient, by which the evil with its countless sorrows may be removed.

No scheme has yet been devised so rational and salutary in its provisions, as that embraced by the Colonization Society. Not only are the beings thus transported, taken from our own shores, and placed on the most salubrious part of their legitimate soil, but their removal is the first series in a train of events, that may spread civilization and christianity, with their attendant blessings, through Africa. The civil and moral sufferings of that country, have already been mitigated through the benign influence of the Colony at Liberia. The day is not far distant, we trust, when the growing influence of this colony, connected with the salutary effects of an extensive internal commerce, and

a free intercourse with foreign nations, may raise Africa to the enjoyments of religious and political freedom.

In making this appeal to the public, funds are not asked to be spent in purchasing the freedom of slaves; more than 250 thousand are already free, and other thousands will have their freedom gratuitously, as soon as the means of their transportation are provided. It is not unreasonable to suppose that the period may arrive, when our country will be relieved of a portion, even of this expense. There are mines of wealth in Africa, which may one day be embarked in conveying these lost children to her bosom. No mind can follow up the happy consequences which may flow, even from the transportation of those who are now claiming it with tears. Shall their call be unheard? shall we lock up our coffers in cold insensibility? shall we drink our festive toast to liberty and the common rights of man, while thousands are sighing for that liberty which a small charity might bequeath them? In vain do we boast of our free institutions, so long as we are unwilling to raise a hand for an extension of these blessings. Our professions are a hollow pretence, or a cold system of selfishness, unworthy of the age in which we live.

We call, therefore, upon our countrymen, as they shall assemble to celebrate our national independence, to remember the miseries of oppressed Africa. Let the cries of this distressed nation come up into your ears, and sink with vital efficacy upon your hearts. We call upon those who minister from the sacred desk, to present the claims of these children of misfortune, and to draw forth that relief from their congregations, which they are bound to grant by every obligation, moral and divine. Let the minister that has made this appeal in years that are passed, repeat the call with deeper emphasis. Let those who have been silent, now come forward with the earnestness and energy of fresh sentiments, and accumulated responsibilities. Let the Sabbath, preceding the celebration of our national independence, witness in every assembly, a liberal offering to this great cause of religion and humanity. This benevolent custom has already obtained in some sections of our country. Let it become universal. Let it prevail in every town and village through our land. It would in a measure remove the charge of selfishness that lies

against us as a nation. It would liquidate a portion of that debt which was contracted in guilt, and which insensibility to justice has delayed to cancel. Let the righteous effort be made. Let the press speak in accents that shall be heard. Let the pulpit invest its solemn appeals with the sanctions of holy writ. Let the memorable Fourth, that shall witness our enviable independence, bear to heaven a report that shall tell also of our philanthropy and Christian benevolence. What a spectacle of redeeming virtue would this nation present, were her birthright to be celebrated in a generous effort from her sons, to spread the mantle of freedom and happiness over the thousands within her immense borders; what an exhibition of justice, and magnanimity, and wisdom would she make, were there coming forth annually, from every town, village, and hamlet, a replenished stream to swell the gathering tide, upon whose bosom the children of Africa should be floated to their long lost shores! Such a tide would return, and by its reacting influences, fill this land with the unbroken acclamations of virtuous freedom, and sanctified happiness.



Monument to Mr. Ashmun.

At the last anniversary of the American Colonization Society, it was Resolved, that a monument, with an appropriate inscription, should be erected over the grave of the late Colonial Agent, Mr. Ashmun; and that another monument should be raised to his memory in Liberia.

Our friends are presented in this number, with an outline of the model which has been selected for the monument, upon the grave at New Haven. This model (from an ancient monument still in perfection at Rome) has recently been sent out by an American gentleman now in Italy, to Professor Silliman, of Yale College. "It is the tomb of Scipio." It is described by Dr. Silliman, as "grave, grand, simple, and beautiful." The materials for its construction, he observes, "might be either white marble, grey granite of Chelmsford, like that used in Boston,

which very nearly copies the original, or our red sand stone, of the finer variety; the latter material would be the cheapest. The original is 12 feet long, and 5 high; but these dimensions might be reduced. If the monument is built of fine red sand stone, seven feet long, four high, and between three and four wide, raised on a foundation which will make it five feet high in the whole, the cost will be about \$200; if of Stockbridge marble, it will cost \$400. I think it will look well if built of red sand stone, and the Roman model is much admired here." After no inconsiderable thought on the subject, and with sincere desires to fulfil the just expectations of the friends of Mr. Ashmun, and of Africa, the Managers have adopted the suggestions of Professor Silliman, and directed the tomb to be constructed of the red sand stone, and after the Roman model.

They have believed that any deviation from chaste simplicity, in the design, or strict economy in the expense of this monument, would ill comport either with the dignified and disinterested character of the deceased, or the very limited resources of the Institution, which has been so deeply afflicted by his death. If they have avoided the extremes of magnificence and meanness, and the model which they have selected, shall be approved as corresponding well with the grave and modest greatness of their departed friend, may they not hope that many will feel it a privilege to contribute something towards this memorial of one of the best of men?

Several individuals attached to those interests of humanity and religion, to which his life was devoted, have expressed their wish, that the public might be invited to prevent, by their special donations for this object, the necessity of making any appropriation towards it, from the funds of the Society. Such spontaneous and united liberality, would most honourably attest the respect and affection with which we believe the memory of Ashmun is cherished in the hearts of all, who have learned to love and admire the sublimity and glory of VIRTUE.

The idea has occurred to the Managers, of limiting individual contributions for this monument, to the amount of a single dollar, but upon further reflection, it has been deemed best to invite all to make such donations as their judgment and feelings may dictate.

Auxiliary Societies.

We stated in our number for March, that numerous Auxiliary Associations had been organized of late in Kentucky; and under the most favourable auspices. Our list of donations will show, that \$600 have already been received from the Agent of the Society (the Rev. Mr. Bascom) in that State. At Winchester, Virginia, a Society has just been established. We confess that we have been particularly gratified to observe the efforts of ladies, and also to learn that youthful hearts have been fired with zeal in the cause of Africa. A juvenile association was formed in Middletown, Conn., on the 21st of February last, the annual meeting of which, is to take place yearly, on the 4th of July.

A promising Society has also been established, through the agency of the Rev. Isaac Orr, in the city of New York. A full meeting for this purpose was held in the Masonic Hall, and addresses were made by the Rev. Dr. Milnor, T. L. Knapp, Esq. and the Rev. Isaac Orr, general Agent of the Society. Much we think may be expected from this Society.



Connecticut Colonization Society.

The annual meeting of the Connecticut Colonization Society was held at Hartford on the 21st inst.—Governor Tomlinson, President, in the Chair. The Meeting was addressed by the Rev. Mr. Orr, Agent of the Parent Society, Seth Terry, Esq. and the Rev. Mr. Gallaudet. Seth Terry, Esq. moved the following resolution, accompanied with appropriate remarks.

Resolved, That the society view with peculiar interest and approbation the practice which is obtaining among the churches, of contributing to the aid of this Society on the 4th of July, or the next succeeding Sabbath,—a practice which we hope will soon prevail throughout this State.

Rev. Mr. Gallaudet moved the following:

Resolved, That Rev. J. H. Linsley, Rev. N. S. Wheaton and Seth Terry, Esq. be a committee to devise measures to have an auxiliary Society to the Connecticut State Colonization Society, formed in each county in this State, one of the leading objects of which shall be, to have a public meeting in each town, or in several towns united for this purpose, in the county, on the 4th of July, of each year, at which meeting an address shall be delivered, and a contribution taken, to aid the funds of the American Colonization Society.

Mr. Gallaudet urged the importance of adopting resolutions leading to practical results; advocated and defended the objects and designs of the General Society as eminently important, and entirely practicable: and pro-

posed, as an ultimate resort, if all others should prove insufficient, that the liberated slaves should be bound to pay for their passage, and even for their freedom, if necessary, after their arrival in Africa.

Interesting Intelligence.

We have been informed by a highly esteemed friend, that such is the disposition to emancipate slaves for the purpose of colonization, in some parts of North Carolina, that the society of Friends in that state, would immediately have placed under their care, about 2000, were they in possession of funds for their transportation to the Colony of Liberia.

Abduhl Rahhaman,

THE MOORISH PRINCE.

"After an absence of forty years from his native country, during which long period he has been a slave in this land, Prince has a desire to see once more the land of his fathers, and to lay his bones among those of his kindred." He embarked in the Harriet for Africa.

[*Mr. Gallaudet's address on behalf of Abduhl Rahhaman.*

"Speed, speed, beneath the fresh'ning gale,
 Fast towards my father-land,
 Thou gallant ship, whose snowy sail
 Has waved near every strand.
 Fast as the coursers of the wind,
 Fast as the dawning light,
 Speed, like the thoughts which leave behind,
 Far, far, thy tempest flight.
 My limbs upon thy deck indeed,
 May listlessly remain,
 Yet now, as oft', by Fancy freed,
 My soul darts home again;
 And ship and sail, and rope and spar,
 Fast vanish from my view,
 And feelings, slavery could not mar,
 The shadowy past renew.

Father and Brothers, kindred all,
 Come wrapt in awful gloom;
 And slow obey my memory's call,
 In cerements of the tomb.
 I see the crowd, whose spirit fled
 In life's protracted day;
 I see the throng, who joined the dead
 In childhood's hour of play.

I see the arm of manhood's might
Shrunk to the fleshless bone;
And all that hurries past my sight,
Tells me I stand ALONE.

But what! although my father's halls,
Unrecognised, I tread,—
Although my foot, unconscious, falls
Above my kindred dead;
Do not the bright and glorious sun,
The wide extended plain,
The river, which since time has run,
Unchanging still remain?
And they, though sounds no human voice,
Speak me a welcome true,
That bids my inmost heart rejoice,
As each arrests my view.
For, what though friends and kindred all
No more around me stand,—
Am I not near my father's hall,
FREE in my native land?"

L.



Transportation Subscriptions.

In our number for February last, we mentioned a plan which had been suggested by the Rev. Geo. W. Campbell, recently employed as an Agent for the Society in the state of New York, for obtaining subscriptions of \$30 each, the estimated price of passage for an adult emigrant to Liberia. The following subscriptions have been obtained by the Rev. Mr. Campbell.

Rev. Daniel A. Clark, Bennington, Vt.; Rev. Geo. W. Campbell, South Berwick, Maine; James Ballard, (two) Wm. Lloyd Garrison, Bennington, Vt.; Rev. Gorden Hayes, Aaron Crosby, White Creek, N. York; Mrs. Jane Van Suyle, James Richardson, Hon. G. Wendell, Cambridge, New York; Rev. John Whiton, Nathian Parker, Rev. F. Shepherd, Granville, Vt.; Rev. A. Savage, Jr. Henry Burkley, Wm. Marsh, Hon. Zebulon R. Shepherd, E. Fitch, Granville, New York; Rev. John Blatchford, Stillwater, N. York; Charles Hastings, G. Tracy, A Female Friend to the Amer. Col. Society, by Mr. Seward, Parmele & Brayton, N. G. Winslow, Thomas P. Field, Gen. J. H. Ostrom, Amzi Hotchkiss, L. Knowlton, Rev. Henry Hotchkiss, Thomas Hastings, Charles C. Broadhead, Samuel Stocking, Rev. S. C. Aikin, William A. Bull, Charles Bartlett, William J. Bacon, Jacob Snyder, R. B. Miller, Thomas R. Walker, Utica, N. York; Eliphalet Nott, D. D. Prest. Schenectady College, New York.

Many of these subscriptions are payable by annual instalments in ten years, and some few payments have been already made.

In addition to the above, Mr. C. obtained the following subscriptions:

Hon. Reuben Skinner, Granville, N. Y. \$50; Mr. Bebee & family, \$1.51; John Stevenson, Cambridge, N. Y. \$2; E. S. Ely \$3, A. Seymour \$5, Jas. Dana \$3, J. W. Dolittle \$5, A. B. Johnson \$2, Gen. Joseph Kirkland \$5, A. Hitchcock \$5, Isaac Clough \$1, Otis Manchester \$1, E. W. Blake \$2, Utica, New York.

Contributions

To the Am. Col. Society, from the 1st April, to 28th May, inclusive.

From Thomas P. Wilson, Esq. of Montgomery co. Md.	\$ 10
A friend to the Col. Society in Fredericktown, Md.	100
Joseph Avery, Esq. Conway Mass. his annual subscription,	10
Mungo Murray, Esq. of Springfield, Clark co. Ohio, per. Moses M. Henkle, Esq.	5
Mrs. Lucy Mason, near Alexandria,	1 50
Collections by Mr. Alexander R. Plumley,	150
Do. by Rev. W. Fisk, in Wilbraham, Mass.	8
Auxiliary Colonization Society, Elkton, Kentucky, per Archibald Buckner, Esq.	70
Annual Contribution by the Legislature of Maryland,	1000
A friend in Granville, Licking co: Ohio,	10
A friend to Africa, at Rice Creek, near Columbia, S. C.	3
John Pilson, Esq. Albemarle co. Va.	3
Mrs. A. M. Boyd, Lovington, Va.	5
Mrs. Gen. Carrington, Halifax co. Va. to constitute Rev. S. Taylor of Richmond, and Rev. Charles Dresser, life members,	60
School of Girls at Long Branch, Frederick co. Va.	25
Estate of Miss Lucy Meade, Frederick co. Va.	25
Do. of Miss Susan Meade, do. do. Va.	230
Collection in Baptist Church, Worcester, Mass. 4th of July, 1828, by Rev. J. M. Going, received from Rev. S. Cornelius,	20
Collection by several ladies in Charleston, Va. to constitute Rev. Alexander Jones a life member,	30
Charles S. Carter, Esq. of Va. his annual donation,	20
Charity Lodge, No. 190, of Freemasons, at Norristown, under the jurisdiction of the Grand Lodge of Pennsylvania,	20
Rocky River Congregation, Mechenburg co. N. C. under care of Rev. John W. Wilson, per Rev. Jesse Rankin,	10
Collection in Presbyterian Church, Chillicothe, Ohio, by Rev. W. Graham,	10
Collections by Rev. H. B. Bascom, viz:	
From Kentucky State Colonization Society, ...	\$ 120
Louisville Colonization Society,	100
Other places,	380
	600
	2,433 50

N. B. Clergymen who may take up collections for the Colonization Society on the Fourth of July, or on a Sabbath near to that day, can remit the amount either directly by mail to Richard Smith, Esq., Treasurer of the Colonization Society, Washington City, or pay it over to some Auxiliary Institution in their vicinity.

A list of donations received by Mr. Alexander Plumley, will appear in our next.

The Rev. Isaac Orr, under date the 11th of May, acknowledges the receipt of several donations, which will in due time, appear in our list.

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No. 4.

Study of the Arabic Language.

IN our last number, p. 85, we mentioned an interesting article on the study of the Arabic Language, supposed to be from the pen of Capt. Thomson, whose letter in relation to our Society, gave evidence of such just and liberal views. We now publish this article, in hopes that to some of our readers, at least, it may prove of advantage. We believe that the study of this language should be neglected by none who propose to enter upon Missionary efforts in Africa, and that to all travellers in that country, a knowledge of it is of the highest importance. We trust, that it will receive special attention from the Directors of the African Mission School Society. The Arabic, it is well known, is in common use as a written language in the immediate vicinity of the Colony of Liberia.

To the Editor of the Wesleyan-Methodist Magazine.

If you should think any of the following observations worth preserving, they are at your service.

Should any person, under the direction of your Body, ever think of proceeding to Palestine or Egypt, one of his first previous objects should be to acquire the Arabic language. This is neither a short nor an easy work; but I apprehend you do not want only what is short and easy. On the contrary, your envoy must be a man of industrious habits; one who not only wills the end, but wills the means; one who will not spare pains, but desire in every thing to do too much rather than too little. It will be a great advantage to him if he is acquainted with La-

tin, if it is only that he may use the *Lexicon of Golius*. The advantage of this *Lexicon* is, that it gives all the derived forms under their respective roots; which has an excellent effect upon the learner, by obliging him to be familiar with the forms. *Richardson's Arabic Dictionary* is very useful, as containing words which are not in *Golius*, particularly such as are of Persian or Hindostanee origin. But in the point just mentioned it is very inferior; and also in another point of considerable importance, which is, that, as far as I recollect, it affords no means of discovering the vowels of the aorist, a deficiency which would be paralleled, by imagining a Latin dictionary which should give none of the preterites of verbs. A man who is at his ease ought to have both *Lexicons*; but if one only can be had, the first is much to be preferred.

The best Grammar I know of, is that of *Sylvestre De Sacy*; and it is particularly valuable for its observations on the African Arabic. But if its being in French should be an objection, I apprehend, from its size, and the reputation of the author, that the Arabic Grammar of *Dr. Lumsden* is the best in English, though I am not acquainted with it by personal examination. It may appear to be an odd way to measure the goodness of a grammar by its size; but I do not believe any thing short can teach Arabic; the evidence therefore is, at the least, negative. Ten years ago I began with *Richardson's Grammar*; and if I had never had any other, I should have been beginning yet. It may be a good abridgment or digest, but it will do nothing for a beginner. Instead of following after abridgments, the learner should be anxious to know all that can be said, however tedious it may appear; and he may depend on it, he will find it the shortest way in the end.

The beginner has no occasion for any book but his Grammar; nor will he, till he has gone through it. He should begin by reading the part which relates to orthography twice, or oftener if he does not find himself tolerably master of it. From the very first, I advise him to copy the letters and the examples which he reads; and to continue the practice of copying all he reads ever afterwards, or, at all events, till he has become in a great measure master of the language. This not only familiarizes with the character, but has a powerful effect in producing

attention to minutiae, which, after all, are of great importance. By preserving these copies, he will be surprised to find how far he will sometimes go back to correct an error. It is clear that in the beginning he cannot understand what he writes; but he will pick up an observation on the meaning where he can. He should attend also to writing well, and practice from the beginning a bold black hand. For this purpose he must have a friend to show him how to make a pen of a reed; and all the rest may be done by copying. For a large bold hand there are beautiful copies in the title-pages of the Arabic Bible, published, I believe by the London Bible Society. Many Europeans speak a little Arabic, but few write it legibly. And the Orientals, as is natural where printing is not used, attach great importance to writing well. I doubt whether any Oriental would think of ill-treating a man who wrote a fine hand: it would carry with it the same kind of claim to civil treatment, that being what is denominated a gentleman does in Europe.

In this orthographical division of grammar, there is one most complicated part, which is the permutation of letters. It is quite impossible for a learner to master this by any thing but practice. He must read it, however, and understand as much of it as he can, that he may know where to refer when he meets with the rules reduced to use. When he comes to what are improperly called the Irregular Verbs, he will find these rules of permutation in full action; and then he must go back to them. And in fact it will be universally advisable, that when the learner finds any thing which he cannot comprehend after a reasonable degree of effort, he should mark it and pass on; and either from some future passage, or on a second reading, he will generally break through his difficulty.

When he has gone through the orthography, he should proceed to the parts of speech: and when he has got through the thirteen forms of verbs, and the thirty-one forms of the plurals of nouns, he may say he has done something. And after all, this is only terrible in appearance. It is nothing, when taken quietly and steadily. It would be in vain, however, to try to impress the whole on the memory at once. This can only be done by frequent practice, and above all by the habit of writing what is studied, and attending scrupulously to correctness.

As the learner advances in the grammar, he will obtain some glimmering of the sense of the words he meets with; and by the time he has got through the forms of speech and the syntax, he will find that he has considerable insight into the construction of many of the sentences before him.

When the student has gone through all this, he should begin the whole over again, attending particularly to whatever he did not understand before, and when he has done this, if his grammar contains an account of the system of the Arab grammarians, he will find it useful to go through it; but without insisting on impressing it much farther on his memory, than to be able to know where to refer when he finds any part of it alluded to.

When he has done all this, if he has been careful to sift the examples as he proceeded, he will be fit to begin to read with a dictionary. And here he will best consult his own advancement by applying resolutely to read something of which he has no translation. But with this limitation, he may read any thing that suits his fancy; and by changing the subject, and reading whatever he finds pleasantest and easiest, he will find his interest best sustained, and his progress greatest. His mode of study should be, by first copying the Arabic without the points, and then adding them according to his judgment. If he does this in a book, and not on loose sheets, he will find great advantage in being able to go back and revise.

Every one knows that the points are the vowels; and there have been great disputes upon the subject of them, particularly in connexion with the Hebrew. It has been asked, whether a man should read *with or without points*? The simple answer to which is, that he must read with points till he can read without. I remember seeing the manuscript sermons of an old collegian, who was in the habit of writing without vowels. Now if a foreigner, an Arab for instance, wished to read these, how must he proceed? Clearly, by learning to read English with vowels, till he had familiarity enough with the language, to know what was meant without them. And if it should ever become the fashion to write all English in the same manner, which would be a case like what exists with respect to the Arabic, the same course would still be to be pursued. Some people suspect that there must be great obscurity where the vowels are not written; and

they instance our English words, *ball, bell, bill, boll, bull*, &c. But they forget that the Arabic is constructed to suit the fact, and that there *are* no such words. It may be doubted, whether in the whole of Arabic literature, there are ten passages where the sense is substantially obscure for want of points. A Roman would perhaps have thought that English must be very obscure for want of the variety of terminations, which his own language was accustomed to employ. It is true that *equivokes* may arise; but it is part of the business of a good Arabic writer to avoid any obscurities which might arise from the absence of points, as it is of a good English one to avoid any obscurity, for instance, from the termination of the verbs in different persons, being in the greater number of instances the same. Besides this, wherever there is likely to be an obscurity, the Arabs add a point, which settles it; but this perhaps does not happen once in a page. The Koran is the only book which the Arabs point; which they do as a token of respect for its integrity. An Arab would think it as absurd and needless to point a common book, or a letter on business, as we should do to write "Mr." at full length. The truth is, that the language being, as was said before, constructed for the fact, there are a thousand ways in which obscurity about the points is evaded and prevented. In short, there is perhaps no language upon earth in which any given thing may be written with more certainty and precision. If an Arab has occasion to write a strange name, or any other thing which may require explanation, he adds the points, and no where else. I trust no Arabic student need be troubled for half an hour, with what seems so much to have divided Hebraists: though at the same time it would be impertinent in me to affirm, that the cases are parallel. If there is any question to be debated about the sense of a passage as conveyed by different modes of pointing, the points would be the best possible formulæ for debating the question under, even if they were allowed to be altogether an invention of yesterday. If the question is, whether such and such a pointing is to be adopted upon the authority of certain pointers, that is indeed a very different one: but the abstract utility of the points does not appear to be affected by it.

When the student is able to distinguish at sight the nature and derivation of the greatest part of the words which he meets with,

—when he can say, ‘This is a noun, and this is a verb,’ with tolerable accuracy,—he will be profited by communication with natives; and not before. And to this point, it is imagined, a diligent man, with ordinary talents, may bring himself in about twelve months.

After this period, the student may be supposed to be conveyed to a country where Arabic is spoken. And here he would do best to begin by surrounding himself with servants or others who speak nothing but Arabic, and getting rid, as fast as possible, of all auricular communication with other languages. Nothing promotes the acquirement of a language so much, as being under a necessity of expressing and understanding the things of common life in it. And let the student always bear in mind, that his knowledge is not to be confined to making a parade of a strange hand, and reading a few strange books; but that he is to learn to speak, and write, and think, in Arabic. For this purpose, as fast as he becomes acquainted with a new word, he should look for it in his dictionary; and if he does not find it, he should add it in both parts of his dictionary in the proper place, with a pencil, in the margin. If it is a noun, he should add its plural; and if a verb, the vowel of the aorist. These may, in general, be learned from the commonest Arab, by asking him how to express some sentence which includes them. If there is reason to think that the word belongs to any particular dialect, a remark should be added to that effect. And the same process should be followed with all expressions, and particularly those depending on the force of verbs in connexion with particular prepositions, which either in reading or from hearing, are found to have a sense not noted in the dictionary. The learner will be surprised to see how often and how essentially his progress will be assisted by these collections of his own.

And here it may be useful to guard against what may be suspected to be a great mistake, and to have relaxed many a man’s endeavours to obtain a knowledge of the Arabic; which is, the fancying that there is one Arabic for the learned and another for the vulgar, and that the first is of no use in the ordinary concerns of life. There is, perhaps, no language upon earth which is employed to so great an extent with so little variation. A Mahomedan Negro of the River Sierra-Leone writes what would

be good Arabic at Mecca, with no other variation than a few grammatical errors of uniform occurrence, amounting to about the same number and importance as are charged on that part of the population of London who are, in ridicule, styled cockneys. In point of oral language there is, as might be expected, considerable difference between men of different countries, particularly among the lower classes. A boatman in Egypt does not speak exactly like a fisherman in the Persian Gulph, though each would be intelligible to the other. But a man of learning on the River Sierra-Leone, or at Bagdad, writes equally the language of Goliath and the Koran.

The above mistake may, in a considerable degree, have arisen from acquiring the speaking of Arabic by rote, without examination into the grammatical construction. The language abounds in popular expressions which may be compared to such English phrases as 'Good b' ye,' and, 'How d' ye do;,' and which can scarcely be said to be written Arabic at all, and may generally be traced to some contraction or corruption of sound. In these the dictionaries are almost entirely deficient; and as it may be easily imagined that they are very various in different districts, from this may, perhaps, have arisen the idea that there is a vulgar Arabic, which is a distinct language from the written one.

Next to conversation, the most useful exercise is writing and receiving letters. Arabs are always pleased to find a European who can write their language; and there can never be any difficulty in finding occasions for correspondence. The student should preserve the letters which he receives, and imitate their style and ceremonial forms, where he has reason to believe them to be good models.

Of Arabic books, scarcely any will fail to be improving; and the more any subject happens to interest, the more will the mind apply to comprehend the language perfectly. But the student should on no account employ himself in reading translations by Europeans; for this is only learning of the learner. The great authority with the Arabs, with respect to their language, is the Koran. Whatever has its authority can never be bad Arabic. The Student, therefore, will do well to have recourse to it for the sake of the language, as well as for the great advantage of

knowing what it contains, and what it does not. I have no hesitation in saying, that if it was my profession to dispute with the Mohammedans, or to live among them, I would begin by making a perfect copy of the whole of the Koran, that no man might ever find me in error on the subject of its contents, or at a loss for such language as no person could find fault with.

After language, it may be useful to add a few remarks on general conduct. We will, therefore, suppose a man in Egypt, which is what I happen to have seen. With respect to his diet, it would be advisable to live low, though not so as to injure himself by sudden change. If a man can abstain from fermented liquors entirely, he will find it produce an excellent effect upon his health. It will give him also an extraordinary consideration with the Mohammedans, who are apt to connect the idea of drunkenness with a European; and I do not know any good reason why a man should object to being well thought of. But he should take care, that, if he professes to abstain, the abstinence is real and entire. For if it is not, servants and companions will always report the truth; and the appearance of duplicity can never profit. If a traveller can also abstain from animal food, I am persuaded he will find advantage from it. I knew a man who lived seven years in India without either; and had better health, and could go through more fatigue than most of his neighbours. But though the traveller should not carry his abstinence so far as this, I do not see why he should not abstain from such meats as the Mohammedans hold in detestation: but whether it is matter of conscience that a man in a Mohammedan country should eat pork, is what every one must determine for himself. The fact is, that the hog is the scavenger of the East; and this is undoubtedly the original cause of the aversion to him. For this reason, a man who feeds upon his flesh, is likely to be looked upon with the same dislike as one would be in England, who should be known to eat dogs and cats. There may be no sin in it; but where a prejudice is founded on motives of decency and cleanliness, there can be no merit in running counter to it. If you are asked by a Mohammedan why you do not eat such and such things, you should reply, because you do not like them, or because you do not consider them to be

for your health, whichever is the truth; and surely there is no offence in this. The difference between an individual who refrains in these particulars, and one who does not, will be, that one will be considered as a person whom a respectable man can ask to sit down and talk to, and that the other will not; and it is for every man to consider which is most likely to promote the objects he has in view.

I would strongly recommend a man not to go to a Mohammedan country with hostile impressions of the Mohammedans in general. He will find that they are, like the inhabitants of other countries, good and evil. A European who, to a conduct generally respectable, should add a reputation for learning, would be certain of being uniformly well treated. The character of the Turks, who are the dominant power in Egypt, in many points resembles that of the English. They are the furthest possible from being malevolent; on the contrary, they are disposed to be friendly and hospitable. But they have a great aversion to being contradicted.

A question of some difficulty may be, how far it would be advisable to assume the Oriental dress. The European consuls endeavour to discourage it. And this they do, because they have a number of disreputable Europeans occasionally under their charge, and the Turks sometimes beat a European of this class when he is in an oriental dress, and pretend it was by mistake. But there can be no doubt that if a man's object is to become familiar with the manners and opinions of the inhabitants, he must assume their dress. There is no use in trying to do it, in a dress which is considered as scarcely decent; and there are many parts of the country where it would be totally impracticable. The subjects of the European powers have, by custom, the right of wearing the white turban; of which a traveller should avail himself. If he should insist upon wearing a blue or a black one, he would only run the risk of being beaten for a Coptic brandy-seller. If he is in Egypt, he should endeavour to procure himself to be introduced by his Consul to the Pasha; which will be the means of ensuring his good reception by other Turkish governors. If the traveller is married, he will find his being accompanied by his wife, will be an assistance to him, rather than an impediment. The Orientals do not comprehend how a

man of respectability can be without a family. And far from there being any danger of rude treatment to a woman, the fact is, that the Orientals are extremely strict in every thing which relates to behaviour to women, so long as they comply with what are considered as the rules of decency. And women who do not, are liable to ill treatment in all countries. The principal restrictions upon women are, that they must be veiled in public, and not walk with men in the manner usual in Europe. If a man and his wife are walking the same way, the woman ordinarily walks first, and the man follows at some distance like a guard. This may not be pleasant; but it is better to wait till the customs of nations on such points alter, than attempt to oppose them. But though the Mohammedans in general have a contempt for Europeans in consequence of their habits of drinking, the circumstance of their having only one wife is evidently considered as a respectable trait in their character.

It appears possible to avoid the danger of the Plague, by removing from the parts of the country where it appears. In Upper Egypt, for example, the plague is rarely known. It may be doubted, also, whether the disease, if met with, is so dangerous as has been represented. If a number of persons are exposed to the infection, it is most probable that it will appear in some of them; but the probability of a single individual escaping, appears to be very great. It has even been doubted whether it is infectious by contact at all; and in particular, it is well known that during the presence of the English and French armies in Egypt, the Turks were seen to plunder the clothes of patients suffering under the disorder, without any ill consequences to themselves. But if it is infectious, washing the whole body morning and evening appears to be likely to prevent danger, and is, besides, of great general advantage. One of the principal disorders of Grand Cairo is the Dysentery. It is said to be brought on by eating unripe figs, which contain an acrid juice. A dose of calomel, administered in time, will, probably, in general remove it. Putting the feet into warm water is also much recommended. The Ophthalmia is a very distressing complaint, and the risk of infection is continual. But its danger is much diminished by the timely use of bleeding, general and topical. The writer of this believes that he checked it several times

in himself after the symptoms had commenced, by frequently introducing pure brandy into the eyes to the greatest extent which could be borne.

The respect paid in the East to European physicians, has been long noticed; and every European is, to a certain extent, expected to act as a physician. It would therefore be important to one who was professedly preparing himself to travel, to possess himself of as much knowledge as possible, both of medicine and surgery. But where opportunities for doing this on an extended scale were wanting, it would still be in the power of an individual to acquire knowledge which would be very useful. What is requisite, is to know how to exhibit some of the really powerful remedies; for of inefficient applications, the Arabs have abundance. Among these remedies, calomel is perhaps the most useful; and one dose can scarcely ever do harm. But care should be taken not to affect the mouth of the patient, a symptom which is easily brought on with the natives of warm climates, and is always viewed with alarm. It might be a rather dangerous experiment, to give a sore mouth to a Pasha.

It is not generally known how much a resident on the western coast of Africa, would be benefited by a knowledge of the Arabic, and of the customs of the East. Few persons know that the Mohammedan Negroes are capable of corresponding on general subjects in Arabic. The writer of this has in possession a letter of nearly forty pages, from the Chieftains in the neighbourhood of Sierra-Leone, in comparatively pure Arabic, upon what may be called political subjects, and displaying a degree of knowledge, very superior to what the natives of that country have been supposed to possess. As an example, it contains a quotation from the *Kamous* of *FIROUZABADI*, the great Lexicographer of the Arabs; and the writer, as a way of displaying his knowledge, concludes with declaring, "that he is no scholar, nor knows any thing of the distinctions between letters," (of different classes, as arranged by the Arab grammarians,) "nor between the active voice and the passive, nor between the preterite and the future, nor the verb, nor the noun, nor the participle." All which is proof that the Mohammedans of the River Sierra-Leone, are acquainted with at least the terms of Arabic grammar. The individual who is believed to have been the

amanuensis upon this occasion, was a Negro of the Foulah country. The same individual was requested to produce some specimens of the books in possession of the natives; and he forwarded a copy, written upon paper, and with ink, which were given to him for the purpose, of which the following translations are extracts:—

In the name of, &c. (invocations as usual.) The aged, the learned, the wise, the beloved, the devout, SHEIK MOHAMMED AL JEZWALY, saith:

“Know, that the knowledge of GOD is divided into four divisions: that which relates to his Essence, and that which relates to his Senses, and the Positive, and the Negative.

“Now the attributes relating to his Essence, are one class; and they are, Existence present, and Existence past, and Existence future, and Non-liability to accidents. [Here follow several pages.]

“And if any one say, Are not these accidents, and is not sensation accident, and is not reality accident, and are not all the other divisions accident?—your answer must be, These are not accident, for they are inherent in substances. Sensation is not accident, for its existence has no reference to different periods of time; and that is one of the properties of accident, for accident is constituted by nothing else but that very property,” &c.

It is evident that this is one of the Arab writers who has had communication with the Aristotelian philosophy; which was, perhaps, as little suspected to have been heard of among the Negroes, as Grammar and the Kamous. On an inquiry being made after MOHAMMED AL JEZWALY from one of the principal Munshis at Calcutta, he professed to recognise him as one of the Literati of the Arabs.

Do not these facts prove that the interior of Africa is in a different state from what is generally imagined? And can it be doubted, that a country to which Providence has already given the possession of one of the finest languages in the world, is destined to have its period of light and knowledge in its turn?

As instances of the information which may be obtained from a knowledge of Arabic, it may be noted, that in African manuscripts from the same part of the coast, the Europeans, or white men, are always called “Yehoudy,” or Jews; and this not by

way of reproach, but as a geographical designation. Now in some of the large sheet-maps of Africa, it is said at a certain point in the interior, "Here is reported to exist a race of Jews;" and at some distance to the East or West, it is said again, "Here it is reported that there is a race of white men." The inference from this is, that these races of Jews and of white men, point to one and the same thing; which doubles the evidence for the fact, that some race of peculiar manners and appearance, exists in the direction pointed out.

PARK relates that he had been shown, among the Negroes in the interior, the Psalms of DAVID, and the *Lingeeli la Isa*; which, he says, means the book of ISAIAH.* Whereas, *Injeel Isa* means neither more nor less than "the Gospel of JESUS;" For *Isa* is JESUS in Arabic, as certainly as *Iησους* is in Greek. After the specimen of MOHAMMED AL JEZWALY being transported across the Continent of Africa, there can be no difficulty in supposing that the Africans may possess copies of the Gospels in Arabic. But it is rather a curious thing that a European traveller should have had them in his hand without knowing it, for want of being aware that *Isa* was Arabic for JESUS.

It is known that the Niger, in some parts of its course, is called *Neel Abeed*, or River of Slaves. But it does not appear to have been observed, that the other name of the Niger, which is *Joliba*, or *Jolaba*, also means slaves in Arabic; so that *Neel Abeed* and *Neel Jolaba* are in fact the same thing. The differ-

* Park's First Journey, p. 314.—Al Injeel li Isa, would be "the Gospel by JESUS." But Injeel Isa is more probably intended. Injeel is only "Evangelium" arabized. The words Injeel Isa occur continually in the Koran. The Catholics have a dispute with the Mohammedans on the subject of the name Isa, and charge them with having confounded it with ESAU. "Vocat Alcoranus Salvatorem nostrum corruptè *Isa*, pro *Jasuh*, seu JESUS, literis penè retrogradis, ac præposterè collocatis, contra omnem Scriptorum tam sacrorum quàm profanorum consuetudinem. Judæi scellestissimi fuerunt in hoc Mahumeto magistri, Judæis verò Diabolus. Etenim sanctissimum hoc nomen scriptum *Isa*, prout scribit Mahumetus, et Mahumetani, est idem ac *Isu*, permutatâ literâ ultimâ, prout tàm apud Hebræos, quàm apud Arabes solet permutari. Est autem *Isu* Esau, cujus animam scelestissimi ac spurcissimi Judaicæ facis Magistelli, in corpus JESU transisse confingunt, eò quòd etiam nomen Hebraicum *Esau* aliquatenus cum nomine *Jesu* convenire videatur. Maracci, *Refutat. Alcor. Sur.* II.

ence between *Abced* and *Jolaba* is, that the first signifies simply servants, and the other, slaves as an article of commerce. The first is derived from *abada* to serve, and the other from *jalaba* to drag along, a significant derivation. *Jalib*, or as PARK writes it *Jelab*, a slave-merchant, is from the same root. A *Jalib*, therefore, is literally "a slave-drover."

The above are examples of the information which may be gained or lost in Africa through the Arabic language, or the want of it. There seems to be no great difficulty in supposing that a man who intends to devote himself to Africa, might find means to prepare himself with a knowledge of the language by passing a few years previously in Palestine or Egypt. If the question was of buying a little more gold-dust or cam-wood, the thing would speedily be accomplished.

There appears to be a great resemblance between the names of places in Africa and in India, where the derivation is not Arabic. For instance, the Niger rises near a place called *Sankary*; which, with slight variations of the vowels, is a name of frequent occurrence in India. What we call *Tombuctoo*, the Africans always pronounce "Tambacooto;" the *oo* being pronounced as in *boot*. On asking the officers of an Arab frigate, if this suggested to them any meaning, they immediately replied that it meant "Copper Fort." "Tamba" they allowed to be Hindostanee; but "Coot" they considered as Arabic, and said it meant a fort on an eminence. It is, however, a termination common in India, and not Arabic. Such facts may lead to the suspicion of a communication with some common language; as for instance the Sanscrit. The affinity between the rites of Egypt and of India, has also long been noticed. And the representations in the Egyptian tombs of the *Cobra de Capello*, or serpent with an expanded head, which is an Asiatic, not an Egyptian animal, and the Indian emblem of destruction, appear to prove that the communication was from Asia to Africa, and not the reverse. Observations of this nature, like those on the fossil remains of animals, will probably end in some remarkable illustration of the early history of mankind.

I have had a former opportunity of mentioning to you, that if you should ever have a student determined to apply himself to the acquirement of Arabic, I should be glad to give him all the

information and assistance in my power. With which I conclude myself

Yours, &c.

A LOVER OF THE ARABIC LANGUAGE.



Africaner, the Namaqua Chief.

In the history of the noted Namaqua chief, Africaner, we have a striking illustration of the civilizing effects of Christian instructions, and of the advantages which the colony has derived from our missions on the borders of the Great Orange river.

Under the Dutch government, and for some time after the English took possession of the Cape, it is well known, that, from the mouth of the Orange river, to the district denominated the New Hantam, including a line of boundary nearly six hundred miles in extent, the whole country was in a state of constant hostility. At this period, the colonists and the frontier tribes lived in constant apprehension of each other, and many of the borderers still alive can unfold tales of horror not exceeded in atrocity by any thing that has ever met the public eye.

I am sorry that I cannot on this subject refer to Mr. Thompson's account of Africaner and the Namaquas, with the same pleasure I have had in referring to some other parts of his travels. He has done justice to the religious character of the chief, but he does not appear to have been acquainted with his previous history; and he falls into a mistake in describing the Namaquas as rich in sheep and cattle, and as passing an easy and unmolested life, except from occasional skirmishes with the wandering Bushmen, till assailed by Africaner within fifteen years of the period at which he wrote his travels.

It appears, from the pages of Barrow, that the colonists had been in the habit of robbing the Namaquas for a hundred years before even *he* visited them. At the period Mr. Barrow was among them, (twenty-five years previous to the period when Mr. Thompson wrote his journal,) that traveller describes them as having been robbed of their cattle, as deprived of the choicest parts of their country, as reduced to a state of dependence by the Dutch peasantry who then dwelt among them; and he gives

it as his opinion, that a dozen of years, and probably a shorter period, would see the remains of the Namaquas in a state of entire servitude.

Africaner was of Hottentot extraction; but he was born within the limits of the colony, and he had a portion of the blood of the colonists in his veins. With his father and several brothers, he lived on the farm of a boor of the name of Pinaar, on the Oliphant's river, and he and his brothers had been employed for many years by the boor, in commandoes against the bushmen and Namaquas. On these commandoes they generally surprised the villages of the natives by night, shot the men, and took the women, children, and the cattle. When these commandoes were undertaken, the practice was for a few of the boors to unite their separate strength, and the principal part of the booty was of course divided among themselves, giving a fractional share only to the slaves or Hottentots who were in their service. There were at that time a few boors in that district, on the colonial frontier, who were noted for the cruelties and murders they committed upon the defenceless natives in these marauding and plundering expeditions, and among these the name of Pinaar was not the least in infamy. His character was a compound of avarice, cruelty and licentiousness, and he had but too many opportunities of gratifying his unhallowed passions. His conduct towards the Hottentot females upon his farm, had long been the occasion of great uneasiness to Africaner and his brothers, and a circumstance occurred about the time that the English took possession of the Cape, which terminated in the death of Pinaar, and forced Africaner and his family to retire from the colony. On expeditions where plunder was the object, Pinaar generally accompanied the party; but when they were not engaged in such serious matters, they were often sent from home under circumstances which confirmed the suspicions to which allusion has already been made. On one of these occasions, Africaner and his brothers refused to obey the orders of Pinaar. Enraged at this act of disobedience to his authority, he seized his gun and levelled it at one of the brothers of the chief, but it missed fire; and when he was in the act of raising it to his shoulder to perpetrate the deed he had before failed to execute, Africaner shot him through the heart.

Immediately after this fatal occurrence, Africaner, with his family and the other Hottentots in the service of Pinaar, fled to great Namaqualand, where he took up his residence, and soon made himself famous by his exploits against the colonists and the surrounding tribes. He carried with him the muskets and ammunition formerly belonging to Pinaar, and he soon increased both by the success which attended his subsequent attacks made upon the boors.

While this formidable chief was filling the borders of the colony, to an extent of not less than three hundred miles, with the terror of his name; and after he had attacked the Warm-Bath, one of our missionary stations, and murdered or dispersed the people; and while he was supposed to be meditating the destruction of all our missionary stations in that quarter, a message sent to him through the medium of one of our missionaries, by Mr. Campbell, who was then in Africa, was the means of averting the threatened evil, and of producing an entire revolution in his sentiments and feelings. The principles of religion, then imparted to the mind of Africaner by this missionary, were afterwards, under the pastoral care of the Rev. Mr. Moffat, matured into one of the finest specimens of the Christian character.

When this singular man was in Cape Town, in 1819, the writer of this article had frequent opportunities of seeing and conversing with him. When people are emerging from savage life to a state of civilization, they are more under the influence of their feelings, and fancies, than sound judgment; and their religious sentiments are often strongly tinged with their former superstitions. But in my intercourse with Africaner, I discovered nothing that could have led me to suppose that he had not been educated by Christian parents. His views of divine truth were clear, rational, and experimental, without one dash of enthusiasm.

His person was about the middle size; his eye and his countenance were expressive of mildness, firmness, and intrepidity; and to easy manners, and an address which was rather prepossessing, was added a conversation characterized with humility and good sense.

While in Cape Town, some notice was taken of him, and the colonial government made him a present of a very handsome

waggon, which is an article of great importance, and of some value, in South Africa. Being congratulated on this circumstance, he replied, with a deep sigh, that it was a great burden laid upon him. "While these things," he added, "will excite the envy of my old enemies, and I have many between this and Namaqualand, every evil which may happen on the border of the colony, will be imputed to Africaner; and there is nothing I more dread, than being charged with injustice and ingratitude."

To appreciate the excellence of these remarks, it should be recollected, that at the time they were made, not more than four or five years had elapsed from the period, that the man who uttered them, was the savage leader of a savage horde, and who, to use his own words, never inquired into the causes of things, nor had one thought beyond his family, his wars, and his cattle.

His natural boldness and intrepidity, the great extent of our frontier, which was open to his incursions, the ease with which he could make a descent upon the colony, and escape with his booty into the trackless deserts beyond Namaqualand, rendered him a formidable and dangerous enemy, and may serve to illustrate the value of his friendship. Immediately after his conversion to Christianity, he sent messages to the chiefs of all the different tribes with whom he had ever been at war, mentioning the change which had taken place in his sentiments, expressing his regret for the blood he had been the occasion of shedding, recommending to them the doctrines taught by the missionaries, and at the same time, inviting them to co-operate with him in putting an end to war, and in establishing a general peace.

I shall close my account of this singular man, by an extract from the journal of my esteemed fellow-traveller Mr. Campbell. Africaner's journey to Lattakoo, and his interview with the Chief Berands, are incidents of too interesting a character to be omitted in this place.

"While halting for a few days at Tulbagh, a town sixty miles from Cape Town, on his return to his own country, Africaner was exposed to a severe trial of temper, which afforded an opportunity of showing his Christian spirit. A woman, under the influence of prejudice, excited by his former character, meeting him in the public street, followed him for some time, as Shimei

followed King David, calling after him with all her might, and heaping upon him all the coarse and bad names which she could think of. Reaching the place where his people were standing by his wagon, with a number of persons whom this woman had drawn together, still following him—his only remarks were—‘This is hard to bear, but it is part of my cross, and I must take it up.’

‘At Tulbagh, Africaner took an affectionate farewell of his missionary friend, Mr. Moffat, who was on his way with the deputation, to visit the Society’s stations on the eastern coast of the colony; after which, he was to proceed to Lattakoo, to assist in the mission which had been for some time established in that town. Africaner travelled along the western side of the colony, towards his own country, where he arrived in safety, a few weeks after, to the great joy of his friends at home. This was the first time he had been entirely without a missionary, since his conversion to Christianity. Now, the rule and the religious instruction of his people, devolved on himself. He, being by grace, a humble man, felt it a weighty concern, and saw it necessary to look constantly to God, for wisdom to direct, and grace to support him, in fulfilling the duties connected with his double character of ruler and teacher.

‘He continued to labour amongst his people for about a year, when he believed Mr. Moffat must by that time have taken up his residence at Lattakoo. He therefore resolved to pay him a visit, and carry with him, in his waggon, what books and furniture Mr. Moffat had left behind him, at the kraal. This was a long journey across the continent, and a great part of it was over deep sand; but the season encouraged him, being June, which is the middle month in a South African winter, consequently, the coolest season in the year. He reached Lattakoo in the middle of July, 1820, where he received a most hearty welcome from the missionary brethren and sisters there, and he delivered, in good condition, the furniture and books which he had brought with him.

‘This kind service was done from gratitude and pure Christian affection towards the missionary. It was indeed, a rare instance of disinterested benevolence, as the journey to and from Lattakoo occupied full three months. He made no boast of it,

and looked for no recompense. While remaining at Lattakoo, he conducted himself with much Christian meekness and propriety, and waited patiently till the deputation finally left that city.

“He and his people made part of the caravan for upwards of an hundred miles, until they reached Berands’ Place, which is the town nearest to Lattakoo, in the Griqua country: it chiefly belongs to Berands, an old Griqua chief. The meeting between Africaner and this chief was truly interesting, having not seen one another for four-and-twenty years, when, at the head of their tribes, they had fought for five days on the banks of the Great Orange river. Being now both converts to the faith of Christ, and having obtained mercy of the Lord, all their former animosities were laid aside, they saluted each other as friends, and friends of the Gospel of Christ.

“These chiefs, followed by their people, walked together to the tent, when all united in singing a hymn of praise to God, and listening to an address from the invitation of God, to the ends of the earth, to look to Him, and to him alone, for salvation. After which, the two chiefs knelt at the same stool, before the peaceful throne of the Redeemer; when Berands, the senior chief, offered up a prayer to God. The scene was highly interesting; they were like lions changed into lambs, their hatred and ferocity having been removed by the power of the Gospel; indeed, when the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them in the days of his ignorance, and soliciting them at the same time, to unite with him in promoting universal peace among the different tribes.

“The two chiefs were much together till the afternoon of the next day, when, after taking an affectionate farewell, Africaner, with his waggon and people, set off to the westward, in order to cross over to Namaqualand; and the rest of the caravan travelled south, in the direction of Cape Town, from which they were distant about seven hundred miles.

“On reaching home, Africaner again resumed the religious instructions of his people, and remained constantly with them till his final removal to the everlasting world. How long his last illness continued, we are not informed, but when he found his

end approaching, like Joshua, he called all his people around him, and gave them directions concerning their future conduct. 'We are not,' said he, 'what we once were, savages, but men professing to be taught according to the gospel: let us, then, do accordingly. Live peaceably with all men, if possible; and, if possible, consult those who are placed over you, before you engage in any thing. Remain together as you have done since I knew you; that when the directors think fit to send you a missionary, you may be ready to receive him. Behave to the teacher sent you, as one sent of God, as I have great hope that God will bless you in this respect, when I am gone to heaven. I feel that I love God, and that he hath done much for me, of which I am totally unworthy. My former life is stained with blood, but Jesus Christ hath pardoned me, and I am going to heaven. O beware of falling into the same evils into which I have led you frequently: but seek God, and he will be found of you, to direct you.'

"Soon after delivering the above address, he died in peace, a monument of redeeming mercy and grace.

"From the time of his conversion to God, to the day of his death, he always conducted himself in his family and among his people, in a manner very honourable to his profession of Christianity; acting the part of the Christian parent, and Christian master. While his people were without a missionary, he continued, with much humility, zeal, diligence, and prayer, to supply as much as in his power, the place of a teacher. On the Lord's day, he expounded to them the word of God, for which he was well fitted, having considerable natural talent, undissembled piety, and much experimental acquaintance with his Bible. He had considerable influence among the different tribes of Namaquas, by whom he was surrounded, and was able to render great service to the missionary cause among them. He was also a man of undaunted courage, and although he himself was one of the first and severest persecutors of the Christian cause in that country, he would, had he lived, have spilt his blood, if necessary, for his missionary."—[*Philip's Researches in S. Africa.*

Prospects at the North.

The people of the northern and middle States begin seriously and generally to consider the objects of our Society, and will soon, we have no doubt, give to them universally their vigorous support. Public opinion is about to consecrate the Anniversary of our National Independence to the purposes of charity for the miserable and degraded who are now seeking to abandon a land in which they are aliens, and to plant themselves on the shores of their ancestors a free and Christian nation. What charity can be more appropriate to the occasion? What more acceptable to Heaven? What more conducive to the interests of humanity and the triumphs of our holy religion?

The Rev. Isaac Orr, General Agent of the Society, has recently visited many places in New York and New England, and found the friends of the Society ready to second his efforts and to come forward with augmented energy and liberality to advance the cause. In our number for April, we mentioned the organization of a promising STATE SOCIETY in Albany, New York, and in that for May, published the important resolutions adopted by the STATE SOCIETY of Connecticut.

The New York State Society have since issued a circular addressed to the Clergy of all denominations in the State, from which we give the following extracts.

“For some years past, in many of our churches, collections have been made on the 4th day of July, or on the preceding or following Sunday, for the benefit of the American Colonization Society. During the last session of the legislature of this State, a State Society auxiliary to the American Colonization Society, was instituted in this city. The Managers of the State Society now respectfully request and urge the reverend clergy of all denominations in this State, with renewed zeal to repeat their efforts on the approaching anniversary of our independence, or on the preceding or succeeding Sunday, to make collections to promote the benevolent and highly interesting objects of the American Colonization Society. What other purpose of benevolence can be more interesting to us as Christians, philanthropists or Patriots?—What else can be done that promises such beneficent results?

“Who can think of estimating the good that has already been done by the American Colonization Society. It is not extravagant to say, that the condition of multitudes of our race during the progress of future centuries, may be influenced by the establishment of the Colony of Liberia. Every vessel sent by the charity of the wise and good of this country, with freed black

people to Africa, may carry with it seeds which will spring up and produce fruits of moral and intellectual good for ages to come. In planting that little colony we may hope that a work has been done, "which not years, nor ages, nor time, nor eternity shall undo." The growth of the Colony will facilitate its intercourse and increase its commerce with this country; and consequently diminish the price of the passage from the one to the other. It has hitherto advanced beyond the hopes and expectations of its founders and patrons. Coffee, the produce of Liberia, is now selling in this city.

"We have every inducement to exert ourselves in hastening on all the good expected from the efforts of the Society; and it is hoped that the collections to be made the next 4th of July, will exceed those of any former year.

"The monies to be collected may be transmitted to Richard Yates, Esq., Cashier of the New-York State Bank, and Treasurer of the Society.

Albany, June 8, 1829.

JOHN SAVAGE, *President.*

R. V. DE WITT, *Secretary."*

We have been favoured with the Report of the State Colonization Society of Connecticut; and such are its merits, that we would gladly give it entire in our pages. But this is not now in our power. After an affecting tribute of respect to the late Colonial Agent, Mr. Ashmun, the Managers thus speak of the Rev. Lott Cary:

"He was born a slave; and like other slaves, he grew to years of manhood without being taught even to read. In youth he had all the vices of a slave, and gave as little promise of that high distinction to which he afterwards attained, as the meanest African in our streets. In an auspicious hour religious truth was fastened on his mind; he believed, and became a member of a Baptist church. Soon after, on hearing a sermon founded on the interview of our Lord with Nicodemus, in the third chapter of John, he determined to learn to read; and he began by learning to read that chapter. By and by he became free; and it was his privilege to say, "With a great sum purchased I this freedom." His zeal and intellectual superiority made him a religious teacher among his brethren; and intelligent men have testified to the eloquence and power of his unpolished preaching. Before the plan of the American Colony had been projected, his thoughts were turned towards Africa; and, chiefly by his influence, an African Missionary Society had been formed among his brethren in the city of Richmond. He was one of the little company who first occupied Cape Montserado. His manly wisdom, his heroic courage, his well-deserved influence over his fellow-colonists, often sustained the settlement, when it seemed ready to sink in ruin. His shrewd sense, and his habits of observation, qualified him

to supply the often vacant place of physician to the Colony. And so strong was the confidence of Mr. Ashmun, in his intelligence and integrity, that he not only made him his confidential adviser, but when compelled by disease to leave the Colony, he entrusted to Cary, without one doubtful thought, the entire administration of its affairs. Such was the man—the noble negro—who died at Monrovia, in November last, in consequence of an accidental explosion. The death of such an individual we cannot overlook as we trace the records of the year, which we are this evening called to review. And while the recollection of his virtues and his intellectual worth, shows us how heavy a calamity has fallen on the Colony in his death, it cheers us with the assurance that the African race, if in its miserable depression it produces such specimens of human nature, will not be wanting in illustrious names whenever that degradation shall cease.”

After stating that only one reinforcement, consisting of 160 select individuals, had been added to the Colony during the year, they observe,

“It is not any difficulty in finding emigrants, which has limited the emigration of the past year to one hundred and sixty souls. Not less than six hundred free people of color, many of them among the most respectable of their class were, a few months ago, seeking a passage to Liberia. The masters of more than two hundred slaves, were at the same time, seeking the same privilege for those unfortunate individuals. Nor is it any difficulty in providing for new colonists after their arrival, which prevents the more rapid progress of the work. Several hundred individuals might safely be added to the colony every year; and a few years hence, instead of hundreds, thousands might be sent there, and provided for more easily than the thousands of foreigners who are landed every year on the wharves of our seaports, are provided for in this land of plenty. The difficulty is simply the want of resources. The funds of the general society were so much exhausted and embarrassed by the extra efforts of the preceding year, that its operations during the year now closed were necessarily curtailed. Interest is felt in the object—an interest, continually extending itself, and growing stronger. Yet how few of those who feel a lively interest in the cause, put their hands into their pockets to contribute for its advancement. How slow a process is it to establish the seemingly natural connection between feeling and action.

“*Tantæ molis erat Romanam condere gentem.*”

Of the cause of the Society in Connecticut the Managers say,

“In our own State we have to regret that so little has been accomplished that can be seen—so little that can be weighed or counted. The voice of opposition is hushed. Skepticism is put to flight. Distrust is done away. Intelligence begins to circulate. Only one opinion is expressed

among our citizens, and that opinion is unqualified approbation. Yet we find no great substantial results. The report of our Treasurer does not show that increase of the contributions which was desired, nor even that which was expected. The statement of facts and principles which was exhibited at the first annual meeting of the Society, has been published with an appendix of interesting documents, and has been extensively circulated through the state. Yet little has been accomplished. The Board have been unable to secure the assistance of an agent to plead the cause, by word of mouth, before the people; and the consequence is, that the lively interest which actually exists, has been almost inefficient. We will not believe that this shall be so hereafter. We trust the individual friends of this cause will feel not only the greatness of the enterprise, but their own personal responsibility. If the individuals who love and honour the Colonization Society would find out each other, and strengthen each other's hands, if they would bestir themselves to *do* something, a Fourth-of-July contribution might be secured from every town and village in the state; and Connecticut, renowned for its charities, might send out a broad stream of salvation to refresh the thirsty wilds of Africa.

The Connecticut Society also resolved to invite all the Clergy of the State to take up collections to promote its object, on or about the 4th of July.

The Anniversary meeting of the Colonization Society of the State of New Hampshire was held on the 5th instant, and was full of interest. A Committee was elected to appoint local Agents in the towns, and take measures to have the 4th of July celebrated in reference to this object. In the address of Mr. Orr, on that occasion, we find the following energetic remarks.

"The Colonization Society, if it can raise as much money in 50 or 100 years for its noble object, as the Drunkards of our country pour down their throats in two years, will wipe off this foul stain from the garment of Liberty.

"We know that appeals have been made to patriotism and philanthropy, and humanity. But it is to Christians and Christianity we apply, with the best prospect of help.—Say not that Christian Liberality is already taxed to the utmost in benevolent effort. The whole amount raised for all objects of Christian Charity, put together, is not equal to one dollar for each Christian professor. The amount of money raised for these objects, sounds large,—and why? Because it is all reported. The irreligious raise more money, yes, tenfold more; they raise hundreds of millions for their objects; but they leave it to the religious to report it to them. They drink up, and squander the wealth of nations on their lusts, but make no annual reports—not only so, but they tax the sober and serious part of community

with the support of their outcasts, made paupers by intemperance and crime, much higher than all objects of benevolence united. Does this seem to be a fiction? Examine it closely, and you will find it to be a fact."

We copy from the Franklin Gazette the following address, from the State Colonization Society of Pennsylvania:

AFRICAN COLONIZATION.

To the Clergy of all denominations in Pennsylvania:

As the Anniversary of the Declaration of our country's Independence approaches, the attention of the Clergy of this city, and of the state generally, is earnestly invited to the request of the American Colonization Society, that they would, at this season, bring the subject of African Colonization to the notice of their respective congregations, and take up collections in aid of the cause. Besides the immediate assistance derived from the contributions thus made, (which the state of the funds of the Society renders very important) much good may be effected by the diffusion of information on the subject, and the excitement of general interest in behalf of the cause. It is therefore hoped that all the clergy who are desirous to promote the views of the Society, will have collections made in their churches on or about the Fourth of July. All contributions for this object will be gratefully received by the Treasurer of the Society at Washington, or by Gerard Ralston, Treasurer of the Pennsylvania Colonization Society, in Philadelphia.

THOS. C. JAMES, Pres't.

JAS. BAYARD, Sec. pro tem. Penn. Col. Soc.



Intelligence from Liberia.

By the ship Harriet, Capt. Johnson, we have received despatches from Liberia up to the 22d of April. The death of the Colonial Agent, Dr. RANDALL, is an event which will awaken the sincerest grief of all the friends of Africa. The circumstances of his lamented decease, as well as those which attended the arrival and early situation of the Harriet's company, are described in the following letter from Dr. Mechlin, upon whom devolves the present administration of the colonial government.

APRIL 22d, 1829.

GENTLEMEN: The present communication will convey to you the distressing intelligence that Dr. Richard Randall is no more. He died early on the morning of the 19th inst. of an inflammation of the brain, brought on by too early exposure to the heat of the sun, and by a too close and unremitting attention to business before he had recovered from the effects of the

fever. His remains were interred on the morning of the 20th, with all the honours due to his station. The duties of the office vacated by his decease, I will endeavour to discharge to the best of my abilities, until I am farther advised by the Board.

The ship *Harriet*, Capt. Johnson, arrived here 17th March, and landed the emigrants, to the number of one hundred and fifty-five, in good health and spirits. Comfortable shelters had been previously provided for them by Dr. Randall; and they are now well protected from the rains, which have just set in. In about a week or ten days after their landing, they began to have the fever of the climate, and all except two of them have already felt its influence; but they have, with very few exceptions, had it very slightly, and their recoveries have been astonishingly rapid and complete; indeed, I never saw any fever in the U. States yield more readily to medicine than the country fever among the emigrants at the present season.—There have been twelve deaths only, and some of these owe the fatal termination of their disease to imprudent exposure to rain, night air, &c.—two never applied for relief, and of course could not be prescribed for; neither Dr. Randall nor myself visited them, being too unwell to leave our rooms; but their cases were reported to us by my assistant, Mr. Prout, to whose assiduity and attention many of them owe their lives.

Those of the emigrants who are farmers have been sent up to Caldwell, and placed in the Receptacle there, until the rains shall have ceased, when they will have farms assigned to them. I intend placing them on the *St. Paul's*, and not on the *Stockton*; the former being the more healthy situation, and the land better and more easy of cultivation. Such of them as are mechanics, or intend to trade, will draw for their town lots as soon as I can get a sufficient number surveyed and laid off.

You will receive with this several despatches on various subjects, from the late Agent. They never were signed by him; his last and fatal illness having prevented his reviewing them before he affixed his signature, as was his custom.

I have much more to communicate to the Board, but having but partially recovered from the fever, debility compels me to close; but should I by the next opportunity have recovered my health and strength, I will write more fully.

I have the honour to be, Gentlemen, your obt. Servt.

J. MECHLIN, Jr.

Since the arrival of the *Harriet*, a letter forwarded by Dr. Randall in February last, by the brig *Romp*, Capt. Allen, has come to hand; and as it contains the last opinions of one so accurate in his judgment and eminently qualified for his station, it cannot fail to be perused with peculiar interest.

MONROVIA, COLONY OF LIBERIA, FEBRUARY 16, 1829.

GENTLEMEN: The brig *Romp*, Capt. Allen, of Portland, Maine, being about to depart for the U. States, affords me an opportunity of communicating with you. This will necessarily be limited, in consequence of my having had a very severe attack of the fever; but I am happy to state that I am so far convalescent as to promise myself a speedy restoration to health. This month, although called by those resident here the sickly season, has not, to judge from the few cases of illness that come under my notice, merited that appellation; indeed, I do not know any part of the U. States where the proportion of the sick is not full as great as here; nor are the cases of a refractory nature, almost all yielding readily to medicine.

Since I have been enabled to send the schooner to the Junk to bring up lime, the fortification has been rapidly progressing, and I will continue to prosecute it until completed, unless something unforeseen should interpose to prevent it. As soon as I received advices that another party of emigrants was shortly to be expected from the U. S. I commenced making preparation for their reception, by collecting provision and filling the store with trade goods, to prevent the recurrence of the same state of suffering that the emigrants of the last year were exposed to. The *Catharine* is now to the leeward for a load of rice, and will continue to be employed in this service and the transportation of lime for the remainder of the season, so as to prevent the want of that indispensable article during the next rains.

I found it necessary, in order to secure the expected settlers from the inclemency of the rainy season, to put a new roof on the Receptacle at Caldwell, and will also proceed immediately to erect a small building at this place for the reception of such as are not to go to the farming settlements.

The agriculture of the Colony appears to be advancing slowly but surely; but until we can have some staple that will hold out greater inducements to agriculturalists than the cultivation of rice and cassada, but little can be expected. Towards effecting so desirable an object, I intend commencing a sugar plantation this winter, which will give a stimulus to others to pursue the same course, and direct a greater portion of enterprise into a channel which will eventually prove very advantageous to the Colony.

The Commercial prospects of the Colony are at present very promising, and the trade to this place, both from the U. States and Europe, will doubtless increase very rapidly, as the inducements held out to merchants are greater every year.

The Sabbath and day Schools of the Colony, are in a tolerably flourishing state, but the want of a person capable of giving instruction in the higher branches, continues to be severely felt.

Since my last, I have made an interesting exploration of the river St. Paul's, in which I advanced 10 or 15 miles further up the river than has hitherto been done by any civilized being, the details of which will be given in my next communication.

Under date May 6th, Dr. M. writes, that a violent war exists among some of the native tribes in the vicinity of the Colony; and that many of those who would escape from King Boatswain's forces, have taken refuge under the guns of the Cape. It appears that Boatswain's motive in the war, is to make *slaves* to supply vessels now upon the coast. It is impossible to imagine, says Dr. Mechlin, the misery that such a war occasions among the vanquished natives. It has not been unusual for the population of whole towns to die of starvation, their crops of rice and cassada having been destroyed by the enemy.

We have received no letter from Abduhl Rahhahman, but we perceive that he has informed some friend at the north, (under date April 13th) that he has ascertained that his relatives in Teembo are still the reigning family of the country, and is able to receive communications from them in the space of 15 days. "My brother," he says, "is the present King, having been enthroned three years since; and his benignant and placid qualifications endear him to all his subjects." He expresses the deepest sympathy for his children, who are still in slavery in Mississippi, and says, "their emancipation would be paramount to every other consideration." He adds,

"Longevity could not be desirable to any one whose furrowed cheeks and hoary locks are on the verge of the grave, under the frozen impression that his offspring are still suffering in bondage. 'Tis all—the last, last hope! the prop of tottering age! who, filled with filial piety, could drop a tear upon the dust of their departed sire."—"I have written to Sierra Leone for a more direct correspondence with my brother, and expect a return by express."

Dr. Richard Randall.

We had fondly hoped that he who had so generously and promptly offered himself to fill the dangerous, but important and honourable station from which death had so recently removed the beloved Mr. Ashmun, would have long been spared to aid an enterprise so worthy of his talents, and in regard to which, so much from his abilities was reasonably expected. But it has pleased the Ruler of the world to take him from us; and while we are allowed to weep, it is not for us to question either the wisdom or benevolence of Heaven.

Our lamented friend was born at Annapolis, Md. and his father, Richard Randall, Esq. a gentleman highly esteemed, was for many years, the collector of the customs in that place. Having received his education at St. John's College, Dr. Randall engaged in the study of his profession, with Dr. Ridgley, of Annapolis, and subsequently took his degree as Doctor of Medicine at the Medical School in Philadelphia. About the year 1818, he received the appointment of Surgeon's Mate in the Army, and was soon advanced to the rank of Post-Surgeon; but in 1825, he resigned his commission, and commenced the practice of medicine in Washington City. Of the manner in which he discharged the appropriate duties of his profession, one who knew him intimately, observes, "Such was his unbounded benevolence and philanthropy, that no exposure to weather, no indisposition of body, no sacrifice of private interest, could prevent his efforts to relieve the distresses, and promote the happiness of his fellow beings. To the poor, and those not well able to pay, he was particularly attentive, and not unfrequently performed surgical operations of the most difficult kind, without any other reward than that (which indeed he most valued) of a consciousness of having fulfilled his duty. Instances, unknown even to his friends till recently, have come to light, in which, not only his medical services were gratuitously rendered, but even medicines and other supplies furnished to the needy and afflicted at his own expense."

But his abilities as a man of science could not remain unnoticed, and in 1827 he was elected to the professorship of Chemistry in the Medical Department of Columbia College.

Dr. Randall had, for some time previous to his departure for Africa, been an able and efficient member of the Board of Managers of the Colonization Society. In the various deliberations of this Board he evinced a deep interest, and the opinions which he not unfrequently expressed, were manifestly those of a discriminating, judicious, resolute, and benevolent mind. He was always prompt, always decided. "The magnitude of the object of the Society, (observes one of his friends) the attained success, the illimitable prospects for usefulness which the scheme displayed, soon engaged the feelings of his generous and benevolent mind." None who were associated with him in the management of the Society's affairs, can forget the amiableness and frankness of his disposition, the candour and liberality of his sentiments, the ardour of his feelings, the energy of his intellect, and the force of his purposes.

"He was" (observes one intimately associated with him in his professional duties, and from whose highly interesting notice of his death we have just quoted) "a generous, kind, noble-minded man. Withal, he had a warmth of feeling, which, uncontrolled, would have been enthusiastic, in the ordinary sense of the term, but which it was his constant, and almost invariably successful effort to order by a sound judgment. The achievements and talents of his predecessor, АШМЕТ, made a strong impression on him. He

once thought that Ashmun was a weak enthusiast, and that his character here was blazoned forth by equally deluded visionaries; but his judgment was enlightened, and his opinions have been repeatedly expressed to me in terms of the highest admiration of the extraordinary and diversified abilities of that greatest earthly friend to the African Colony."

In further sketching his character, the same friend has observed most justly, that it is no wonder, considering the "fine talents, the experience, the practical views, and enterprising spirit of Dr. Randall," that he should direct his thoughts towards "such an object as the Government of the Colony of Liberia." "That station required a knowledge of the objects of the Society here and there. He had attained this knowledge at the Board of Managers. That station required a mind naturally firm, abounding with energy, liberalized by education and moral principle, and softened with benevolence. These traits strongly marked RANDALL'S mind. That station would be completely provided for, if to the above qualifications were added skill and experience in medicine. He was an accomplished, experienced Physician; and that nothing might be wanted to protect the "verdant spot in the wilderness," he had spent his early life in the army, where he had acquired military knowledge, so necessary to defend the Colony against the natives. It is not remarkable that Dr. Randall, with such capacity, should have been ambitious to sustain such an institution as the Colonization Society, nor, when he had determined to do so, that he should extend to it his most efficient aid. It is probable that many years will not pass ere the Colonization Society will be esteemed an object for united and almost unanimous sanction in this country. Religion and Benevolence point to it, as *America* instrumental in the regeneration of *Africa*. Honored, then among men, will be the memories of BACON, ASHMUN, and RANDALL."

When Ashmun died, the Managers felt that the colony had lost a governor, upon the wisdom and energy of whose measures its prosperity, if not its existence, seemed mainly dependent. Dr. Randall was deeply sensible of the shock which our Institution experienced in this event. The writer of this, (immediately after his return from the sad but sublime scene of Mr. Ashmun's death) heard his remarks on the subject; and though his purpose was not fully disclosed, the workings of his generous, yet unassuming mind, could not be concealed. His hesitation was evidently the result of a diffidence in his own powers, and unmixed with aught of selfish apprehension. His views were not distinctly expressed, yet his eye, his tones, his whole manner betrayed his deep devotion to the work in which he died. "When admonished of his danger, and implored to remain in the flattering career which he had commenced in Washington, he replied, that in doing his duty he disregarded his life; that with his feelings and purpose, he could readily exchange the endearing intercourse of relations, the alluring pleasures of refined society, the promised success of professional exertion, for the humble duty of promoting the happiness of the poor negroes in Africa, and his expression is well remembered, *and be happy in so doing.*"

The hope was cherished, that the medical knowledge of Dr. Randall, would be a sufficient safeguard against that exposure, and those intense efforts which almost inevitably destroy those who are encountering the untamed influences of a tropical climate. But the objects which presented themselves in Africa, were too numerous and exciting, and the motives for exertion too powerful to allow due weight to the dictates of prudence. His enthusiastic desire to prosecute successfully the enterprise in which he had embarked, was not to be controlled, and he fell a victim to the influence of sentiments which honour humanity, but which, alas! all must regret, had not temporarily been restrained.

We rejoice in the belief that there is a quickening and undying energy in virtue. The noble minded bequeath to after ages, an invaluable and imperishable legacy, the legacy of their example. The fires which consumed the Martyrs, lighted the church to triumph; the sufferings and sacrifices of our fathers, are to their descendants, among the most precious motives to virtuous action, and we trust that the names of those who have fallen in the glorious work of Africa's redemption, will prove as "way-marks" guiding an immense population on the shore where they perished, to knowledge, liberty, and religion.

OFFICE OF THE COLONIZATION SOCIETY, }
Washington, June 22d, 1829. }

At a meeting of the Board of Managers of the American Colonization Society this day, Dr. THOMAS HENDERSON presented the following preamble and resolutions, which were unanimously adopted:

Inasmuch as it has pleased Almighty God to remove by death on the 19th of April last, from his sphere of usefulness and duty, Dr. RICHARD RANDALL, Colonial Agent at Liberia—

Be it resolved, That the Board of Managers hereby express their deep sorrow for the death of their amiable and valued colleague and Agent, and that in remembrance of the deceased they will wear crape for one month on the left arm.

Resolved, That the relations of the deceased be assured of the sympathies of the Members of this Board, the more deeply felt because of their personal knowledge of his worth.

Resolved further, That a Portrait of the late Colonial Agent be obtained and placed in the Room of the Board of Managers of the Colonization Society.

Resolved, That a copy of these Resolutions be transmitted to the relatives of Dr. RANDALL, and that they also be published in the papers of this city.



Necessities of the Society.

These were never so urgent as at present. Large drafts have come upon us from the Colony, and it is all-important that our funds should be greatly increased, and that speedily. Without this no expedition can be sent out the ensuing autumn. We therefore entreat every Auxiliary Society to renew immediately its efforts, and every Minister of Christ to take up a collection for our cause. It is particularly requested that all Clergymen who may take collections would communicate their names, and that of the post office at which they will receive the Repository.

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No. 5.

The African Valley.

BY JAMES MONTGOMERY.

THE following story is so interesting in the incidents related, and told with such beautiful and affecting simplicity, that we know not how to deny it a place in the Repository. It may also excite curiosity for more information in regard to Missions in South Africa; and we have before us an admirable work on this subject, from which we shall be able to gather much to gratify and animate the friends of the Redeemer. We propose to commence a Review of this work in our next number.

EARLY in the eighteenth century, at an obscure village in Lusatia, there lived a poor man whose Christian name was George, the humble associate of a few refugees, who, having escaped from Austrian intolerance, after suffering the loss of all things for the testimony of a good conscience, had sought refuge on the estate of a Saxon nobleman. In the midst of a forest they built habitations, and a church, and there supporting themselves by painful labour, they worshipped the God of their fathers, according to the rites which had been transmitted to them through many ages, as descendants from the Hussites. Scarcely, however, had these fugitives found rest for the soles of their feet, than, moved by the greatest principle in operation throughout the universe—the love of God manifesting itself in love to man, there were those among their little company who went forth to the ends of the earth, carrying to the most forlorn of their fel-

low-creatures, those good tidings of great joy, which the angel, at the birth of our Saviour, told the shepherds should be unto all people. Among these was the plain and simple-hearted peasant George, before mentioned. He was a man of clear understanding, invincible courage, and most affectionate zeal in the cause of that truth, for which he had already borne six years' cruel imprisonment in his native country, besides his share in the common persecution, that drove him and his companions into banishment. To be a day-labourer, or a menial servant; one who should minister to the convenience, or pander to the voluptuousness of others; eating bread all his days in the sweat of his brow, or rioting on the offals of rich men's tables, was the utmost of what might have been predicted concerning him, from the circumstances of his birth and education. But the grace of God ennobles the meanest subject of its influence, and there was a glory reserved for this exile, before which kings and conquerors, and laurelled bards, might rise up and veil their honours in reverence to it. The wish came into his mind to go and dwell among the Hottentots in South Africa, that he might speak to them, "words whereby they should be saved." He had heard of their ignorance, vice and degradation, and his heart yearned within him over their deplorable enthrallment.— Under the filth and deformity of the harshest exterior that claims affinity with the brotherhood of man, he could discern an immortal spirit, on its passage through time, to an unchangeable state, of which nothing is known beyond the terms of the last sentence on the righteous and the wicked.

At length, almost as poorly provided as the first Apostles, he set out from Holland, with the prayers and benedictions of his fellow Christians. He went alone, yet not unaccompanied, for He who called Amos from gathering sycamore fruit to be a prophet through all generations, had appointed him to his task, and never forsook him in the performance of it. On his arrival at Cape-Town, having obtained permission of the governor to settle in the interior, he began his pilgrimage with a staff and scrip, hands to labour, and the means of procuring a few implements of husbandry. In simplicity of purpose, he wandered forth in quest of outcasts whom he had never seen, and of whom he had heard nothing but evil; he went to speak comfortably to

them; he went to do them good. How beautiful then on the mountains were the feet of him who came to publish peace!— Yet, like his meek and lowly Master, wherever he turned, he was despised and rejected by them. The Dutch boors (the farmers on insulated plots of cultivation throughout the colony,) were as incapable of comprehending the object of his mission, as the barbarians themselves; for it appeared, that at the sacrifice of home, country, and friends, all that is dear and desirable in life, this solitary stranger had traversed land and ocean to fix his abode where neither wealth was to be accumulated, pleasure pursued, nor honour won: and where, amidst toil, poverty and contempt, he was about to spend his affections on creatures as insensible as the bushes, and to waste his intellect on minds as barren as the sands. Yet none of these things moved him; and, if the work was to be done, which he meditated towards Caffria, at all, he was the man to do it.

In the progress of his journey, he arrived at a lonely glen, with a lively stream running through it, the declivities on either side abounding with timber for building and fuel. Here then, when nothing lay within the range of the eye, save the works of God as they came from his hand, our Christian adventurer determined to erect his dwelling. On this spot, therefore, to which Providence had directed him, he bowed his face to the ground, and consecrated the place to that Being, who had never before been named or acknowledged there. And He, who seeth in secret, made his divine presence so to be felt amidst appalling solitude, that when the worshipper rose from prostration, he could say with one of old, who had slept in the wilderness with a stone for his pillow, and saw in his dream a ladder that reached the sky, with angels ascending and descending thereon,—“This is none other than the house of God, and the gate of heaven.” Forthwith the new settler fell to work, and with his own hands, or such casual help as he could obtain from the boors and the natives, he built himself a cottage, enclosed a garden, planted trees, and cultivated grain, flowers, and fruit for provision, convenience, and delight. Slowly, but regularly, his circumstances improved; his flocks and herds, though never numerous, were soon sufficient to supply his few wants; and, out of his abundance, he had ever something to spare for the wretched Hottentots, who flocked to

him from all quarters, when either their own improvidence, or adverse seasons, reduced them to temporary distress.

In this retirement he lived nearly seven years, while, under his reforming hand, the waste round his habitation grew greener and lovelier every year. "The desert and the solitary place were glad for him, and blossomed as the rose." Here too, the good man walked with God, his home was a temple, and from the altar of his heart the morning and evening incense of prayer and thanksgiving arose, and was accepted, while amidst the silence of nature, the voice of song might be heard by the passing traveller, where heretofore, save the breeze and the rill, no sounds had been known but the howling of the wild beasts, or the clamor of wilder men in the pursuit of them, or in conflict with them.

Yet had he society, human society, the lowest in truth that could be entitled to the name, or to be endured without loathing. He repined not, for this was the very society of all the tribes of mankind he had chosen; the society for which he had forsaken all that he loved best, and most lamented in the world. Thinly scattered through interminable tracts of desolate country, with here and there an appearance of cultivation, were descried the kraals of the Hottentots, like circles of bee-hives, in sunny and sheltered spots on the margins of streams; or occasionally the lonely tents of the Bushmen, roving from place to place, wheresoever they could find game and plunder. But as colonization had spread, great numbers of the former, in the capacity of servants, earned a pittance, enough to keep them from starvation, by lazy drudgery for the farmers, or by tending the cattle which range far and near in search of their pasture. Peter Kolben, and others of the elder travellers in this excommunicated country, have minutely if not faithfully, described the uncouth manners, detestable habits, and atrocious practices of the native population at the time of which this history treats. Our unassuming visitor went not to Africa to spy out the nakedness of the land, nor to expose its rude inhabitants to the abhorrence of polished Europeans. His was another errand. He condescended to their low estate, that he might help them to rise above it; he regarded their wickedness, and abominations, only that he might show them the way by which they might be delivered from both. As for religion, he found not any thing worthy to be called by that name. A certain winged

insect was almost the only object of superstitious reverence among them. "Do not kill that fly, for it is the Hottentot's god," said a mother to her infant daughter, who with infantine eagerness was pursuing the little idol her mother worshipped.

At the return of the Pleiades, the Hottentots held an annual meeting. As soon as these made their appearance in the East, the mothers, who had been watching for the auspicious omen, then flew to awake their children, whom they caught up in their arms, ran with them into the open air, pointed out the beautiful stars, and taught them to hold forth their little hands in admiration. Then the inhabitants of the kraal assembled to dance and sing an ancient strain, of which this was the burden:—O Sista! thou father over our heads! give us showers, that our fruit may ripen, and that we may have plenty of food: send us a good year, that we may not be forced to rob the white men, nor they be forced to kill us!" Thus the true Father of all the families of the earth left not even those his stray offspring "without witness of himself, in that he gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness."

It was a remarkable characteristic of these destitute savages, that in general they were very honest; for even when pinched with hunger, they were rarely tempted to steal. This refers exclusively to the genuine Hottentots, who appear to have been a distinct people, from the numerous tribes who lived northward of the colony. Their own tradition of their origin was this:—In a remote age a house of passage, (a ship or canoe,) arrived near the present situation of Cape-Town, containing a man, his wife, two boys, and a girl; a bull, a cow, with three calves, two more bulls, and a heifer; a ram and a ewe, with three lambs; two other rams, and a ewe without offspring. These were the progenitors of the Hottentots, and all their cattle. Whence the vessel came they knew not; but it had been conjectured, from the resemblance between certain words in their language, to some in the Hindoo dialects, but especially from the correspondence between the tricks of their sorcerers, and those of the Nicobar Islands, that their ancestors came from the East.

George, at every interval of labour, sought out the objects of his compassion, and solicited their confidence. Their intercourse indeed at first was not much more intelligible than if he

had assembled around him the elephants and giraffes of the neighbourhood, and endeavoured to make them sensible of his good will towards them, by such gestures, looks and accents, as might be supposed conciliatory and agreeable to them, while they in return, addressed him with equal familiarity, in the growling tones, and boisterous freedom of corporeal action, by which they converse with one another. But the language of love is simple, brief, and expressive, nor can it long be misunderstood between man and his fellows, though the dissimilarity of language and intellect be as wide in appearance, as between man and brute.— Love talks, looks, and moves, with meaning of his own, which all can comprehend, who are capable of loving, or being beloved. A kind word, a kind deed, even a kind intention, is soon felt and acknowledged. The barbarians, it is true, were so unaccustomed to these in Europeans, that when they found a white man who spake kindly to them, caressed their children, and concerned himself with their poor affairs, they wondered, and scarcely knew how to believe the evidence of their own senses, or the testimony of their own bosoms in favour of his sincerity. The thing was new in Caffraria, and slowly and warily they met his advances. It was to them, as if the tiger had quitted the forest, and had come to domesticate with them; as if the leopard had brought his prey to the kraal, and laid it at their feet, presenting his back to be fondled, while his spots darkened, and his skin glistened, as their infants patted his sides, or rolled with him on the grass. It was the children, in fact, that led the way to affability between them; he soon won their artless affections, and found the way to the hearts of the parents through the breasts of these little ones. Formerly, every sport, or occupation, was suspended when the stranger approached; now the young shouted at the sight of him, and ran from their mother's sides to meet him, and conduct him to their homes. Labour went on more diligently in his presence; and recreation, if checked in its violence, was more innocently and delightfully pursued when he took part in it.

From the time of his arrival, he had been endeavouring hard to gain some practical knowledge of their language, the mechanism of which resembled nothing that he had ever heard, being clicked with the tongue, and guggled in the throat, in such a

manner, that neither could his ear distinguish the rabble sounds, nor his unpractised organs form any successful imitation of them. There was not a cry of bird, beast, or insect, which he could not more readily have learned, and made subservient to the purpose of communicating with the species that employed it, than the unutterable gutturals of Hottentot speech; yet such is the flexibility of voice, and delicacy of ear, among the natives themselves, that since in a latter age, they have received Christianity, their devotional singing, in a dialect not their own,* is so sweet and harmonious, that an exquisite judge, and eminent composer of sacred music, has called them "the smooththroated nation." Finding therefore the mastery of their language unattainable, George conceived the bold design of teaching them his own, or rather, the Low Dutch spoken by the colonists. Most of the barbarians, with whom he had correspondence, knew enough of it already to qualify them to act as herdsmen and labourers to the boors; he determined to teach them as much more, as should enable them in the plainest words to understand those truths of Revelation, which all must become little children to learn. Old, middle-aged, and young, eagerly offered themselves to be taught; and, by indefatigable diligence in bestowing instruction on minds, as little prepared to receive instruction as their own rocks were for culture, he so far succeeded as to render many well able to hold discourse with him, and some to read the Scriptures; whereby it may be averred, a few were in due time made "wise unto salvation."

It was indeed a simple tale that he told, but he told it so often, and told it so earnestly, that they were sure he believed it himself; and when, with a voice faltering through tenderness, hands stretched forth in affectionate entreaty, and eyes sparkling amidst tears, yet looking as if he could see into their very souls, he pressed the message home to their consciences, the most stupid among them could not but hearken. And hearken they did, with wonder, incredulity, and scorn at first; but alarm, conviction, resentment, shame, or compunction, alternately ran through the multitude as he proceeded, till, in the sequel, now one, then another,

* The Low Dutch, which, though the colony is now in possession of the English, is the general language both of Whites and Hottentots.

found hope, joy, and peace in believing. In a word, his auditories in sheep-skins received the Gospel with the same conflicting emotions, and various issues, which usually accompany the plain declarations of the truths of the Gospel to men of the most enlightened minds; and this was the sum of our preacher's discourses:

“God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.”

He dwelt especially on the sufferings of Christ, and the glory which shall be revealed. Then when he adjured them by the agony and bloody sweat, by the cross and passion, by the precious death and burial, by the glorious resurrection, and ascension of the Redeemer, to be reconciled to God;—then indeed, there were some who said in themselves with the disciples at Emmaus, “Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?” The general number of George's catechumens amounted to about fifty persons, besides casual hearers. Of these, seven were baptized by him, and while he remained in Africa, they walked worthily according to their profession.

Thus was there a Christian Church founded in the wilderness, where hundreds of generations, following each other like the succession of unconscious plants and dumb animals there, had lived and died in brute ignorance, and insensibility of sin, and judgment to come. Thus too was this portion of the earth, which before seemed cursed and abandoned for the primal offence, converted into a field which the Lord had blessed.

With prejudice, enmity, and inveterate opposition, did many of the Dutch boors behold these admirable changes in their neighborhood,—the resurrection of intellect, melioration of character, and apparent refinement of manners among the gross Hottentots. The miracles of Moses were not more strange in the eyes of the Israelites, than were the marvellous effects of the Gospel among the Heathen, to men who called themselves believers in it, who having come to Caffraria for purposes of commerce and agriculture, had not an idea of the natives beyond playing upon their stupidity, and making their arms and legs implements of husbandry, or machinery for locomotion. These very naturally, and yet foolishly, became alarmed at the symptoms of reformation among

their dependents, to which they could not remain blind; for ignorance is instinctively afraid of knowledge, and christian instruction being the communication of the best knowledge, domineering ignorance in heathen lands is more opposed to it than all the idolatries under the sun. The boors, not aware that this scriptural mode of civilizing barbarians would necessarily make them gentle, peaceable, kindly-affectioned one to another, and meekly obedient to their superiors, were shrewd enough to perceive, that their serfs would soon be as intelligent as themselves; and thence they concluded, that being the majority, they would of course combine and drive their masters out of the country. The planters, therefore, conspired at first to get rid of the preacher. This they attempted by insinuating jealousies between him and the poor creatures whom he was daily laying down his life to serve, and by exciting prejudice on the part of the colonial government against its best subject. Before the latter, they brought railing accusations, and preposterous complaints, as though he were endangering the safety of the Company's dominions, by instilling into the population principles, which would not only lead to rebellion, but would render them more formidable enemies than they could be in their present state, by making them as wise to do evil as the Europeans themselves: for of being made wise to do any thing else they had no conception. George on these occasions repeatedly went to Cape-Town to answer the charges laid against him, which he always did to the satisfaction of the governor, and the silencing of his adversaries, for a time at least. But they were not thus to be baffled—they persevered in their hostility to his plans of peace, and so vexed and harassed his righteous soul by their persecuting machinations, that he found himself under the necessity of returning to Europe, to sue for redress at the head of authority, the colonial legislature being impotent to protect him in the exercise of his undoubted rights and privileges, as a settler, under the East India Company's own sanction. He took back with him this testimony from the governor, that "though he was only a poor plain farmer, he had done more good to the miserable Hottentots than any man in the colony beside him had ever done."

But though the justice which he claimed in Holland was readily promised, it was so long delayed, that the delay became denial, and a timid and bigoted policy so far prevailed, that in the

end he was refused permission to return to his station. This was the hardest trial of all; for he would gladly have resumed his ministry at any peril, rather than thus be detained an exile from it at home. There was no choice, however, and he was compelled to retire amidst his own people in Germany. With them he lived for several years in hopes of more propitious times. These never came, and, like the worthies of old, he died in faith, not having received the promise. As in Africa among the Hottentots, he had lived in fellowship of spirit with his brethren in Europe, so among these he maintained communion of thought, and affection, with his few converts and Pagans in Caffraria, from whom he had been separated by an inscrutable Providence. There came too, from time to time, brief tidings from the Valley in which the little Church dwelt, stating, that its members yet held together, and were earnestly inquiring when their kind teacher would return. At length he heard no more; but he never forgot them, nor passed a day without special supplication in their behalf before the throne of grace; for, when every other prospect closed upon him, he could yet bear them on his heart in fervent and believing prayer. On one of these occasions, it is said, not appearing in his usual place in the congregation, and being sought in his closet, he was found dead there upon his knees, holding, it may be presumed, his beloved Africa in remembrance with his last breath. Meanwhile, the little flock which George had gathered in the wilderness, were gradually dispersed, or destroyed by wolves in human shape among their own tribe, or the more ferocious ones of European origin. The counsels of God are unsearchable, and his ways past finding out. The fact can only be recorded, that in a short time there was no longer a community of christian Hottentots in existence; but He, without whose permission not a sparrow can fall to the ground, assuredly accomplished, in the few who had embraced the truth, all the good pleasure of His will. Though their names were written in heaven, there remains no memorial on earth of their lives and latter end, except in two instances hereafter to be mentioned. The confession, however, of his first convert may be given here, as an example of the effect produced by his teaching. If there be found among Christians those who despise its simplicity, of them it may be said, that they "know not the Scriptures, nor the power of God." Be-

ing asked what he thought of Christ? he thus replied, "If all my countrymen were to forsake our Saviour, yet I would not go away, for with *Him* is life—I know that I am not what I ought to be; but I will nevertheless abide with Jesus, till I experience the full power of His precious blood to change my heart."

After the decease of George, the time of the visitation of South Africa seemed to have arrived and to have gone by, no more to return. If ever a work of faith, and labour of love, had been wrought in vain, his might be imagined to have so miscarried; or, if the hope which the righteous hath in death, could perish like the hope of the hypocrite, so appeared his to have died with him. During fifty years from his return to Europe, all probability of reviving the object of his mission was removed from himself and from his successors, who, after his demise, never ceased to look forward to the time when some of their number might re-occupy his post. His cottage meanwhile fell into ruins, his garden ran to waste, the wild boar of the forest broke down the fence, and serpents hissed among its degenerating flowers. Year after year, the leaves, the blossoms, and the fruit, returned to his orchard trees; but the leaves fell in solitude and rotted on the ground, the blossoms unadmired, withered in the wind, while the fruits ripened only to become the food of monkees and baboons, which multiplied so abundantly in the neighbourhood, that the glen itself obtained the name of *Bavian's Kloof* (Baboon's Glenn.) The place became a desolation like ancient Babylon. The wild beast of the desert lay in ambush there; the houses, forsaken by their inhabitants, were full of doleful creatures, and bats brooded under the darkness of their walls; thither the vulture flew with his mate to prey on the carcass which the lion had left; and there the satyr danced and cried to his fellow. Where the loveliest spot of cultivation in South Africa had flourished, the footsteps of man were seldom seen, except when he chased the antelope through the thicket; or, when the broad channels were dry, sought water for his cattle at the streamlet, swelling forth between the mountains at which George had often filled his cup, and in whose flood, like the forerunner of Christ, he had administered baptism in the wilderness. Now, where prayer was wont to be made, as of old, by the river side, and where, "glory to God in the highest" had been sung in strains, with which angels might

have mingled their harps and voices—the active day, and peaceful night, had changed their characters: the day was desolately still, the night terrible, with the roaring of tygers, and the cries of their victims.

Yet was there an eye of mercy never turned away, and a hand of Providence never withdrawn from this forsaken and polluted, but consecrated Glen. The decree had gone forth from eternity, that Africa should here see the salvation of God; nor of the thousands of years, during which it had lain like “the earth, without form and void, and *darkness* was upon the face of it,” had one moment been lost, though, according to human conception, it was late before “the Spirit of God moved upon the waters, and God said, let there be light, and there was light.” He, who “doeth what he will in the armies of heaven, and among the inhabitants of the earth,” works in His own time, and in His own way, by His own means, and by His own agents only. His time arrived, His way was made known, His agents were appointed, and His means put into their power. Not a tear had been shed in vain by the first planter of His vineyard, thus relapsed to the wild; not a prayer, which he offered on the spot, or at the distance of two thousand leagues, had been forgotten, or in the event will remain unanswered, when the purposes of heaven shall all be accomplished, though to reveal them entirely may ask ages to come. In the fiftieth year after George’s return to Europe, three men of the same connexion, and of like spirit with himself, were deputed to South Africa, to labour in the field which had lain fallow so long, that its locality was scarcely known. They sailed in 1792, with full authority from the Dutch East India Company to take possession of the old settlement, and revive his work among the Heathen, roving or resident in any part of the colony. On landing, they proceeded as early as possible, to the scene of their engagement, which they found, as has already been described, “an abomination of desolation.”

The ruins of George’s dwelling were discovered, and also some shells of Hottentot kralls, made of sun-dried bricks, which his converts once occupied, but which were now the lairs of jackals and hyænas. The dilapidated walls of the former, rising above the briars, and reed-grass that choaked up the enclosure, presented a land-mark at the opening of the valley; and, though its his-

tory had fallen into equal decay with its structures, there were relics of tradition concerning the place, which made it more awful in the sight of both Boors and Barbarians, than the Donnersberg on the one hand, or the great mountain on the other.— Amidst the rank vegetation of the garden and orchard, there yet flourished, in prime of vigour and fertility, a single pear-tree, which George had planted. This, in the long interval since his departure, had thrown itself forth into immensity of boughs, and foliage, bearing in its season delicious burthens of fruit to feast the fowls of heaven, the reptiles of the brake, and the animals from which the glen took its name. The new comers immediately set themselves to dispossess the latter tenants, whose progenitors, since the departure of the good husbandman, had seized the inheritance, and transmitted it from generation to generation, more and more fitted by its unpruned and exuberant wildness, to be the haunt of creatures that equally caricature humanity in their shapes and their manners. Slowly, reluctantly, and not without show of opposition, the monkeys and babboons, (as well as more formidable beasts of prey,) resigned their usurped dominion retiring into the woody recesses of the glen, whence they frequently sallied forth to commit depredations on the rich products of the ground, now rapidly improved by cultivation. As soon as the soil was sufficiently cleared, the industrious successors of the first apostle of South Africa began their ministry, both of teaching and preaching, under the wide spreading branches of the afore-mentioned pear-tree, converting at once into a school-house and a temple the living memorial, and beautiful emblem of the church, which George had planted there; but which, unlike it, had been demolished to the root. This emblem and memorial, however, had not ceased to be a pledge of that church's resurrection; though lost for half a century, and left a prey to all manner of spoilers, it had still been preserved in the midst of devastation, like a tree of life, guarded by cherubim, and the flaming sword turning every way, to afford food and shelter, a place for labour, and a sanctuary for worship, to disciples worthy of him whom they followed, and of the Master whom he and they equally served. It was a spectacle to create joy in heaven, thus to witness the scenes of George's days renewed on the very spot where he had

lived; for here, on the Sabbath, under the shadow of the pear-tree,* were assembled groups of such savages as he had been accustomed to address, wrapped in their sheep-skins, and hideously ornamented with coloured earth—yet hearkening to the words of eternal life till the tears rolled down their tawny cheeks; and they forgot their fierceness in wonder and delight of attention. And here, on other days, as many of the little Hottentots as the good brethren could collect, (though as frolicsome as leopards' cubs, and as difficult to keep when they were caught,) learned those first lessons of knowledge which Bacon and Newton conned, and the first principles of that wisdom, the lowest effect of which, is to raise man to his own rank above the brute; and the highest, to prepare him for the society of angels, and communion with his Maker.

On the first arrival of these good men at the Kloof, they made earnest inquiries there, and whenever they had occasion to travel in the colony, respecting the dispersion of their predecessor's converts; but among a barbarous people who had no records, and the Dutch Boors, whose fathers had been his enemies, (and who themselves inherited their fathers' jealousies and fears towards the new comers,) little information could be gleaned. One aged woman, however, whose name was Helen, and whom George had baptized was traced out. When they entered her miserable habitation, they found her nearly blind and helpless, her faculties having fallen into decay as deplorable as her person and circumstances. With difficulty they made her comprehend who they were, and what was their errand to Africa. By degrees her understanding seemed to grow enlightened, her heart revived within her, and the recollection of former years of youth, and hope, and happiness came over her soul, like the breath of resurrection, into all that she once had known, but long had lost, and scarcely retained the power spontaneously to call again, from the forgetfulness of old age. Her countenance kindled, her eyes gleamed out of darkness, and tremblingly, raising herself on the pallet, she directed a young Hottentot female who was with her, to bring

* This tree is yet standing, and, though upwards of four score years old, produced in the season of 1821, fifteen sacks of excellent fruit; the greatest quantity ever gathered from it.

forth from the corner of the hut, something which the good white man, who dwelt among them when she was in her prime, had given her at his departure, with a special charge to keep it, and use it, till she should see him again. The treasure was carefully enveloped in two sheep-skins, and proved to be a Dutch New Testament. Nor had this one talent been buried, like that which the slothful servant wrapped in a napkin, and hid in the earth till his lord's return; it had been well occupied, according to the small ability of its possessor. Poor Helen had been long unable to peruse its pages herself, but the young woman, her neighbour and only companion, when she visited this widow in her affliction, was in the practice of reading to her the words of that book. The venerable Christian, who had thus dwelt alone for fifty years among the Heathen, yet never relinquished her faith in the Gospel, was overpowered with the good tidings she had lived to hear that day, and joyfully renewed her open fellowship with the people from whom she had never been disunited in spirit. She survived about six years, and then came to her grave in a good old age, like a shock of corn fully ripe brought in at the season. Her humane assistant too, by the frequent perusal of Helen's Testament, was in heart already prepared to receive the Gospel, and she was one of the first fruits of the ministry of George's successors, who here came in but to reap what he had sown. Some time afterwards another ancient woman, whom George had baptized, and who now resided in a distant part of the colony, hearing that white men had come from Europe to instruct her country people in the Great Word, rose up in the midst of her family, and cried aloud, "My children, we must leave this place, and go to live with our teachers." She led the way, her little clan followed, and she brought them to the glen where she had spent her happiest days in early life, and where she now resolved to spend her last, and (as they proved) the happiest of all. Her progeny were soon added to the small society of believers, already separated from the Pagan multitude. This matron died not long since, when her age exceeded a century, according to the best computation. Though to the end she was a Hottentot, in the government of her family, over which she exercised patriarchal authority, chastising with a paralytic hand that could scarcely hurt a bird, her grey-headed offspring, when

they happened to displease her, and who, to their credit, bore correction most reverently from their mother; yet, in all other respects, she exhibited an entire change of mind and manners, being an example of humility, kindness, and devotion to all around her.

One more indirect, yet pretty evident recollection of George's residence in South Africa, and a tradition of his intended return, may be stated. A woman, who had joined the new congregation, told one of the ministers, that when she was a girl, her father had once called his family around him, and thus prophetically addressed them: "My children, what your father says is the truth; you are called Hottentots, and you are despised by other people, who are wiser and richer than you; but continue to behave well; for I am assured that God, (though we know very little of him,) will send teachers of his will from a far country to our nation. I am old, and I shall not live to see that day; but you are young, and, will see with your eyes what I have told you. Now, my children, as soon as you hear that such persons are come, make haste to meet them; stay where they stay; follow them whithersoever they go; obey their words, and believe your father—it shall be well with you."

George's successors, for several years, had to encounter the same kind of hostility, privation, and suffering, to which he had been exposed: but, "as iron sharpeneth iron, so doth the countenance of a man his friend:" Three in difficult circumstances, are more than proportionably better than one; for by the union of hands, hearts, and heads, each has at command the resources of three, so that three in concert, have the power of nine acting individually. Hence, by unwearied diligence, and quiet perseverance in well doing, they finally put to silence evil speaking, and reconciled even the enemies of religion, to its diffusion among their dependants, when they found the latter, not only wiser, but better for it, less to be feared, more worthy to be trusted, and more industrious, as well as more docile, and expert in all kinds of service. In the course of a few years, a congregation of Christian converts was collected about the glen. A plain and spacious church was erected, in the midst of a regular village of comfortable houses, built after the European manner, multiplying from year to year, and tenanted by reclaimed Hottentots,

Bushmen, and Caffres, as happily transformed from their native grossness, filth, and abominations, as the glen itself had been changed from an habitation of dragons to the abode of peace. Thus, in the midst of the waste howling wilderness, was planted a garden of the Lord. The population, in the year 1821, amounted to nearly fifteen hundred persons, all bearing the Christian name, and exhibiting, in a greater or lesser degree, the glory and the grace of the Christian character, by their meek and docile behaviour. Meanwhile their minds, their persons, their manners, and their dwellings, were equally improved, and advancing in improvement day by day, under the humanizing influence of the Gospel, which proved itself here, as it does every where, to be truth, light, knowledge, and blessedness, to all who receive it.

Agricultural and Mechanical arts, as well as useful learning, being introduced with religion, and growing up with it under the superintendence of faithful teachers, whose numbers were reinforced from time to time, by new arrivals from Europe—secured to all the inhabitants, those necessaries and comforts of life, which were consistent with their humble rank in society, while that rank was gradually rising above the mire of its origin; as the people were prepared by increased information for increased wants, and by these for increased enjoyments.

In course of time, when this happy experiment of a few sincere men, meaning to do good, and meaning nothing else, in their disinterested services, had become so signally successful as to attract the admiration of all who visited the place; Christians of other communities began to follow the example in various districts of the colony; and they also, wherever they established themselves, practically refuted the inveterate lie which had been told for ages, by those who knew not what they said—that *Hottentots could not be tamed*. Christianity and civilization, hand in hand, the former leading the latter, as surely as the sun the day—were promptly and invariably introduced—wherever the voice was heard crying, among them that sat in darkness, and the shadow of death, “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.”

But this narrative being intended to exhibit only one beautiful chain of Providence, drawn out of the depths of eternity, in the

days of the first apostle to South Africa,—lost in obscurity for fifty years after his return to Europe,—then brought to light again unbroken, and lengthened to this hour, when the whole mystery of its purpose is developed, though link shall be added to link till the end of time, with which alone its progression shall cease,—we shall not stay to inquire, how many other chains of the same beneficent Providence, extending in different directions, might be traced to the same origin, in the painful, interrupted, and apparently forever disappointed efforts of one poor man, persecuted and baffled in his own day, forgotten in that which succeeded; but whose memorial, revived in the third generation, ought never to be lost while the sun and moon endure. The present view of the immediate issue of his labours, may be properly closed with the description of a solemnity, of annual recurrence, in the African Valley.

The village, decorated with many luxuriant trees, through which the roofs of the dwellings are distinguished in the distance emerging as from a wood, stands between two lofty eminences, the Kloof or Glen behind it narrowing up between the slopes. A copious stream traverses the plain, which, when occasionally swollen with molten snows, or flooded with rains, rises into a formidable river. A striking proof of the exaltation of a degenerate race by the introduction of Christianity and its concomitant blessings, may be discovered in the structure, by Hottentot hands, of a solid and commodious bridge. Among the gardens, orchards and fields, with which their cottages are surrounded, the loveliest inclosure is one of unploughed, but not uncultivated ground, in which all the inhabitants have a common interest. There the dead, all resting in their beds, lie side by side, in uninterrupted order; for no grave being ever re-opened, nor any invidious distinction made, the place of each, when brought to this equal home, is that which occurs next to the last interred. Fenced with rose-trees, carpeted with flowers, silent, and lone, and beautiful, this frontier bourne between two worlds, the scene of many a parting and re-union, while the months roll on—once in the year assembles, in full communion, the deceased and the surviving, on that day, when the Church Militant commemorates her fellowship with the Church Triumphant. The brief particulars of one of these occasions, will best illustrate their general character.

On Easter Sunday morning, (1819,) the Hottentot congregation, with many strangers, both native and European, had assembled on this burial-ground, by the early hour at which Mary, on the first day of the week, went to the Sepulchre. About two thousand persons, old and young, were present at the reading of the litany of their ancient Church, specially appointed for that festival, in the open air. All was hushed to silence under the cool grey morning sky, from which the stars were retiring one by one, and the moon grew pale in the West, the dew lay thick upon the ground, where the graves were ranged in goodly rows, one small flat stone on the head of each, bearing the name and the date of "the poor inhabitant below," while the space yet unoccupied, presented to the eyes of many there standing, the very spot where each should lie down among the clods of the valley, the very spot from which each should come forth at the shout of the Archangel, and the trump of God.—Here, amidst the congregation of the living, and in the presence of that of the dead—the single voice of the minister was heard, relieved only from pause to pause, by the responses of the people, at first low and indistinct, but gradually rising in tone and fervour, as the dawn brightened above them. On each side were seen the everlasting hills already mentioned: *Here* the Donnersberg, the mountain of thunder, so called, because the heaviest storms collect on its head, rush down, and spend their fury at its feet; *there the gross Mountain*, shutting out half the heavens with its shadow. Ere long the peaks of both grew golden in the spreading light; the mists exhaled in shining wreaths along their eastern flanks, while the retiring darkness, more intense by contrast, deepened through the inner glen. In the midst of the service, while the words of the Redeemer were yet sounding in the ears of the people, as though they had heard them from his own lips, just breaking through the silence of the tomb,—“I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live,”—the sun sprang above the horizon, opening the whole temple of the universe, and pouring at once his radiance upon the breadth of the mountains, into the bosom of the valley, along the graves of the dead. At the sight of that daily emblem of the Sun of Righteousness arising on the nations, with healing on his beams, the glad multitude lifted up their voices, praising

God, and singing the triumph of Him, who, on the morn of His own resurrection, "ascended up on high, led captivity captive, and received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them."

This has Christianity done for an African Valley; and this will it do for the rest of the dark places of the earth, which are yet full of the habitations of cruelty and wickedness. If there be philosophers and philanthropists who look with scorn upon this simple method of humanizing savages, let them do the like "with their enchantments," if they can,—till then, they must bear the discredit of being unable, or the guilt of being unwilling, thus to benefit their fellow-men. Meanwhile it becomes those, who are themselves not even attempting any thing, at least to be silent, while humble believers will behold, in that success which accompanies the efforts of the feeble agents of this good work, "*the great power of God.*"



From Liberia.

Among the papers recently received from the Colony, is one prepared by the lamented Dr. Randall in relation to the Slave-trade. It will be seen by the extracts which we make from this paper, that this odious traffic is still prosecuted to a great extent, and perhaps with undiminished efforts. It will also be observed, that, in the opinion of Dr. Randall, the measures pursued at present by Christian nations for its suppression, will never accomplish the object. Those which he recommends would certainly be more efficient; nor would their expensiveness be such as to render them on that account objectionable. Indeed, expense deserves not to be mentioned in a case like this; unless to show by contrast that all which has yet been expended to arrest this traffic, is but as a mite to millions of dollars, when compared with the treasure which has been wasted in carrying it on, or the magnitude of the evils which it has produced for centuries. Not less, we believe, than from 35 to 50 hundred of millions of dollars have been expended in the purchase of slaves in Africa, since the Portuguese first led the way in this infamous commerce; and a number of human beings exceeding the whole population of this Union, have been torn from their homes and consigned to the miseries of slave ships, and to perpetual bondage.

"Frequently within sight of the colonial factories the slave-traders carry on their operations. The Slave-trade never has

been carried on with more activity than it is at this time. There is established at the Gallenas, a regular slave agent, who furnishes slaves to the slave vessels. He receives his goods from trading vessels, and it is said principally from an *American* vessel. He purchases large numbers of slaves, and furnishes the slave vessels, who principally bring out specie. These vessels run up and down the coast until a convenient opportunity offers, when they run in and get their cargoes of slaves. Some of them are captured, and I have been informed, that they have been bought afterwards, at Sierra Leone, by their original owners, and that the same vessel has been frequently bought and sold several times.

“The efforts of the French and English to put down the Slave-trade, are entirely abortive. They send out a frigate with a broad pendant, with two or three sloops of war, which run down and up the coast two or three times a year. Their movements are as well known to the slavetraders as if they were communicated by telegraphic despatch. This is done by means of the Kroomen, who are kept in the employment of the slavetraders. A number of these active messengers are always at Sierra Leone; and as the sailing of a man of war is always known for several days before her departure, they always have time, in swift canoes, to give notice to the slavers, who immediately leave the coast.

“In my opinion, there is but one way of breaking up the Slave-trade, and that is, to have ten or twelve light, fast-sailing schooners, to cruise on the coast at those places from which the slavers can take off slaves. These vessels should relieve each other, and continue on the coast during the whole year. They should have one or two sloops of war with them, the forces of which would be strong enough to land and break up the slave factories. If this system were pursued by either or all of the nations who undertake to break up the Slave-trade, for two years, I question, whether at the end of that time there would be a slave vessel found on the coast of Africa.

“As an example of the secrecy with which the slaves can be sold, I must mention to the Board an instance that has occurred within my own immediate observation. Mamma, the proprietress of Bushrod Island, just in front of Monrovia, whose town

is not more than a quarter of a mile from our settlements on that Island, bound herself by treaties with this Colony, not to permit the Slave-trade to be carried on within her territories. About three or four weeks ago, a complaint was lodged with me, through her son-in-law, that some of her people had ran away, and were harboured by the Recaptured Africans under my charge. Not being willing to give up these poor creatures without hearing their complaint, I sent Mr. Williams (the Superintendent of Recaptured Africans) to ascertain from them, why they had left their mistress. They stated, that Mamma had lately sold many of her people to the slavers at Gallenas, and that she was about to sell them when they ran away. From this circumstance, and what I have since heard, I have reasons to believe, that for years she had never ceased to sell slaves. The fact of her originally having had many hundred people under her government, and her now having but 8 or 10 families, is strongly confirmatory of the correctness of this opinion."



Expedition up the St. Paul's.

The much-lamented Dr. Randall gave the following account of a short journey up the St. Paul's, in a letter to a friend, who has kindly consented to its publication. It will give our readers a very good idea of the country which is now inviting the industrious and energetic freemen of colour in our land, to make it their own, and to cover it with the blessings of liberty and the habitations of civilized and Christian men.

Liberia, February 15, 1829.

I have at length gotten through with this much-talked-off African fever; and, after all, do not think it any great thing. A Carolina or Georgia fever is just as bad, and as for an Alabama fever, it would be worth two of it. I continued to use precautions and take medicines for six weeks after my arrival, and enjoyed perfect health; but I at length became tired and careless, and the consequence was—the fever. I was well taken care of, and had every attention that could be afforded; and since I am through with it, I am glad I have had it, as it will exempt me entirely from it hereafter.

As soon as I had finished my business with the Shark, and

she had sailed, I determined to set off on an exploring expedition up the St. Paul's, which had been hitherto unexplored by civilized man, except to Millsburg, the head of safe navigation. I left this the day previous, so as to take a fair start from Millsburg, our frontier post. The river from its mouth is most beautiful: its banks are high and broken, and covered with the most dense and variegated verdure. Along the banks here and there, we observed an African town, with the thatched huts intermingled with the broad green leaf of the plantain, of which the beautiful pea-green colour distinguishes it from all surrounding verdure. On our approach to one of those villages, which is always announced by our boatmen with their African Boat Song, we generally found all the inhabitants, men, women, and children, assembled on the beach to see and receive us. If you stop, you are immediately carried to the King, or head-man's house, where you are expected to make him a *dash* or present before any thing is said or done. If on a friendly visit, it is small, and is returned by a dash on the other part. But if on business, and you have any great object to effect, your *dashes* must be larger and numerous, and then you receive nothing in return. After passing half a dozen of these villages on the St. Paul's, and ascending 20 miles, we arrived at Millsburg, where we slept in country fashion, but had a good supper from our store basket. In the morning early we left the settlement with our little party, (which soon however magnified itself into a pretty large one,) as the natives say, "to go into the bush." One of the most enterprising of our settlers had penetrated along one of the branches of the river, by following the paths made by the wild cattle, for about two miles, and we determined to follow the same path as far as it would lead us. As the underwood here is the most dense and close that can be imagined, the course of procedure is to send forward, to clear the path, two or three of the natives with their short strait cutlasses, with which they open the path with great facility. By thus cutting a passage through the underwood, without cutting the large trees or shrubbery, a perfect alcove is formed, and you are entirely protected from the action of the sun, which is only now and then visible through an opening in the trees. When we had advanced about two miles on our route, we came to a point where the St. Paul's was joined by a considerable stream, which we at first

concluded was a river from the North; but upon ascending the river to a higher point, we ascertained that it was only a branch which had separated above and united at this spot. We were exceedingly anxious to cross the river, to survey the beautiful island opposite; but as there was no other means of getting over, except by a native bridge, we had to abandon the idea. The native bridges are constructed of ratan or country rope, and consist merely of cords drawn across the river, to prevent the current from sweeping the swimmer down, and are sometimes to the unskilful more dangerous than useful. I was astonished to find the St. Paul's here, contrary to my expectations, most clear and limpid. Most of the African rivers are said to be turbid and muddy; but in the St. Paul's, the bottom was visible at 20 feet, and the fish, which were numerous, could be seen for many yards from us. As we advanced further on our route up the northern branch, which we determined to pursue till we came to the main stream again, our path was crossed by many more recent wild cattle tracks, all leading to, or from, the river, and we occasionally saw the broad foot-print of an elephant. After following the course of this branch of the river for two hours, we found that we would have to leave it, or deviate from the course by which we expected to strike the St. Paul's above, where the natives told us it made a great sweep or bend, and "made trouble or fuss." We therefore left the river and kept on northward by a cattle path, which soon brought us to a prairie. This was evidently an artificial prairie; and the numerous palm and cotton trees, soon convinced us that this had at some former period, been the seat of an extensive and populous native settlement. The appearance of the solitary palm tree, is most truly majestic. In a plain on which there is no shrub six feet high, a half dozen of these fine trees will elevate their smooth round trunks, without a branch, 80 or 100 feet, and then expanding their heads, by opening their broad pea-green leaves, they form a beautiful umbrella, some twenty or 30 feet in diameter. After following a strait line through the prairie, which appeared to have been the favourite resort of the wild cattle and elephants, about two or three hour's walk, we began to hear the roar of the cataract, and now became convinced that we had taken the proper course and would soon again be in sight of the river. The river broke upon our view

just as we had ascended the height of a considerable mountain, which appeared to thrust itself immediately in our path. From this height, which is nearly 200 feet, I had a view of the St. Paul's, only intercepted here and there by the density of the foliage. I now found what the natives had described as a tremendous cataract or fall, was merely rapids in the river, produced by the sudden obstruction of its course offered by the chain of hills on the point of which I then stood. As soon as I was able, (for we had all been completely broken down in the ascent,) I commenced the descent to the river, down a bank so steep, that nothing but a strict adherence to the underwood could save us from falling down the declivity. We had here many amusing incidents. A little native boy, whose sole duty it appeared was, to carry a small iron pot, lost his poise, and came rolling pot and all, down the hill. In his rapid course, he tripped up the legs of the Krooman who carried our whole stock of provisions in a basket. The case was really alarming, for our whole stock of provisions was not only in great jeopardy, but as there was below a precipice of 50 feet, the fear was that the poor fellows would pitch over. Fortunately they both succeeded in stopping themselves before they arrived at its edge, and, except some severe bruises and scratches, we sustained no other loss than a bottle of claret and the iron pot, which was dashed to pieces, and will no doubt serve some day for slugs for an Elephant shooter. The Krooman took it very coolly, saying he no care; he no break the Governor's plate; but the poor boy was jeered throughout the whole journey with the loss of the pot with which he had been entrusted. On arriving at the foot of the precipice, close down to the edge of the river, I found that the sweep of the river from its original course was caused by its choosing the direction of this high chain of hills. The St. Paul's here is wider, deeper, and contains much more water than the Potomac. It is a much more beautiful stream too; for its banks, though fully as precipitous, are clothed with the richest verdure, and this verdure is of a more variegated character. The innumerable islands which were scattered in front of us, appeared each one intended to catch, in its descent of the stream, some particular plant or shrub, and afford for it shelter and protection, for scarce two of them were alike in their foliage. As most of these shrubs too were different from

those in the surrounding woods, we had no doubt that their seeds and roots had been brought down by the inundations of the annual rains. Many of them perhaps are from the foot of the Kong Mountains. After resting ourselves, it became necessary to determine whether we should return immediately, or by advancing farther, render it necessary to spend the night in the woods. We ascertained that our provisions would be sufficient to give all hands a hearty supper, and resolved to advance and gain if possible the point where the river first enters the mountains, in order to ascertain the general course of the river before it took this turn. We continued to travel over the rough and precipitous shores of the river for about two hours, until we arrived at a point which presented to our view the first distinct fall we had seen. At this point we came to a beautiful valley, where a small stream rushing down the rocks precipitated itself into a natural circular basin of rock, which presented the appearance of an artificial basin. We determined at once to take up our quarters for the night, and began making our preparations accordingly. We soon had a considerable space of wood cleared; built an arbour; and our natives surrounded us on all sides, with large fires, to protect us from the wild beasts. I felt no necessity for using such precautions, as our party was strong enough in fire arms to defy them; but I encouraged them to keep them up, as the best security against the bad effects of the night air. The next morning we arose early, and after each one had carved his name or made his mark on some prominent tree, to show at some future period that he had been one of the discoverers of this lovely spot, we took up our line of march for Millsburg. Our journey back was equally if not more eventful than that of the preceding day, but I must refer you to my journal for particulars.



Opinions of the Colonists.

Mrs. Amelia Roberts, who resided for several years in Petersburg, Va. distinguished among her class for intelligence, moral character, and industrious habits, by which she had been enabled to place herself in comfortable circumstances, and who embarked in the *Harriet* for Liberia, by the return of that vessel, thus ex-

presses her views of the Colony, in a letter to a gentleman in Virginia. The utmost confidence, we know, may be placed upon this testimony.

LIBERIA, APRIL 26, 1829.

Dear Sir: I embrace this opportunity to inform you that all are enjoying a reasonable portion of health, and I hope this may find you and your family well. I have nothing particular to write you that occurred on the passage; but we had fine pleasant gales during all the voyage, of thirty-eight days. I can inform you of very little concerning the colony, as I have been here but a short time; but I see every thing carried on here as it is in the United States. I am, Sir, much pleased with the country, and have not the least desire to return to Virginia; and I am under a thousand obligations to the white people for sending me and my friends to the benighted land of Africa, and hope that God will bless every one that put in the least mite to assist us away. We have unfortunately lost our Agent and the Rev. Mr. Payne, from Richmond. The loss of our Agent has been much be-
moaned by the colonists.

The Rev. George M'Gill, a coloured Methodist preacher, formerly of Baltimore, has just returned from the Colony, after having resided in it for two years, to accompany his family to that place. We have conversed with him on almost every subject relating to the affairs and prospects of the Colony. He is a person of great good sense, and irreproachable character. Many respectable coloured people in Baltimore, have, we understand, waited anxiously, to receive from his own lips, the opinions, which after an intimate acquaintance with the condition of the Colony, he has seriously and soberly adopted. Indeed, it was not merely for his own satisfaction, but for that of his friends also, that he visited Liberia. In a conversation with the writer of this, Mr. M'Gill remarked, that "the best square in the city of Baltimore, if offered to him, would not, under present circumstances, be sufficient to induce him to remain in this country." A writer in the Baltimore Gazette, who takes a deep interest in the plan and proceedings of the Colonization Society, speaking of Mr. M'Gill's report, observes:

"I have come back [he said] for my wife and children; and I am satisfied that Africa is the place for me and mine, and all others of my colour, who will go there with common industry and perseverance. Nothing would induce me to remain in America." In reply to our questions, he then entered into such a detail of circumstances as fully justified his opinions

and conduct. The mortality, he said, was comparatively trifling in most voyages—and could be traced, very generally, to the imprudence of the convalescents, who, anxious to be getting forward, make exertions which bring on a relapse, a second and third, and some times even a fourth time, before it carries them off. In most instances common care, when convalescing, will prevent mortality. Dr. Randall's case, as he reported it to us—and he was one who nursed him through his illness—illustrates his idea. Dr. Randall was quite convalescent, weakness being all that he had to contend with, after his first attack, and that was rapidly vanishing. In this state, he saw the Government schooner aground on the bar. He boarded her, and remained on deck, with the waves occasionally breaking over him, and exposed to the hottest beams of an African sun, from seven until eleven o'clock, A. M. The consequence was to have been foreseen; he was taken home delirious with a stroke of the sun. He again became convalescent, and was gaining strength rapidly, when the Harriet arrived—contrary to the entreaties of all around him, he insisted on superintending the debarkation and location of the settlers—and another relapse was the consequence of his unremitted labours—again he became convalescent, and was doing well, when the Harriet's emigrants began to be taken down with the sickness. He now broke from his immediate attendants, who would have restrained him within the bounds of common prudence, and, borne on a chair or supported on the arms of two men, insisted upon visiting and prescribing for the sick—a last and fatal attack was the consequence of these reiterations of imprudence. His own enthusiastic zeal destroyed him. The spirit was too restless for the frame which it inhabited. Dr. Mechlen, his Assistant, is in good health—because, altho' more affected, in the first instance, by the fever, he has taken care of himself, avoided unnecessary exposure, and pursued the advice of those who have experience of the climate.



Kroomen.

There are now in the city of Baltimore, six native Africans, belonging to the tribe called Kroomen. [A highly interesting account of this remarkable tribe, by Thomas Ludlam, Esq. formerly Governor of Sierra Leone, will be found at the 43d p. of the first volume of our work.] These men, while seeking employment on board a Mexican Brig off Cape Montserado, had the misfortune to lose their canoe in a gale of wind, and the brig being driven out to sea, they were compelled to come to the United States. The commander of the brig, (Capt. Woodsides of Baltimore, who so gallantly aided Mr. Ashmun in his attack on Trade Town) has treated them with the utmost kindness, and indeed for several weeks, supported them entirely at his own expense. Their anxiety to return to their families, (who are alto-

gether ignorant of their fate) is extreme, and we rejoice to add, that they will probably obtain passage in the vessel about to be engaged to take certain recaptured Africans from St. Augustine to Liberia. The chief, Prince Will, and his brother Walker, have made a short visit to Washington, and some valuable information has been derived from them, in regard to the African coast, and particularly in regard to the character of their country, and the habits and customs of their tribe.

Prince Will was employed a great part of the time, for several years, by the late Colonial Agent, Mr. Ashmun, and by the fidelity and energy of his conduct, proved himself worthy of all confidence, and rendered essential service to the Colony. He stood by the settlement in the perilous conflict of 1822; in his canoe bore tidings of its danger to the Colony of Sierra Leone, and thus secured the friendly interposition of the British Naval Officers at that station. Subsequently at Trade Town, he guided the canoe from which Mr. Ashmun landed in the face of a numerous band of armed pirates, and of all the Kroomen generously exposed his life in support of the brave white man, who had so long been his friend. Prince and Walker are both intelligent and manly in their aspect and deportment, and exhibit in their forms and well-proportioned limbs, a degree of strength and activity which would hardly suffer by a comparison with the models of ancient times.

The Kroomen are the labourers and watermen of the coast, and upon them consequently, are the masters of vessels, visiting Africa, more or less dependent in obtaining intelligence concerning trade, procuring supplies of fuel and water, and in bringing off from places where landing from boats is difficult, such merchandise or slaves as they may have purchased. On this account, and because slavery is not tolerated among Kroomen, their rights are respected even by slave dealers, and they fearlessly board any vessel which makes its appearance, in search of employment. Not unfrequently is their passage given them from one part of the coast to another, and to such an act of courtesy from a commander well known to them, they seem to think themselves entitled. As a tribe, they are shrewd, industrious, abstemious, extremely sensible to kindness or insult, and very ambitious of distinction in their own country.

Their Government is perhaps justly denominated patriarchal, nor are any people in the world perhaps, equally attached to their superiors. To introduce civilization and Christianity among the Kroomen, is an object of vast importance, in our efforts to enlighten Africa. Their refusal to aid those engaged in the slave-trade, would do much for the abolition of that traffic. Let them be converted to Christ, and their salutary influence would soon be felt at every commercial station from the Senegal to the Zaire.

Prince Will has expressed an earnest desire that American settlements might be established among the Kroomen, and we will not cease to pray, that his countrymen may soon behold the everlasting Light.

Abduhl Rahhahman.

We have received a letter from this venerable man, from which the following are extracts.

MONROVIA, MAY 5, 1829.

REV. SIR: I am happy to inform you that I arrived safely in Africa, with my wife, and found the people generally in good health. You will please inform all my friends, that I am in the land of my forefathers; and that I shall expect my friends in America to use their influence to get my children for me, and I shall be happy if they succeed. You will please inform my children, by letter, of my arrival in the Colony.

As soon as the rains are over, if God be with me, I shall try to bring my countrymen to the Colony, and to open the trade. I have found one of my friends in the Colony. He tells me we can reach home in fifteen days, and promises to go with me. I am unwell, but much better.

I am, with much respect, your humble Servant.

ABDUHL RAHHAHMAN.

**To Aux. Societies and all our Friends.**

The Managers of the Colonization Society feel it their duty again to express their opinion, that without increased resources, their efforts must be feeble, and the immediate results of them far less beneficial and extensive than many of their friends have allowed themselves to anticipate. They feel compelled to state, that unless the contributions to their cause this season, shall exceed the amount of receipts in any former year; it will be difficult, if not impossible, to send off a single expedition; and when it is considered, that many hundred applicants for a passage are now upon the books of the Society; that several masters of slaves have long been waiting for an opportunity to emancipate them, on being assured that they would immediately be removed to Liberia, and especially, that additional men, prepared for vigorous exertions in the cultivation of the soil, would be of vast advantage to the Colony; they make an earnest and confident appeal to the charity of all who have judgments to appreciate, and hearts to feel the worth of their cause. They solicit every Auxiliary Society to make the necessities of the Parent Institution a subject for special thought, and they entreat them, without delay, to act for their relief. They would remind every Clergyman, who may, until the present, have neglected to take up a collection, that it is not now too late to invite his congregation to come forward to the help of Africa. They would beg every reflecting Christian to ask himself, shall nothing effectual be done to relieve a race of men, who have for centuries been buried in darkness, and exposed to all the evils most afflicting to humanity? Nothing to foster the infant Colony so full of hope and promise to injured and degraded millions? Nothing

worthy of the people who founded it, or the end for which it was established? His heart will promptly answer, No. The American people *must* soon discern and feel the claims which Africa and her exiled children hold out before them: The cause of the Colonization Society *will*, at no distant period, receive a measure of patronage equal, at least, to that of any of the benevolent Institutions of our country. But let it be remembered, that *such patronage it has not yet received*. How gladly, were it possible, would we plead this cause in every Church within the limits of this Republic!— And could our voice be made audible throughout the land, its tones of impassioned entreaty should be heard by all, until the whole nation gave its sanction and its strength to complete a work alike required by political expediency, and the higher considerations of religious duty.

Contributions

*To the Am. Col. Society, from 29th May, to 17th of July—
inclusive.*

Collections in Rev. J. H. Hotchkin's Church, Prattsburg, N. Y.	\$ 11
Miss Ann Smith, of Granville co. N. Carolina, per Rev. Mr. Graham, (by Rev. Mr. Campbell)	20
Rev. S. M. Worcester, Amherst, Mass. collections as follows:	
From Members of Amherst Academy	\$16
Members of Amherst College	43 20
Citizens of Amherst W. Parish	17 50
Citizens in the W. Parish, in Granby	16
	7 30—100
Female Col. Society of Warrenton, Va. per Rev. Geo. Lemmon	55
A Friend in Alexandria	10
J. P. Engles, Esq. of Philadelphia	4 21
Rev. Dr. Caldwell, Chapel Hill, N. C. his annual subscription	10
J. M. Conway, Esq. of Stafford Court House, Va.	2
Miss Matilda Boyd, per D. Sprigg, Esq. of Hagerstown, Md.	5
"4th of July offering," from an Alexandrian	10
John Bruce, Esq. Treas'r. Aux. Society of Frederick co. Va. viz:	
Donation from Rev. W. Bartu	\$5
Do. " David W. Bartu, Esq.	5
Cash found by a servant of D. W. Bartu, to be returned if the owner should appear	10
Collection at the Masonic celebration of the 24th June	11 62
Do. celebration of 4th July	13 55
Do. Episcopal Church on 5th July, by Rev. Joannes E. Jackson	16
Do. from Mrs. Balmain	10
	71 27
Henry T. Kelly, Esq. Salem, Ashtabula county, Ohio	5
Connellsville, Col. Society, per Jos. Trevor, Esq. Cor. Secretary	20
Adonijah Bidwell, Esq. of Hillsdale, Columbia co. New York	10
J. Medley and others, of North East, Pa.	2

Carried forward, \$335 48

	Brought forward,	\$ 335 48
Geo. M'Laughlin, Esq. of Caroline co. Va. per Miss Lucy Minor,		2
Hon. Theo. Frelinghuysen, of New Jersey, his 2d instalment on the plan of G. Smith, Esq.		100
Messrs. Alex. Brown & Son, of Baltimore, per Walter Smith, Esq.		100
And for the following collections; viz:		
In St. John's Church, Washington, per Rev. Mr. Hawley,		25
Rev. Mr. Campbell's do. (Presbyterian) do. per Mr. Gilliss, ..		18 92
Ebenezer Station, Navy Yard, do. per Rev. J. L. Gibbons, ...		9 29
Foundery Church, Washington, per Rev. S. G. Rozzell,		25
Rev. Dr. Balch's Church, Georgetown, D. C.		30 26
1st Presbyterian Congregation, Erie, Pa. per Geo. Selden, Esq.		10
Rev. Wm. Paxton's Church, Millerstown, Adams county, Pa.		15
Charlotte C. H. (Va.) Congregation, per Rev. Mr. Douglass,		18
Rev. D. H. Riddle's Church, at Winchester, Virginia,		13
Evan. Congregational Church, Barre, Mass: per Rev. J. Storrs,		10
Rev. Henry Benedict's Congregation, Norwalk, Connecticut,		25
St. Paul's Church, Chester, New York, per Rev. Mr. Morgan,		5
Moravian Church, Bethlehem, Pa. per Rev. Mr. Schweinitz,		61 06
1st Presbyterian Church, Baltimore, per Rev. W. Nevins,		97 50
Presbyterian Church, Shepherdstown, Va. Rev. Dr. Matthews pastor, per Jno. T. Cooper, Esq.		20
Episcopal Church, Hagerstown, Md. per D. Sprigg, Esq.		10 26
Methodist Society, do. do.		5 15
St. Ann's Church, Annapolis, Md. per Rev. J. G. Blanchard,		25
8th Presbyterian Church, Philadelphia, Rev. W. L. M'Calla, per John P. Engles, Esq.		20 79
Winchester, Va. from the Methodist Congregation, on the 4th of July, 1829, after sermon by the Rev. Wm. Hill,		4 75
Winchester, Va. from the Presbyterian Congregation, by the Rev. Wm. Hill, on the 5th July, 1829,		6 61
Meeting House of Rev. J. Culbertson, per Henry Nye, Esq. Treasurer Aux. Society of Zanesville, Putnam co. Ohio, ...		50
Rev. Dr. Ely's (3d Presbyterian) Church, Philadelphia,		25
Trinity Church Society, New Haven, Conn.		20
2d Presbyterian Church, Baltimore, per Rev. J. Breckenridge,		43 25
Episcopal Church, Fredericksburg, Va. per Rev. E. M'Guire,		32 80
Rogersville, Tennessee, by Rev. S. D. Mitchell,		15
Forks of the Brandywine, Chester co. Pa. by Jno. N. C. Grill,		20
The Associate Methodist Church, Georgetown, D. C. per Rev. Mr. Wallace,		12 70
Woodford Church, Kentucky, per Rev. J. D. Paxton,		8 50
2d Refd. Dutch Church, Patterson, N. J. per Rev. Mr. Field,		5
St. Stephen's (Episcopal) Church, Wilkesbarre, Luzerne co. Pa. per Rev. J. May,		10
Church at Middleburg, Conn. by Rev. Eli Thompson,		4
Lockport, New York, by Rev. W. F. Curry,		13
Springfield, Otsego co. N. Y. by Wm. Baker, Esq.		7
Shippensburg, Pa. by H. R. Wilson,		6 50
Hillsborough, Ohio, by Rev. S. D. Blythe,		15

\$ 1,280 83

N. B. All collections and donations may be transmitted, by mail, to RICHARD SMITH, Esq. Treasurer, Washington City, or be paid to the Treasurer of any one of the State Societies.

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AUGUST, 1829.

No. 6.

Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

WE rejoice to think, that many of the severest evils which human depravity has brought upon the world, will, under God, be made to contribute to the establishment of just and pacific principles in the intercourse of nations, and to the universality of those friendly sentiments which every man ought to cherish towards those to whom, as well as to himself, belong the high attributes and privileges of humanity. The horrors of the Revolution in France, taught mankind a lesson which will not soon be forgotten. And the desolations, cruelties, and miseries of the slave-trade, which no language can describe, have aroused the best and strongest feelings of our nature, in defence of those immutable principles of justice, which are finally to secure uncivilized men from wrong and violence, and leave them to imbibe under the kind instructions of Christ's ministers, the spirit and consolations of the Gospel.

An evil less appalling, might have been longer endured, and even had something been done to arrest it, the spirit which had been excited, and the sympathies which had been awakened, might have been too feeble to change the curse to a blessing—to form and to execute a purpose for the moral illumination and regeneration of Africa. It might have been checked to revive with greater power, while the Christian world slumbered on, or only occasionally expressed disapprobation of that, which should have been immediately, and at any expense, finally suppressed. Such, however, is the magnitude and enormity of the evil, that it will not long be borne, and in the course of efforts to abolish it, the world has heard truths to which it will not remain insensible—truths which must hereafter be sacredly regarded, and essentially promote the dearest interests of our race.

The work before us, is a powerful appeal to the humanity and religion of Great Britain, in behalf of the Hottentots and other native tribes, living under her Colonial Government in South Africa. Dr. Philip arrived at the Cape of Good Hope in 1819, as superintendent of the missions of the London Missionary Society in that Colony. He indulged the belief, that the oppression which the natives had endured under the Dutch Government, had no existence under that of the English; but in this he soon discovered himself to be mistaken. Many facts were observed during his first visit into the interior, “at variance with his favourable opinion of the condition of the natives,” but for some time he was disposed to attribute them to the inveterate habits of the people, rather than to the errors or injustice of the Colonial Government. When, however, he found it his duty to submit any grievances under which the natives at the Missionary Institutions were suffering, to the Government, he was unable to obtain redress, and found that the claims of these poor people were neglected or disregarded.

The following statement will exhibit some reasons which induced the Reverend Author to present his valuable work to the British public.

“To account for the manner in which the oppressions of the natives have been increased of late years, it will be necessary to take into consideration the change which has taken place in their relative value as labourers, by the abolition of the slave-trade in 1807. While slaves could be got for a

trifle, by the vessels engaged in this trade touching at the Cape, the natives were not of much importance to the colonists, and many of them in those districts in which slaves were numerous, were allowed to live after their ancient manner. In the more remote and thinly-inhabited districts of the colony, in which there were few slaves, and in which the restraints of law and government were scarcely felt, the natives were more dreaded, and, therefore, more hated and oppressed. Unable longer to endure their sufferings, they at last took up arms against their oppressors, and drove them before them till they were met by the English troops in the district of George.

“The natives looking upon the English as their friends, and the colonists in those districts being then very much disaffected to the new government, this much-injured race obtained some share of favour and protection. It was among the people that had been engaged in this insurrection against the farmers, that Dr. Vanderkemp began his labours; and the other missionary stations of the London Missionary Society within the colony, sprang out of Bethelsdorp, or were composed of the small remnants of the Hottentots, who had been still left in their native state.

“The missions were never popular among the colonists in general; but while the colonists could obtain a sufficient supply of labourers at a low price, the missionaries were allowed to proceed in their efforts to improve the people. If the missionaries were scowled upon by many of the white population, and they were called “Hottentot predicants” (ministers) by way of contempt; and if some of the local authorities oppressed them, others afforded them countenance, and they had some favour shown them by the colonial government. But as the scarcity of servants began gradually to be more felt, and the local authorities of the districts began to feel the importance of the patronage which the power they had assumed over the labour of the natives afforded them, the people collected and improved at our missionary stations, began to be regarded with a rapacious eye, and the final destruction of these institutions became a favourite object with an influential part of the community. Colonel Collins, who visited the interior of the colony, and the native tribes on its frontiers, as a civil commissioner, in the report he drew up for the use of the government, in 1809, recommended to the government, at the suggestion of certain individuals, to abolish Bethelsdorp, and to disperse the people among the farmers. The Earl of Caledon and Sir John Cradock (now Lord Howden) had too much integrity of character, and too much benevolence, to allow them to listen to such a proposition; but the design was not to be abandoned, and the defeat of its abettors, without producing any alteration in their purpose, only led them to change the method by which they endeavoured to gain their object.

“Some of the worst abuses which had obtained in the colony before it came under the English dominion, and which were merely connived at by the old government, were now confirmed by government proclamations,

accompanied with all the authority and the sanction of colonial law; and while the privileges of the missions within the colony were gradually curtailed, the missions beyond its limits were not left undisturbed.

“Two of our missionary stations among the Bushmen were put down, and the missionaries recalled. Our missionary station at Griqua Town, beyond the Orange river, was subjected to a colonial interference, which threatened its destruction. Zuurbak (or Caledon institution) was alienated from us, and the people oppressed and dispersed among the farmers. A plan was formed to deprive us of Pacaltsdorp, and to dispose of the people among the neighbouring colonists; and so oppressive had the conduct of the Landdrosts of Albany and Uitenhage become to the missionary institutions of Bethelsdorp and Theopolis, that they must have been speedily ruined, but for the measures which were adopted to save them. So late as the years 1820, 1821, and 1822, the people were unable longer to sustain the oppressions imposed upon them by the local authorities of the districts; and such was the system of annoyance carried on at the same time against the missionaries, that nothing but the hope of succeeding by a last effort could reconcile them to remain in their situations.

“In 1821, the result of an investigation at Bethelsdorp, in the presence of the acting governor, brought things to a crisis. Eight charges, preferred against the Landdrost of Uitenhage, were declared to be false, and the missionaries were accused of having entered into a foul conspiracy against that magistrate. A few months after this investigation I visited this station, when I discovered official documents in the hand-writing of that functionary, which proved all the charges brought against him, one only excepted, and that charge was afterwards established by another species of evidence. A document, composed of letters and notes in the hand-writing of the accused, was laid before government early in the year 1822, accompanied with a petition praying for a relaxation of the system, and that the people might not be any longer oppressed in the way they had been. The following extract of the letter which was transmitted to the colonial office with the above document, addressed to the Governor, Lord Charles Somerset, will show the spirit in which that article was drawn up, and the objects proposed in laying it before government.

“In presenting the statement now laid before your Excellency, I beg it to be understood, that the individuals concerned in drawing it up, have no resentments to gratify, that they have no wish for redress for past wrongs, and that they have no object on the present occasion beyond relief, from the unnecessary burdens the institution of Bethelsdorp is now lying under.”

“To the document in question, and to the letter which accompanied it, I received no official answer; and I had the mortification to discover that every application for a mitigation of the people's sufferings, was followed by fresh injuries and oppressions.”

Thus every thing was done by Dr. Philip for more than three

years, to conciliate the Colonial Government, and no complaints were made to the Government at home. He repeatedly stated to the officers of the colony, that an appeal must be made to the Government of England, and all the grievances of the poor Hottentots brought under review, unless something should be done for their relief. All his remonstrances proved ineffectual, and with the consent of the directors of the London Missionary Society, he returned to London in April 1826, to prosecute an object, which he remarks, was dearer to him than life. Dr. Philip soon drew up an abridgment of all his papers, which having been examined by a committee of the Board of Directors of the London Missionary Society, was transmitted to Earl Bathurst; but the "official coldness of his reply,—the meagre return to a motion by Mr. Buxton, soliciting extracts from all the correspondence relative to the condition and treatment of the Hottentots—the unsatisfactory nature of the reports of certain commissioners appointed to inquire into the government and finances of the South African colony—the manner in which their special reports on this subject had been withheld from Parliament, and the fact, that by the most recent intelligence from the Cape of Good Hope, the condition of the natives remained unimproved;" all these things seemed to require that the British public should be made acquainted with the whole subject, if, observes our author, "I would not lose the fruit of all my exertions for the natives, and leave them where I found them—in the most oppressed condition of any people under any civilized government known to us upon earth."

"In the brief notice which has been taken of the state of the Hottentots, and of the causes which have given rise to the increase of their sufferings within the last twenty years, while relating the circumstances in which the present volumes originated, I must have been anticipated by the reader in what remains to be said respecting the object of their publication. The most strenuous advocates for the doctrine of passive obedience and non-resistance, will scarcely carry their principles so far, as to plead for indifference to their own civil rights, and the natural rights of their fellow-creatures. There are questions affecting the highest interests of society, on which it is criminal to be silent. There are crimes and conspiracies against man, in his collective and individual capacity, which strip the guilty of all the respect due to the adventitious circumstances connected with rank and station; and to know that such combinations exist, and not to denounce

them, is treason against the throne of Heaven, and the immutable principles of Truth and Justice.

“No question can be more simple and less incumbered with difficulties than the one before us. We ask for nothing unreasonable, nothing illegal, nothing new. We have nothing to say to politics. The question under discussion is a mere question of civil rights. We have advanced no suggestions about the new charter of justice. We are the advocates of no particular form of civil government for the colony. We have offered no particular directions about the machinery of government desirable in such a country. We have recommended no checks but such as are necessary to prevent one class of British subjects from oppressing and destroying another. In what we propose, we suspend no weight upon the wheels of government. We ask nothing for the poor natives more than this, that they should have the protection the law affords to the colonists. There is nothing surely in these claims, against which the shadow of an objection can be urged.

“The Hottentots, in addition to the unalienable rights conferred upon them by their Creator, have prescriptive rights in their favour; they are regarded by the British government as a free people; and the colonial law says, that they are to be treated in their persons, in their properties, and in their possessions, the same as other free people.

“We have shown, in the following pages, that the natives of South Africa have been deprived of these rights, and we now come forward with the law in our hand—which acknowledges them a free people, and grants to them the rights which have been specified—and we ask the British government and the British public, whether the system of cruelty and injustice which is now brought to light is to have their sanction? or, whether the people who have been so long oppressed by its operations, are to have the enjoyment of those rights restored to them?”

Dr. Philip does not ask the British Government to afford religious instruction to the Hottentots, but merely to defend from injustice and oppression, those missionary establishments which Christian charity has founded for their benefit. “What, he asks, could men of the most apostolic spirit now do for the propagation of religion in Turkey or in Spain? If it is the duty of Englishmen to claim the protection of the laws of their country; if the Apostle Paul was in the exercise of his duty when he claimed the privileges of a Roman citizen;” why may not the humane and religious in England, petition the British throne, and the British parliament, that the “natives of South Africa may have those rights secured to them, which are necessary to the preservation and extension of religion among them, and, as it regards

the tribes beyond the limits of the colony, their existence as a people?"

To provide a remedy for the evils which the Colonial Government inflicts upon the natives of South Africa, would, in the opinion of Dr. Philip, do more for the Christian cause, than all the funds of the London Missionary Society. The labours of Missionaries must at present be confined to their particular stations, and these are constantly exposed to the most lawless attacks and deprivations, as well as to the ridicule and contempt of unchristian men. But once place them under the protection of equal laws, and the Missionary settlements will no longer be sought rather as cities of refuge, than as places of instruction. The Hottentots then employed as free labourers in every part of the colony, will gain access to schools and to churches, and acquire that knowledge, which, while they exert all their powers to obtain the scanty means of subsistence, the Missionaries endeavour to impart to them at their institutions.

In offering an apology for having said little in his work concerning the labours of other societies, than that with which he is connected, Dr. Philip expresses himself in a most honourable tone of liberality.

"I view the different missionary societies, now engaged in this great work, as so many divisions of the same army; and however we may be distinguished by a difference in our uniforms, and by the names of our respective bodies, it is the standard of the cross under which we fight and the success of one is the success of all. The Christian missionary should be of no sect; and it should not be known by his spirit among the heathen, nor among those engaged with him in the same service, to what denomination he belongs. He labours for the conversion of the heathen to a common christianity, not to the peculiarities of any particular party, and to bring them into the fellowship of the Christian church, without caring to what division of it they may belong. Having brought them into the fold of Christ, he leaves to pastors and teachers to say in what pens or partitions they shall be enclosed, within the common pale or fence, intent to collect those of whom the great Shepherd says, 'other sheep have I which are not of this fold, them also I must bring in.'"

Perhaps no people, have generally, been considered as more degraded than the Hottentots of South Africa. This opinion, however, gains no support from the work before us. What was the character and condition of these tribes when first visited by

Europeans, and subsequently for many years, may be learnt from the following statement.

“When the Portuguese first visited the Cape of Good Hope, they found the inhabitants rich in cattle, living in a happy and comfortable manner, and possessed of sufficient spirit to repel aggression and to resent unjust treatment. From the slight intercourse held with them, chiefly for the purpose of procuring water and refreshments for their ships, they were led to entertain very favourable notions of the character of these natives. It was said, that they were remarkable for the excellence of their morals, that they kept the law of nations better than most civilized people, and that they were valiant in arms. Of this latter quality, they gave a memorable proof in the year 1510, when Francisco Almeida, first viceroy of the Portuguese in India, was defeated and killed in an obstinate engagement with the Hottentots, near the Salt River, in the neighbourhood of the place where Cape Town now stands.

“When the Dutch took possession of the Cape, in 1652, the natives appear to have been much more numerous than they now are, and to have possessed large herds of cattle. And although some of the early writers who had visited the Cape previous to the colonization of the Dutch, seem to have given exaggerated accounts of the number and wealth of this people, yet from documents to which I have had access, it is evident that the numbers and wealth of the Hottentots were very soon much diminished by their contiguity to their European neighbours. So rapid indeed was this diminution, occasioned by the trade carried on between them and the new settlers, that it arrested the attention of the government; and it appears from the minutes of an investigation before the governor, Vander Stell, in the commencement of the eighteenth century, that a single Hottentot village had been robbed of cattle by the colonists, to the amount of two thousand head. It appears, also, from the returns made by the officers commanding the parties sent against the Bushmen, so late as the year 1770; that their villages frequently contained from one hundred to two hundred men; and these villages were, at that time, in the possession of cattle.

“All the records of the colony, during the first fifty years of the Dutch occupation, which I have seen, agree in praising the virtues of the Hottentots; and such was the admiration extorted by these virtues from the colonists, that all the Hottentot tribes were distinguished by the appellation of “The good men.” It is related, on the authority of Bogaert, that, during the whole of that period, the natives had never in one instance been detected in committing an act of theft on the property of the colonists. The first that took place happened in the year 1700, and the party who suffered by it had so high an opinion of the honesty of the Hottentots, that the blame was laid upon the slaves, and the real thief was not so much as suspected. The article stolen was a waistcoat with silver buttons, and could not easily

be concealed among savages. Accordingly, a short time after the affair had taken place, the waistcoat was found in the possession of a Hottentot, belonging to a kraal at a small distance from Cape Town. The discovery was no sooner made than the offender was seized by his countrymen, who brought him to town and delivered him over to the magistrates. And so great a disgrace did they consider this act to their nation, that they demanded that he should be punished, as the only means of wiping off the stain his crime had fixed upon them: and not satisfied with his getting a severe flogging, they banished him from their village, as unworthy to live among them.

“The injuries inflicted upon the Hottentots by the colonists, must have had a deteriorating influence on their character, in the course of one hundred and fifty years, during which time they had been driven from the most fertile tracts of country, and deprived of that independence to which they were passionately attached; yet so much of the character ascribed to them by the early writers, remained visible even at the time when Mr. Barrow travelled among them, that we hesitate not to receive, as accurate, descriptions that might otherwise have been thought too flattering. “A Hottentot,” says this intelligent writer, “is capable of strong attachments; with a readiness to acknowledge, he possesses the mind to feel the force of a benevolent action. I never found that any little act of kindness or attention was thrown away upon a Hottentot; but, on the contrary, I have frequently had occasion to remark the joy that sparkled in his countenance whenever an opportunity occurred to enable him to discharge his debt of gratitude. I give full credit to all that M. Le Vaillant has said with regard to the fidelity and attachment he experienced from this race of men, of whom the natural character and disposition seem to approach nearer to those of the Hindûs than of any other nation.” That the following tribute paid to the honour of the Hottentot character by the same traveller was well merited, I have been fully satisfied by my own observation and experience during my residence in South Africa; and I never knew an individual who was acquainted with the manners of this people, who did not acknowledge its justice. “A Hottentot, among the many good qualities he possesses, has one which he is master of in an eminent degree,—I mean a rigid adherence to truth. When accused of a crime of which he has been guilty, with native simplicity, he always states the fact as it happened: but, at the same time, he has always a justification at hand for what he has done. From lying and stealing, the predominant and inseparable vices of the condition of slavery, the Hottentot may be considered as exempt. In the whole course of my travels, and in the midst of the numerous attendants of this nation with which I was constantly surrounded, I can with safety declare that I never was robbed or deceived by any of them.”

Like other tribes in an uncivilized state, the Hottentots lived together in their kraals, or villages, like members of the same family, having their cat-

tle and chief property as a sort of common stock, to which all had an equal right. When an individual killed an ox or a sheep, the slaughtered animal afforded a common feast; and the person to whom it belonged had as little food in his house on the next day, or the day following, as any of his neighbours. The same practice, it may be observed, obtains still among the Caffers, the Bushmen, and the Namaquas. If a dozen of people leave a kraal to hunt game, and one only is successful, the fortunate individual shares his provision with his less successful companions of the chase.

I never have been able to discover from my intercourse with the natives, or from any other source, that this nation had ever attained any distinct notion of a Supreme Being, or that an idea of a future state of existence had at any period prevailed among them. Africaner, the most intelligent savage I have ever met with, declared that, previous to his acquaintance with the Missionaries, he had no idea of a Spirit, Creator, or Supreme Ruler.—In his intercourse with the colonists, he had heard, as he observed to me, ‘that they had a God; but he never saw him in the winds, in the thunder, in the lightning, in the heavens, nor in any of his works; and so contracted were his views on this subject, that, by the God of the white people, he only understood something under that name which they might carry about with them in their pockets.’ Being asked if it never occurred to him to inquire how the world was made, or who formed the sun and the stars and the clouds, his reply was, ‘I was always so engrossed with my cattle and my wars, that I never lifted my thoughts so high; or if, at any time, a question arose in my mind on these subjects, the difficulty of solving it was so great that it no sooner presented itself than it was dismissed.’ But the conclusive argument on this point is the fact, that neither they nor the Bushmen had any word in their language to express the Deity. The only name which the Hottentots have for him (and this is by no means general) is Thuike, or Utika, an appellation of which the derivation and meaning are very uncertain.*

“But whatever their opinions may have been on this subject, they were not entirely without moral restraints. Before they were corrupted by their intercourse with Europeans, adultery and fornication were considered among them as crimes.”

(*To be continued.*)



Letters from the African Institution.

The following letters have been received from the African Institution, in reply to Communications soliciting the late Reports of that Society, and

* The Missionary Brownlee, who is a respectable authority, states, that the Caffers have some idea of a Supreme Being, whom they call *Uhlanga*; but that until the Missionaries went among them, they had no conception of a state of future rewards or punishments.

suggesting the mutual benefits which might result from a regular exchange of publications and a friendly correspondence.

AFRICAN INSTITUTION OFFICE,
FLUDYER STREET, LONDON, JUNE 2d, 1829. }

SIR,—I have to acknowledge the receipt of your letter of the 19th April last. The pamphlets by order of the American Colonization Society, which you mention, have not yet been received.

I very much regret to find that a letter written by the order of the Board of Directors of this Institution, dated the 14th July last, acknowledging your favour of the 1st December preceding, had not been received by you. I now enclose a copy of that letter, together with a few copies of such Reports as appear not yet to have reached you.

I beg leave to thank you for the letters and pamphlets you have now sent, and to assure you that any communication from your valuable and interesting Society will prove highly gratifying to the Directors of this Institution. I shall not fail to transmit to you copies of any publications of this Institution; and requesting a continuance of your correspondence,

I have the honour to be, Sir,

Your most obedient Servant.

ROBERT STOKES, *Dep. Sec.*

OFFICE OF AFRICAN INSTITUTION, JULY 14th, 1828.

SIR,—I hope you have received our Reports subsequent to the nineteenth: they were forwarded immediately upon the receipt of the letter and the pamphlets with which you so kindly opened your communication with the African Institution.

I was absent from London, in consequence of ill health, at the time of the arrival of your letter; or, together with the Reports, I should have transmitted to the Directors of the American Colonization Society, those assurances of cordial esteem and co-operation with which, on the part of the Directors of the African Institution, I am instructed to acknowledge this welcome testimony of your earnestness in our common cause.

We have watched the progress of your settlement at Liberia with great anxiety, and congratulate you upon its success.

We rejoice at the favourable growth of public opinion in America. The African Institution, in consequence of the deficiency

and lateness of the parliamentary papers, and of other general information respecting the present slave-trade, has published no Report this year. Confident that ere long the labours of our two Societies must be brought to a successful close, and sincerely gratified by the opportunity of mutual information and encouragement which your most friendly Institution affords us in furtherance of this important object,

I have the honour to remain, Sir,

Your obedient faithful Servant.

W. EMPSON, *Secretary.*



Extracts from Correspondence.

From a Gentleman in New Jersey.

A whole year has elapsed since I hoped to have given you the information which I now communicate, of the organization of a County Auxiliary Colonization Society. Unfortunately, some other matters, much to be regretted, diverted my attention from it. When the difficulties connected with these had in some measure subsided, there came a succession of claims upon our active charity, which rendered it imprudent, so far as the Presbyterian Church was concerned, to broach the subject. Having sounded the feelings of the people, however, and found good hopes of success, I drew up subscription papers, and had the pleasure to see, in a short time, about thirty of the most respectable names in the town upon the list. A meeting was then called, and a Committee appointed to draft a Constitution, in order that it might be presented and adopted on the Fourth of July. The day was unfavourable, and we were obliged to adjourn to another day, the 18th inst. On this day the friends met, and the Society is organized, auxiliary to the State Colonization Society. From the comparative ease with which this Society has been formed, among a people of widely differing sentiments on almost every other subject, a proper estimate may be made of the growing popularity of the Parent Society. I think the time is not far distant, when the power of public opinion will bend the attention of our Legislatures to the important

inquiry, what can and ought to be done to relieve our country from the burden and the stigma which have been entailed upon it by the malpractices of an age, that has now happily passed away.

From a Gentleman in Kentucky.

Almost all persons in Kentucky are nominally, at least, in favour of Colonization, and I hope that prudent and steady efforts will do much to remove the evil of our coloured population.

From a Gentleman in Connecticut.

Yesterday our national Anniversary was celebrated in this town, under the auspices of the Windham co. Temperance Society. The business of the Society occupied every minute of the time until dinner was announced, so that it was impossible to be heard in behalf of the Colonization Society, although several gentlemen present were anxious to urge its claims. At the table, however, a good opportunity offered. Not only ardent spirits, but wine was found to be excluded from the repast.—When, therefore, the moment for introducing toasts, &c. had arrived, one of the Committee of Arrangements addressed the President, and having alluded to the reason why the customary provision of wine had not been made, proposed to the company, as a far more delicious gratification than the best juice of the grape, that they should give the price of wine to the relief of that unfortunate class who could not sympathize in the rejoicings of the day. A hat was immediately passed around the table, and about twelve dollars were collected for the Colonization Society, which will be forthwith transmitted.

Another gentleman immediately arose and said, he wished something more might be done by us in the cause of the injured Africans. After some pertinent remarks, he proposed that immediately after the table should be dismissed, a meeting should be held of those who were disposed to form a County Colonization Society. A meeting was accordingly held—a Society was formed, and efficient measures adopted to diffuse through the County all necessary information, and awaken an interest in the cause of the blacks. I hope we shall realize all that our beginning promises.

From a Gentleman in Kentucky.

I have to inform you that on the 4th instant, an Auxiliary Colonization Society was established in this place. It has been but a short time since any thing has been said upon the subject; but the zeal and alacrity already manifested, leave it unquestionable, that information only is wanting, to unite in the work of colonization, the efforts of Christians, Patriots and Philanthropists of all sects and parties, either religious or political.— I think I hazard nothing in saying, that a large portion of us, who are even slave-holders ourselves, are looking forward with pleasing anticipations to that period when slavery shall no longer be a blot upon the escutcheon of our Republican Institutions.

From a Clergyman in the State of New York.

I received, a short time since, the first number of the *African Repository* for the current year, to which was prefixed your *circular*. I have for some years been acquainted with the objects and progress of the American Colonization Society, and have felt an interest in its prosperity. I have the feelings of a northern man on the subject of slavery. My views on the subject, if expressed, would probably meet with the approbation of very few in your part of the country. From what I learn on the subject, I conclude that there is some diversity in the views of those who are the active members of the Society, with respect to the objects which they wish to have accomplished by its operations. I would look upon it as a Christian philanthropist, who believes that the whole human race are *dead in trespasses and sins*, lying under the wrath of a holy God, and incapable of being saved except through the gospel of Jesus Christ. Whether the operations of the American Colonization Society will ever free our land from the curse of slavery, I know not. I think, however, that they will accomplish an immense good. The Colony established at Liberia will undoubtedly be sustained. A civilized and christianized community, will exist on the coast of Africa. Those who emigrate from this country, and settle in the Colony, will have their condition in every respect essentially improved. Liberia will be a radiating point, from which the blessings of civilization and christianity will be diffused to the African nations generally. The slave-trade will in time cease,

and the establishment and maintenance of the Colony at Liberia will have an immense influence in hastening its extinction. The operations of your Society, I think, will have a great influence in diminishing the evils of slavery in our own country. I hope that they may be instrumental in due time of blotting that stigma from our national character. Entertaining these views respecting the operations of the A. C. S. I am a devoted friend to it, and you may calculate on all the assistance which it is in my power to render. I have called on my congregation for a collection in aid of your funds annually for several years past, the avails of which your Treasurer, I conclude, has received. As there will be no meeting on the Fourth of July of my congregation, which will make a collection practicable, I have taken one on the last Sabbath, the amount of which, being \$11, I now transmit to you. You may calculate on an annual collection from my congregation. As they are called upon frequently for collections for various other objects of religious charity, and moreover are in moderate circumstances, perhaps you cannot expect from them more than about the amount of the present collection. I have not the least doubt that your funds will be much increased by sending the *Repository gratis* to every Clergyman who will take up a collection in his congregation in aid of your funds. There is a great lack of information respecting the existence, objects, and prospects of your Society. If clergymen have information, their people will to a considerable degree have information. Clergymen generally are in embarrassed circumstances, and unable to take all the *Periodicals* they would wish to read. I think you have therefore adopted a wise plan to disseminate information and increase your funds.

You may consider me as an agent to obtain subscribers for the *Journal*, receive pay, &c. I do not know whether I shall be able to procure any subscribers, I will do what I can. If I procure any, you shall have the whole avails. My time is devoted to the Lord:—that I can give to the cause;—money I have not. Command me in any thing in which I may be of service to the Society.

From a Clergyman in New Jersey.

Your proposal to take up collections (as stated in the Circular

accompanying the Repository) meets our cordial approbation; it indeed proposes what we have been doing for several years past. Our general practice has been, to take up a collection at the celebration on the Fourth of July, and also in the Church on the following Sabbath. Your offer to send the Repository seems too good for us, as we deserve no reward for doing our duty. The accounts in the Repository are interesting and encouraging. I wish all our people had the information it contains. I will give them the outlines of the benevolent and prosperous operations of the Society, and also circulate as widely as I can, your valuable Repository; and also use my best endeavours to increase the contributions. Praying for the blessing of God on your benevolent operations, I remain your sincere friend.

From a Gentleman in New York City.

The scheme of your Society is daily gaining friends here. It begins to be the subject of much more conversation than formerly. Nearly all those powerful engines the papers, are our friends. I coincide with you in opinion, as to merchants, could they be aroused to the subject, presenting a ship to the Society.

From a Clergyman in New Hampshire.

The present is the third year in which I have presented the claims of your Society to my congregation. In the success of your Institution I rejoice. Its prosperity, though attended with the loss of several valuable lives, I conceive to be unexampled. Through the door which is opened by this colony, the Saviour will, we may hope, enter into Africa, and his gospel be conveyed to its most unexplored recesses. Then shall the manacles fall from the limbs, and the darkness be dispelled from the minds of her sons—then shall a voice be heard through all her coasts, ascending her mountain tops, and filling her wide spread plains, Africa is free.

From a Clergyman in Massachusetts.

The amount of our collection is about sixteen dollars. The assembly was however smaller than usual; besides, information in regard to the object, proceedings, importance, and success of your Society, is not so generally diffused among the people, as

we hope it will be hereafter. Many who have not yet assisted, will contribute to the Society as soon as they shall better understand its design and operations. It is our intention in future, religiously to celebrate the 4th of July, and take up annually a collection for the Society. I do feel that Christians should look upon your enterprise with deeper interest than they seem yet to do. There are some things in it which raise it in grandeur, and invest it with blessings for men, above other benevolent institutions of the day. You not only wish to relieve our own country from an evil which threatens to destroy our peace and prosperity, but you are taking the readiest and most effectual way to accomplish the glorious objects of Bible and Missionary Societies, so far as it relates to the whole continent of Africa. To establish a Christian colony in that barbarous land, is striking deep the roots of the tree of life in its soil, and providing for its growth and increase, until its leaves shall heal the nations, and diffuse the blessings of civilization and christianity over those vast regions of moral desolation.

I do think, that aiding your Society, is doing good to our own country, and aiding the missionary cause in a manner as direct and effectual, if not more so, than any other. And I cannot regard your Society, and look forward to what seems to me will be the results, by the blessing of God, without rendering praise to Him who will give the heathen to his Son for an inheritance, that he put it into your hearts to enter upon this work, and has so wonderfully prospered your beginning. By the instrumentality of your Institution, he will open a way for his grace into the heart of Africa, and pour water upon the thirsty, and floods upon the dry ground, and converts to Christ shall spring up as among the grass, as willows by the water courses.

From a Clergyman in Virginia.

I believe I informed you last fall, that my feelings were enlisted in the cause of the American Colonization Society. Having formerly set free a number of coloured people who are now vagabonds; I have done them no benefit, but injured society.— For this there is no remedy, as I have no control over them.— Those still in my possession, I cannot conscientiously emancipate, unless they shall be removed by the Society to Liberia.—

slaves

A list of six, which I wish transferred to the Colony, was last fall furnished to the Society, and entered upon its books. I wish them to be called for, as I am old, and desire the business may be completed before I quit my earthly station. We have formed an Auxiliary Society in this county, which is to hold intercourse with the Parent Society, as more convenient than that located at Richmond. I intend taking up annual collections in my congregations for the Society.

From a Gentleman in Virginia.

Since the personal interview which I had with you in May last, in regard to the transportation to Liberia, of the slaves belonging to the estate of my deceased father, Robert Bladen, I have made every exertion in my power to prevail on them to accept of the only terms on which they could enjoy their freedom. The unfounded prejudices which many of them entertain against Africa; the dangers of the seas, which their ignorance has magnified; and their natural attachment to the place of their nativity, have presented obstacles which I have found extremely difficult to remove. They *now* profess a willingness to be removed to Africa, if the means of conveyance can be obtained.

In addition to these slaves, there are several other coloured persons, some slaves and some free, (all of the same family,) who wish to accompany them. The masters of these slaves are willing to emancipate them for that purpose. A list of the whole, (26) with their ages and the names of their masters, is subjoined. Several of the slaves belonging to the estate of my father, have received some education—all of them are honest and industrious, and have been treated with a degree of humanity and indulgence which will capacitate them for the enjoyment of freedom without licentiousness.

From a Clergyman in Maine.

I have received the March No. of the African Repository, and have concluded to lay the subject before my people, and request a collection about the 4th of July.

When your Society was first formed, I viewed it with a high degree of pleasure, from the expectation that it was designed to exert a direct influence upon slavery. But when I learned that

it was patronized by slave-holders themselves, who did not manumit their slaves, but still retained them in bondage, I confess I was jealous of their motives, and apprehended they merely wished to rid their part of the country of free blacks, that they might retain their slaves with greater safety, and render their labour more valuable. Such an opinion was somewhat prevalent at the North, and for this reason I could not afford your Society any aid. I cherished, however, a disposition to examine the subject, and kept my mind open to conviction. The result is, that whatever the motives of the founders of this Institution might be, I am fully convinced that every Christian, every Philanthropist, every lover of his country ought to give your Society a proper proportion of their benevolent patronage. My conviction is founded principally upon these facts. The coloured population of this country can never rise to respectability and happiness here; in their native soil they can. A colony in Africa opens the most effectual door for the introduction of civilization and all the inestimable blessings of Christianity to its long-benighted tribes. It will exert a powerful influence towards the suppression of the slave-trade. And your Society opens a way for the benevolent slave-holder to free his slaves and place them where they can obtain a livelihood by their own industry.

Upon this latter subject, I confess, that with many others of the Northern people, I have long entertained erroneous views. I have supposed that slavery was an evil, confined merely to the slave-holder himself; and that he might and ought immediately to manumit his slaves. But I am convinced that slavery is a National sin! that we, who are so far removed from the scene of its abominations, partake of its guilt! that it is an evil which is entailed upon the present generation of slave-holders, while they must suffer, whether they will or not, and therefore the North should aid the South, in the expense of emancipating and transporting their slaves back to the land of their fathers.

There are but few subjects on which I have felt more, than the existence of slavery! If my views were erroneous, I hope they are now more enlightened; and I feel willing to lend what little influence I possess, towards the removal of this evil from our otherwise free and happy country. Hoping and praying that

the spirit of emancipation will be greatly increased in the South, and that the spirit of benevolence, to afford the necessary means to transport them to Africa, will be increased in the same ratio among ourselves. I remain yours, &c.

From a Clergyman in South Carolina.

I have this day received the April number of the African Repository, in which among other interesting articles, is contained the plan for procuring a vessel as the property of the Society, in which emigrants might be conveyed to Liberia. Be pleased to consider and record me as one pledged to pay \$50 to that object, whenever it shall be announced by the treasurer, that the whole amount is subscribed.

I wish it were in my power to add my name to the number of those who subscribe on the plan of Gerrit Smith, Esq. I am happy to find that you have one contributor in our state on that scheme. The constitution of the Society is little known among us, otherwise than by the ignorant or malignant misrepresentations of enemies. Measures to bring this community into cooperation with others on the great subject of colonizing the free blacks in Africa, ought to be taken with great wisdom, care, and judgment.

Ministers here have hardly ventured to mention the name of the Colonization Society. I have had the boldness or the rashness to lift both my pen and voice several times in its favour, both from the pulpit and the press; but I believe I have in this respect stood entirely alone. The cause, however, I find is prospering, and prosper it will. If this communication can in any way further the great and good cause, make free use of it.

From a Clergyman in Georgia.

I have just laid down the African Repository, and I hasten to request you to put my name down on the list of Subscribers for \$50 on the \$20,000 plan, that I may have an interest in the prayers of some pious African who may be benefited by the project, and rise up and call his benefactors blessed.

I rejoice to contemplate the growing prosperity and the truly flattering prospects of the Colonization Cause. It is the cause of Patriotism, of Humanity, of Justice, of Righteousness, the cause of God, and it must prevail.

This Institution must sooner or later meet with triumphant success. My reasons for this belief are, that God has signally blessed it hitherto—that it is essential to the continued prosperity of our country, (and the past indications of Divine Providence are a token for good to come to our favoured land,) and that there is too much piety in all parts of our country to resist the claims of your Society when they are fairly viewed. A great prejudice has existed, and does still exist to a considerable extent, against the Colonization Society in some parts of Georgia and S. Carolina, from false impressions concerning the nature and object of the Institution, and these prejudices and false impressions have been sometimes greatly increased by the indiscreet remarks of injudicious friends of the Society in the North. The peculiar circumstances in which Providence has placed the inhabitants of this country, are not sufficiently considered.

There is, however, a growing interest here in behalf of the Colony, and the noble example of Virginia is doing much good in this region.

It will be gratifying to you to know that much is beginning to be done by the religious part of the South. That “Heaven descended charity” which is kind and rejoiceth in the truth, is manifesting its hallowed influence by looking after the heathen at home as well as abroad. I rejoice to say, that our Methodist Brethren, with a zeal worthy of imitation, appointed several ministers, at their last Annual Conference, to the exclusive work of preaching to the blacks, in places where they had previously obtained the cordial permission of the proprietors of several adjacent plantations, to call their slaves stately together.

From a Clergyman in Massachusetts.

I beg leave to assure you of the deep interest I feel in the subject of colonizing the Free People of colour of this country. The common interests of humanity—the interests of our beloved country—and of our holy religion are all deeply involved in the movements of your Society. I have for several years contemplated these movements with the liveliest emotions. It is my purpose annually to take up a collection for the Society. Your proposition of forwarding the African Repository, I receive with much pleasure, and shall endeavour, by means of it, to dis-

seminate among my people a more extended knowledge of African Colonization.

From a Clergyman in Mississippi.

I send you enclosed a check on the U. State's Bank for \$285 25, derived from the following sources. * * * * *

You will please to remark in regard to the two new subscribers on the plan of Gerrit Smith, that they both stipulate to withdraw their subscriptions should their views of the operations of the Society materially change. I have no doubt, however, that you may consider both as permanent subscribers.

An abortive attempt was made last fall to form an Auxiliary Society near this place. Some evil disposed person made such representations as induced the slaves of the neighbourhood to imagine that the object contemplated was their immediate emancipation. This, in the opinion of the friends of Colonization, rendered it necessary to suspend any effort of the kind until public opinion should be rectified, and until the slaves should see that they had been imposed upon. How soon it may be proper to make another attempt, I am unable to say; but I think the cause is silently gaining ground. You are secure of any service which I can render to your noble cause, but it would be incompatible with my various duties to the Church and my family, to accept the Agency which you propose. I am moreover satisfied that one from a distance would be much more successful. I feel a great desire that you should visit us. I may be mistaken, but I do believe that four months could be spent by you no where, to more advantage to the cause, than in this country.



The Lord helpeth Man and Beast.

During his march to conquer the world, Alexander the Macedonian, came to a people in Africa, who dwelt in a remote and secluded corner in peaceful huts, and knew neither war nor conqueror. They led him to the hut of their Chief, who received him hospitably and placed before him golden dates, golden figs, and bread of gold. Do you eat gold in this country? said Alexander. I take it for granted (replied the Chief) that thou wert able to find eatable food in thine own country. For what

reason then art thou come among us? Your gold has not tempted me hither, said Alexander, but I would willingly become acquainted with your manners and customs. So be it, rejoined the other, sojourn among us as long as it pleaseth thee. At the close of this conversation two citizens entered as into their Court of Justice. The plaintiff said, I bought of this man a piece of land, and as I was making a deep drain through it I found a treasure. This is not mine, for I only bargained for the land, and not for any treasure that might be concealed beneath it: and yet the former owner of the land will not receive it. The defendant answered: I hope I have a conscience as well as my fellow-citizen. I sold him the land with all its contingent, as well as existing advantages, and consequently the treasure inclusively.

The Chief, who was at the same time their supreme judge, recapitulated their words, in order that the parties might see whether or no he understood them aright. Then after some reflection said: Thou hast a Son, Friend, I believe? Yes! And thou (addressing the other) a Daughter? Yes!—Well then, let thy Son marry *thy* Daughter, and bestow the treasure on the young couple for their marriage portion. Alexander seemed surprised and perplexed. Think you my sentence unjust? the Chief asked him—O no, replied Alexander, but it astonishes me. And how, then, rejoined the Chief, would the case have been decided in your country?—To confess the truth, said Alexander, we should have taken both parties into custody and have seized the treasure for the king's use. For the king's use! exclaimed the Chief, now in his turn astonished. Does the sun shine on that country?—O yes! Does it rain there?—Assuredly. Wonderful! but are there tame animals in the country that live on the grass and green herbs? Very many, and of many kinds.—Aye, that must be the cause, said the Chief: for the sake of those innocent Animals the All-gracious Being continues to let the sun shine and the rain drop down on your country.—[COLERIDGE.



Intelligence.

THOMAS KENNEDY.—It will be recollected, that in our April number, we published the opinions of this gentleman in regard to Hayti, as they appeared in the Greensborough Patriot, and that we represented him (as he

was represented in that paper) as having visited Hayti with instructions from the Society of Friends. The Society of Friends have stated, however, that Mr. Kennedy "was not acting on behalf of their Society, nor employed by them; but *voluntarily*, and in an *individual* capacity, as relates to the transactions, &c." And that "after it was known that he intended going to that Island, he received instructions from Nathan Mendenhall, in regard to the port charges paid on the cargo of emigrants in 1826, which the President generously agreed to remit." They remark further, "We are not disposed to contradict K.'s statement respecting the situation of the emigrants, or of a *number* of them; but we are apprehensive that facts might be adduced which would go very much to abate the force and weight which his statement may have on the minds of many. Among the rest, we have the testimony of a respectable man of colour—one of the number who went in 1826, and who came in last season on a visit to his native country, with a view to induce others to emigrate to the same place. He stated that there was a number of them dissatisfied; but that it was such as were not willing to submit to the terms which are necessary to make people comfortable in *every* country, viz: industry and prudence;—that these were some of them who went thither with high views and an expectation of living easily, almost without labour;—that their views had not been realized, and they were unpleasantly circumstanced. The same we have had from other accredited sources of information. And though K. states they had received such inconsiderable sums for the time they had been there, there is no account of the support and maintenance of their families during that time, taken into view. And it is well known, that many of their colour, as well as *others* in our *own* country,—even if they should receive considerable wages—would have very little laid by, if they should have their support out of the same, when called for, agreeably to their wishes. And, in regard to their not having *lands* granted them—K. *himself* states that the President assured him, that all emigrants who applied to him, *should have* lands granted them on the mountains, where all their Government lands lay. And we could not expect they would be granted them any where else, or wherever their fancy or caprice might dictate—as we are informed by our agent who went thither with them, that many of them were not much disposed to be governed by advice in locating themselves; but had a desire to remain about the towns, and such places as suited their ideas of fine living. Indeed, we discover nothing in the conduct of the President, as related by K. but what was frank and obliging."

In all this, there is no impeachment of the character or motives of Mr. Kennedy, and no belief expressed that he has intentionally misrepresented or stated other than his honest, but perhaps mistaken opinions. One thing we think will not be questioned, that the coloured persons who have returned from Hayti, (and they have not been few) have generally agreed with Mr. Kennedy, in their views of the Government and affairs of that Island.

FROM HAYTI.—Mr. Benjamin Lundy has just arrived from his second visit to Hayti, having proceeded to that Island in part to ascertain the condition of the colored emigrants who were removed from the United States three or four years since, at the expense of the Haytien government, and partly to take out twelve other emigrants who have been liberated by Joseph Leonard Smith, Esq. of Maryland. The whole number removed at the expense of the Haytien government was about 6,000. Of these, some have become discontented and returned; and some who remain are dissatisfied with the system of working on shares, while others are doing remarkably well, and could not easily be persuaded to exchange their condition for a residence in the U. S. Mr. Lundy informs us that he procured such situations for the new emigrants as were abundantly satisfactory, and that there is a prospect of the adoption of a plan in regard to the rest, which will remove every symptom of discontent. The whole number of colored persons now on the Island, who have emigrated from the United States within the past eight or nine years, Mr. L. estimated at 8,000: some of whom are among the most influential and respectable inhabitants.

N. Y. Jour. of Commerce.

It is stated that the late Gov. Ridgely, of Maryland, has, by his will, emancipated all his slaves, to the number of *upwards of four hundred*. Those who have attained the age of 28 years are to be free immediately; such as are over forty-five, to have some provision made for their support, out of his estate; and those of the younger class are to be free, the males at twenty-eight years of age, and the females at twenty-five.

CINCINNATI, JULY 6.

Coloured People in Ohio.—The Supreme Court, at their late sitting in this county, decided that the law of this State, regulating the settlement of coloured people among us, is constitutional. In consequence of that decision the Trustees of this township have notified them, that they must leave in thirty days, or the law, which requires that they shall individually give bonds to the amount of \$500, will be put in force against them.—They in their turn, have assembled to the amount of two thousand, as they have represented, and chosen their delegates, to make arrangements for their final removal, and ask for three months to effect that object. We think their request reasonable, and that it ought to be granted. We consider this class of people as a serious evil among us, but this evil has been brought upon us by the whites, with great injustice to them. The only remedy afforded is, to colonize them in their mother country. Now is the time for Colonization Societies “to be up and doing.”

Fernando Po.—The latest arrival from this new settlement in the Bight of Biafra, on the western coast of Africa, informs us that a great number of

mechanics have lately arrived with other settlers, from Sierra Leone, together with a quantity of building materials. A number of the native regiment had also arrived, and were garrisoned on the out-skirts of the town, where their services had already proved a valuable acquisition to the laborers employed in building and clearing away the trees and vegetation, in shielding them from the annoyance of the innumerable bodies of natives. The King had not yet returned from the mountain, whither he had gone and had secreted himself, with a Spaniard and a number of his subjects, soon after the landing of Captain Owen. The natives were providing themselves with spears and other warlike implements, by means of bartering their fine growth of yams for pieces of iron hoops. They are a treacherous set, and are most likely only waiting for an opportunity to make a bold incursion. Much praise appears to be due to that indefatigable officer, Captain Owen, governor and commander on the first and favourable formation of this settlement, for his endeavor to establish civilization and the most friendly disposition among the natives and the new settlers, for his strict attention to the welfare of those under his command, and for the generous feeling of humanity evinced in the capture of so many slave-vessels, the cargoes of which have been sent to Sierra Leone for adjudication, after which they are received at the new settlement and kindly treated. The Europeans were greatly annoyed by the sting of a species of fly which infested the island; and several through sickness, had been sent home. The seamen were not allowed to land without a sufficient clothing, and the Arab fashion had been again introduced (as upon capt. Owen's late survey of Africa,) and the beard and mustachio had already grown to an enormous length, which, when washed, tends greatly to refresh and keep cool the upper story, for the remainder of the day. It is generally thought that this settlement will not answer present expectations, especially while the Portuguese government have so extensive a slave factory (in St. Paul de Leon-do) a few degrees southward. However, we have reason to believe that a fuller explanation will shortly be published of this interesting part of Africa, by one of the officers belonging to the squadron, together with other interesting parts of the eastern and western coasts of Africa, from the Persian Gulf to the river Gambia, collected during the late nautical survey, and now nearly brought to a close.—[From the London Literary Gazette.

THE EFFECTS OF SLAVE LABOUR.—John Nichols offers for sale that valuable property called the James river slate mines, sixty miles above Richmond, Va. He says his object is to relieve himself as far as possible from a dependence on Slave labour. How many of our industrious and enterprising citizens, being disgusted with the idea of rearing a family of children in a land so rapidly peopling with slaves, have sold their possessions and removed themselves to Ohio, where the increasing prosperity of the people so strikingly demonstrates the superior advantage of free labour!

Greensborough Patriot.

Plan of Gerrit Smith, Esq.

In our last number, we had the pleasure of announcing four new subscribers on this Gentleman's plan for augmenting the funds of the Society. The Rev. Dr. Meade of Frederick County, Va. writes, "our collection on the fourth of July, amounted to one hundred and fifty-five dollars, one hundred of which, was the first annual subscription of an association of twenty members of my congregation on the plan of Mr. Smith. It appears to me, that with a little exertion on the part of the Ministers and leading members, many congregational associations might be formed. I am happy to be able to add to your list, a member of my congregation, Mr. George Burwell, who will follow Mr. Smith's example, and pay a thousand dollars." We have since the above was received, been favoured with an interview with Dr. Meade, and learnt that the *second association* in his congregation was nearly if not quite complete, and that the Society might therefore confidently expect at least 300 dollars annually from the Episcopal Society in Frederick. Let it not be forgotten, that it was in this county, and through the efforts of Dr. Meade, that, at the origin of the Society, subscriptions were obtained for its support, of nearly *seven thousand dollars*; seventeen hundred of which were given by Dr. Meade himself and his most estimable family, two members of which, now in heaven, bequeathed to the same sacred cause the whole of their property, amounting (if we mistake not) to about \$5000. Surely facts like these should excite a spirit of holy emulation in the minds of other Christians, and to every Church, every Minister, and every disciple of the Saviour, we would say, you are urged by all the motives which can influence a virtuous heart, to imitate so bright an example.



Contributions

To the American Colonization Society, from 23d July, to 13th August, 1829.

By N. C. a widow,	\$ 5
L. P. a widow,	2
two individuals in 1828,	40
a Friend,	4 47
Miss L. Derson, of Vienna, Ohio,	1 50
Dr. H. Hamblin,	25
Samuel Steel, Esq. of Hagerstown, Md.	20
Rev. S. C. Stratton, of Snow Hill, Md.	2 25
Geo. Burwell, his 1st payment on the plan of G. Smith, Esq.	100
From the estate of the late Miss Lucy Meade,	130
David Binns & J. T. M'Kinnon's subscriptions to the Repository	4
Auxiliary Society of Jefferson co. Va. per Wm. Brown, Esq. Tr.	140
Collection in Presbyterian Congregation of Upper West Cono-	
cocheague, Mercersburg, per Rev. D. Elliot,	13
In Presbyterian Church, Hunter, N. Y. per Rev. Calvin Durfy,	4

Carried forward, \$ 426 87

		<i>Amount brought forward,</i>	\$426 87
Collection in Epis. Church, Wheeling, Va. per Rev. J. T. Wheat,			10
In Christ Church, Washington, by the Rev. Mr. Allen,			7 26
In the Congregation in Triangle, N. Y. by Rev. Seth Burt,			3
From A. T. Nye, Esq. of Marietta, as follows, viz:			
Collection in Methodist Meeting House, handed him			
by D. Whitney, Esq.	\$10		
Collection in Episcopal Society,		2 25	
Do. Presbyterian Congregation, Watertown,			
by Rev. John Pitkin, of Waterford,		2 89	
Do. 1st Religious Society in Marietta,		17 66	
		Deduct 25 cents for premium,	32 55
In Presbyterian Church, New Brunswick, by Rev. J. H. Jones,			20
In do. Leacock, Pennsylv'a. by Rev. J. Barr,			8
In 2d Baptist Church, Baltimore, by Rev. John Healy,			5
By Rev. A. Cummings, of Portland, Maine, viz:			
A contribution in Portland,	\$40 37		
Boothbay,		3	
North Yarmouth,		15 31	
Chesterville,		3	
Sumner,		3 50	
Gorham,		14 37	
first Parish in Saco,		25	
Wells,		6	
Of John Taylor, a colored man, Bath,			2
From the Congregational Society in Edgecomb, ...			10
Do. Norway,		3 75	
Do. Turner,		6	
Trinitarian Society, Castine,		34 40	
New Gloucester,		4 50	
Winthrop,		4	
Phipsburg,		5 96	
Rev. Thomas Adams's Society, Vassalboro',			19
Rev. P. Chapin's Society, Pownal,			7 34
Rev. S. H. Peckham's Society, Gray,			3 24
From Thos. Chase, North Yarmouth, for Repository,			2 50
Deduct 69 cents, loss on pistareens,			212 56
Collections by the Rev. Thomas Jackson, as follows:			
At Leesburg, Va.	\$ 28 50		
At Middleburg, Va.		12	
At Aldie, Va.		11	51 50
Collection in M. E. Church, Leesburg, Va. Rev. C. B. Tippet,			25 52
by Rev. Adam Miller, of congregation at Harford, ...			6
in Congregational Society, Buckland, Mass. by Rev.			
B. F. Clark,			8 13
in Church in New Brunswick, by Rev. H. W. Hunt,			7
in Pres'n. Cong'n. Farmington, Ohio, Rev. E. Bonton,			3 25
by Rev. Raymond R. Hall, Bloomington, Indiana, ...			5
in 1st Presbyterian Church, Washington City,			19
in Church of Rev. W. Hanford, Pastor of Congrega-			
tional Society, Hudson, Ohio, from friends of tem-			
perance and Africa, (of which \$3 were contributed			
by a pious girl in moderate circumstances, obtain-			
ed for 3 weeks labour. None but friends of tem-			
perance were present,)			50

Carried forward, \$900 64

	<i>Amount brought forward,</i>	\$900 64
Collection in Church of Rev. Isaac Lewis, Bristol, R. I.		10
at celebration in Randolph, 4th July, from the citizens of Randolph and Atwater, by Joseph Meriam,		6
by Rev. G. W. Janvier, of Pittsgrove, Salem co. N. J.		11
in Charleston, Ohio, from the Cong'l Society under care of Rev. D. L. Cox, per Rev. W. Hanford,		2
in Presbyterian Congregation of Congruity, Pa. by Rev. S. M'Farren, of New Alexandria,		10
in Society of Rev. Jere. Osborn, of Candor, N. Y. ..		3
in Congreg'n. of Rev. G. N. Judd, at Bloomfield, N. J.		22 55
by Rev. J. Moodey of Middle Springs, near Ship- penburg, Pa. in his congregation,		16
in Walnut Fork, Baptist Church, Jackson co. Georgia, by Rev. Jeremiah Reeves,		3
in E. Church, Snow Hill, Md. by Rev. S. C. Stratton,		7 75
in a Methodist Church, N. Y. by G. P. Disosway, after an oration,		32
in Congregations of Lower and Middle Tuscarora, Mifflin co. Pa. by Rev. J. Coulter,		15
in Chapel Congregation, Frederick co. Va. the Sun- day after 4th July last, by Rev. Dr. Meade, . . .		163 57
in Franklin, Ohio,		6
by the Sabbath School Scholars at Talmadge, Ohio,		5
by the Congregation at do. do.		19
in South Hadley, Mass. by Rev. J. F. Griswold,		4
in Brick Meeting House, Fairfax circuit, Va. by Rev. James Paynter, per Rev. W. Ryland,		5
in Methodist Congregation, Middleburg Va. by Rev. J. Guest, per Rev. W. Ryland,		5 25
in Wantage, N. Y. by Rev. Edward Allen,		5
in Church Hill, Queen Ann co. Md. by Rev. Joshua Moore, (of which \$1 was collected at Beaverdams,)		12
in Congregation at Beavertown C. H. Pa. by Rev. W. M'Lean,		10
in Presbyterian Church, by Rev. J. T. Edgar, Frank- fort, Kentucky, per Austin P. Cox, Esq.		33
in Presbyterian Church, Brownsville, Pa. by Rev. W. Johnson, per J. T. M'Kinnon, Esq.		11 44
in Presbyterian Church, Dunlop's creek, by do. per do.		7 31
at Silver Spring, Pa.		5
from a Society of free persons of colour, Nashville, Tennessee, by R. R. Graham,		16 62
from Dickinson Congregation, \$8, of which only this sum is yet received,		5
by Rev. Thomas Davis, Blairsville, Pa.		10
by Rev. H. M. Keer, at Rutherfordton, N. C.		2 31
in Presbyterian Congregation, Steubenville, Ohio, by Rev. Charles Clinton Beatty,		8 24
in Presbyterian Congregation at Two Bridges, Ohio, by Rev. T. Huntt, per Rev. C. C. Beatty,		6 76
in Congregation of Rev. J. Arbuthnot, Norwich, Ohio,		8
by Rev. Wm. Williamson at Middleburg, Va.		7 50
at Aldie,		2 50
at Big Spring, Ken. by Rev. W. Scott, per J. Bemiss,		10

Carried forward, \$1,407 44

	<i>Amount brought forward,</i>	\$1,407 44
Collection at a Prayer-meeting of Rev. Dr. Hyde's Society, Lee, Massachusetts, per Hubbard Bartlett, Esq.		13
Collection at a monthly concert of prayer in Ashville, N. C. per Rev. Christopher Bradshaw, ...		5
Collections in Mississippi, per Rev. Wm. Winans, viz:		
A Gentleman of Mississippi, on Gerrit Smith's plan, \$100		
Hon. Edward M'Gehee, Mississippi, do.	100	
Rev. Dr. James P. Thomas, Louisiana, (in part) do.	40	
Collection by the Rev. W. M. Curtiss, in New Orleans, Louisiana, 4th July, 1828, ...	23	
by Rev. J. M'Dowell, Montebello, Al. do.	8	
by Rev. E. Hearn at Chambers' M. H. do.	1 43 $\frac{1}{2}$	
by Rev. James A. Hughes, Alabama, do.	6 25	
From Rev. Thomas Ford, Thomas M'Donnald, Esq. and William S. Byrd, Esq. for the Repository,	6	
Donation from William Linsey,	2	
Deduct for premium on draft \$1 43 $\frac{1}{2}$	1 43 $\frac{1}{2}$	285 25
Collections by Chauncey Whittelsey, Esq. of Middletown, Conn.		
From Middletown Female Colonization Society, \$89 69		
Juvenile Colonization Society, 14 31		
From Mrs. Eliza Ward, Richard Hubbard, and C. Whittelsey, for the African Repository,	6	110
Collections by Grove Wright, Esq. Agent in New York, viz:		
From C. I. Aldes, Esq. of Brooklyn, N. York,	\$20	
The Rev. Dr. Isaac Lewis, of Greenwich, Connecticut,	20	
From a Friend,	2	
From John Moore, Esq. Rutherford, North Carolina,	5	
From the Rev. I. Johnston's Church, at Newburg,	10 12	
From the Rev. T. Lopes's Church, Johnstown, N. Y.	13 66	
From the Rev. M. Bruen's Church, New York city,	16 59	
From the Rev. Mr. Ludlow's Church, do.	9	
From the Rev. Mr. Brown, of Charleston, S. Carolina,	5	
From the Church at Ithaca, Seneca county, N. York,	7	
From the Church at South Salem, West Chester, N. Y.	17	
From James Daniel, of New York, for the Repository,	2	127 27
Auxiliary Society of Mount Pleasant, Westmoreland co. Pa.		5
Colonization Society, Centre College, Danville, Kentucky, per C. G. Wintersmith, Esq.		15
By Gerard Ralston, Esq. Treasurer of Pennsylvania Col. Society,		250
From B. Brand, Esq. Treasurer of Virginia Colonization Society,		115
From James C. Dunn, of George Town, for the following sums transmitted to him, viz:		
By Samuel Marsh, for collection at Mooers, N. York,		8
Rev. David Root, Cincinnati, Ohio, collection in his Church,		17
Ditto, his own contribution,		1
Daniel Beeber, Hartwick, N. Y. as follows:		
Monthly contribution by Presbyterian Church in that place,	\$ 5	
Donation from Griffin Crafts, Esq.	4	9
On account of the African Repository, at different times,		279 33
By Rev. George Boyd, on what account, not known,		50
David F. Newton, Esq. of Fifes, Va.		1
Rev. Jas. H. Thomas, collection in Canterbury, N. Y. \$3 50		
do. New Windsor, 4 50		8

Carried forward, \$2,701 29

		<i>Amount brought forward</i>	\$2,701 29
Rev. C. E. Avery, Smyrna, N. Y. collection in his Church,		5	
J. Williamson, Esq. of Roxborough, N. C.		6	
a friend to the cause,		3	
Rev. John Shaw, Bradleyville, S. C.		1	
Rev. A. Reck, from the congreg'n. at Boonesborough, Md.		6	50
Rev. G. Macurdy, collection in congregation at Cross Roads, Washington county, Pa.		20	
Rev. Marcus Smith, collection at Rensselaerville, N. Y.		5	
Rev. John H. Grier, collection in Pine Creek congregation, Lycoming co. Pa.		10	
Rev. Lucas Hubbell, collection in Lyons, N. Y.		11	
Rev. Sylvester Page, collection in Westminster, Vermont, ..		4	
Rev. Colvin Hitchcock, collection in Randolph, Mass.		23	
Rev. J. Wilson, collection in Middletown and Drawyers, Del.		10	
Rev. J. H. Agnew, collection in Uniontown, Pa.		8	
Rev. Wm. Jeffery, collection in Bethany, Pa.		10	

\$2,838 79

Donations received by Mr. Alexander Plumley.

The following list of Donations has been received from Mr. Plumley, in a letter dated April 8th, 1829. Two remittances have been acknowledged from this gentleman, amounting to \$263 12. He found it inconvenient, when he last wrote, to get a draft for more than \$150, but remarks, "The balance shall be included in my next."

<i>Union, Maine.</i>		<i>Bangor, Me.</i>		<i>George Sabin,</i>		1
S. Hills, avails of labor on		W. D. Williamson, 2		Moses L. Morse,		1
4th July, 1827, \$1		<i>Monmouth, Me.</i>		J. A. Hovey,		1
<i>Waldoboro, Me.</i>		Miss C. Pierce,	50	J. Swift,		1
P. Elwell,	1	<i>Southhold, L. I.</i>		Vernon Titus,		1
<i>Belfast, Me.</i>		Collection in Rev.		Brown & Thompson		1
Arnold & Colburn,	25	J. Hunting's Ch.		J. Emerson,		1
J. M. Crillis,	50	on the Sabbath af-		Two Friends,		1
<i>West Prospect, Me.</i>		ter 4th July,	2	O. Goodell,		2
F. French,	50	Rev. J. Hunting's		Soloman Woodward		1
<i>Bucksport, Me.</i>		marriage fee of a		Boyden & Powers,		1
M. Hardy,	1	coloured man,	1	Jonathan Trask,		1
A little Boy at Mr.		<i>Southampton, L. I.</i>		S. Tainton,		1
Blodget's,	25	Rev. P. H. Shew,	3	N. Langley,		1
A little Girl,	25	<i>Ware, Mass.</i>		E. Holman,		1
J. Lamson, Jr.	50	E. Snow,	2	Three little daugh-		
The Misses Blodget,	1	<i>Milbury, Mass.</i>		ters of Mr. Hol-		
<i>Blue Hill, Me.</i>		Asa Waters,	10	man,		25
Rev. John Fisher,	1	Elias Ferber,	2	Aaron Pierce,		50
<i>Cherryfield, Me.</i>		Farnsworth & Mills,	2	Samuel Waters,		2
E. L. Hamlin,	2	A. Allen,	1	Miller & Eliot,		1
<i>East Machias, Me.</i>		Lewis Mills,	1	<i>Spencer, Mass.</i>		
Miss E. Whitcomb,	50	Dr. Wm. B. Moore,	1	James Draper,		2
<i>Sullivan, Me.</i>		Nathaniel Godard,	1	Walton Livermore,		2
The Misses Johnson,	1	Vernon Stiles,	1	Caleb M. Morse,		2
<i>Calais, Me.</i>		C. Hall,	1	William Pope,		2
Mrs. Kelsey,	50	C. Barker,	1	Amasa Bemis, Jr.		1
<i>Winthrop, Me.</i>		Whipple & Lathrop	1	Lemuel Smith,		2
The Misses Thurston,	50	Three Friends;	1	Mrs. B. Boyden,		1
Mrs. Lancaster,	50	Alanson Trask,	1	Mrs. O. Stebbins,		2

Two Friends,	1	<i>Northbridge, Mass.</i>	J. Bliss,	1	
Mr. & Miss Watson,	1	P. Whitin & Sons,	7	H. Nolen,	1
Mr. & Miss Under-		James Fletcher, Jr.	1	Mrs. P. Allen,	1
wood,	1 25	N. B. Chapin,	1	T. Barnes,	1
D. Prouty,	1	Charles P. Whitin,	1	<i>Hartford, Con.</i>	
D. Ward,	1	Joel Lackey,	1	A Friend,	1
Miss L. Morse,	1	Lyman Parson,	50	<i>New Haven, Con.</i>	
Mrs. N. Prouty,	1	J. Taft,	1	A. Townsend,	5
D. Bemis,	1	Amasa Dudley,	1	<i>Ware Village, Mass.</i>	
R. Whitmore,	1	J. Fletcher,	1	Two Friends,	66
O. Morse,	1	Capt. A. Adams,	1	C. Morse,	1 00
S. G. Reed,	50	L. Taft,	1	<i>Providence, R. I.</i>	
Two Friends,	50	Two Friends,	50	F. Wayland, D. D.	3
Rev. L. Packard,	1	Mrs. Taft & Mrs.		S. Brewer,	1
Miss L. Prouty,	50	Murdock,	50	<i>Dudley, Mass.</i>	
<i>Leicester, Mass.</i>		Master Henry Taft,	50	A. Tufts,	5
Dr. Austin Flint,	5	Thomas Goldthwait,	50	Phineas Bemis,	2
James Smith,	10	Miss E. Goldthwait,	50	George A. Tufts,	5
H. G. Henshaw,	3	Miss Nabby Persons	1	Rev. S. Lawton,	1
Rev. John Nelson,	2	Miss S. Baker,	50	William Hancock,	1
C. Hatch,	2	Miss E. Baker,	50	Lemuel Healy,	50
Waldo Flint,	2	E. Southwick,	1	Josiah Corbin,	1
Reuben Menam,	2	<i>Grafton, Mass.</i>		Sam'l Robinson	2d 1
Salmon Trask,	2	Jonathan Wheeler,	3	Frederick Goodell,	1
Joshua Murdock,	2	Dr. Henry Parker,	1	Jer'h. Kingsbury,	1
Nathaniel Dinny,	5	Harry Wood,	1	John M. Pratt,	1
George A. Norris,	1	Samuel Wood,	2	Calvin Chamberlain,	1
John Richardson,	2	Samuel Harrington,	1	Harvey Conant,	3
<i>Douglass, Mass.</i>		Isaac W. Wood,	1	Asa Robinson, Jr.	1
Oliver Hunt & Sons	5	Perley Godard,	5	Baxter Ellis,	1
Jos. Robbins, Jr.	1	Ithamer Stow,	2	R. Wight,	50
Emerson Farmer,	1	A Friend,	3	Peter Brockett,	50
Luther Stone,	1	J. Harrington,	1	John Jewett,	1
G. Reynolds,	1	E. Tucker,	1	A. Hewett,	50
R. Lackey,	1	Charles Prentice,	50	Samuel Esten,	50
B. Smith,	1	Mrs. S. Warren,	25	Pearly Upham,	50
Callen Whipple,	2	Peter Farnum,	2	S. Davis,	50
Mrs. C. Sprague,	20	E. Hewett,	1	A. Shinkwin & J.	
David Wadsworth,	2	<i>Monson, Mass.</i>		Richardson,	1
Amos Fairbank,	1	J. Tucker,	1	Joseph Gregory,	50
<i>Uxbridge, Mass.</i>		A. Howe,	50	George B. Slater,	5
B. Taft, Jr.	5	G. Merrick,	1	Charles Waite,	1
J. Capron & Sons,	10	<i>Thompson, Con.</i>		A. Wiswall,	1
A. Chapin,	3	William Bead,	3	E. Sanford,	1
Dr. George Willard	2	<i>Pomfret, Con.</i>		Zera Preston,	1
Miss N. Frost,	1	S. Wilkinson,	5	James Boutell,	50
Mrs. O. Willard,	1	<i>Oxford, Mass.</i>		Daniel Dwight,	1
F. Taft,	1	B. F. Campbell,	2	Miss Eliz'h. Arnold,	25
E. Spring,	2	Mrs. Hannah Witt,	2	James Knox,	25
Master J. Spring,	20	S. Dowse,	1	Esq. Dacon & Son,	1 50
Luther Spring,	2	B. Butler,	1	A Friend,	40
S. Read,	3	T. Warren,	1	<i>South Oxford, Mass.</i>	
Merchant Tabey,	1	H. G. Larnard,	25	John Slater,	5
Calvin Rawson,	50	D. Nichols,	1 50	Charles P. Baldwin,	2
J. Thayer,	2	<i>W. Brookfield, Mass.</i>			
A little girl,	25	J. M. Fisk,	1		
J. Gregory,	1	J. Clarke,	1		
				<i>Sum Total, \$</i>	<u>315 96</u>

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. V. **SEPTEMBER, 1829.** No. 7.

Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

(Continued from p. 170.)

THE view given in our last number, of the character and condition of the Hottentots of South Africa, previous to the settlement of the Dutch at the Cape of Good Hope, is not presented by a single traveller only, but agrees with all the most authentic accounts which have been published. The manner in which Vailant relates his personal adventures, says Dr. Philip, has thrown an air of fiction over the details of his work; but his delineations of Hottentot character and Hottentot manners, are universally allowed, by those acquainted with the period of which he writes, to be accurate and just. Sparrman may be relied on, in cases, where what he relates, came under his own observation. The following is a picture of two Hottentot tribes, visited by Sparrman in 1775.

"A small society of Gunjemans Hottentots, whose ancestors, at the time

that the Dutch invaded this part of the Continent, inhabited the tract of country about Table Mountain and Constantia, now live on friendly terms with the Farmer above-mentioned. By what I could understand, this little society had long been without the exercise of any personal authority among them; without beggars, and without any penal laws and statutes, as well as without crimes and misdemeanors; having been united and governed only by their own natural love of justice, and mildness of disposition, together with several common Hottentot usages and customs.

"My Hottentots from Swellendam seemed to hold in high estimation, the virtue, freedom, and happy state of these people; so much, indeed, that they were resolved to partake of the blessings enjoyed by this happy race for the remainder of their lives, as soon as they should have finished the journey with us at the Cape. For this purpose, they solicited me to buy at this place, for each of them, a heifer with calf, which, according to our agreement, they had a right to demand for their reward. As Hottentots, this way of thinking and turn of mind did not, by any means, discredit them. I therefore advanced for them glass beads, brass tinder-boxes, knives, and steels for flints, to the value of nine or ten rix-dollars; in consideration of which, two of the best heifers, in their judgment, among the whole herd of cattle belonging to the kraal were looked out for them.

"The most considerable part of this herd belonged to a widow, who was reckoned to be worth sixty milch cows and was (at least in this point) the most respectable female Hottentot I was ever acquainted with. She was childless and was to be succeeded in her estate by her cousin; she seemed to be past the middle age and, in her younger days, to have been a beauty in her kind.

"To the divine pleasure of doing good to their fellow creatures, I look upon the Hottentots to be by no means insensible, as I have seen them display the greatest hospitality to each other, when in the course of their business, or merely for pleasure, they have visited one another from a great distance. Besides it is probable that in the other well-governed Hottentot kraals, any more than in this, no member of society is abandoned to any considerable degree of indigence and misery."

Of a kraal on the Little Sunday River he gives the following account:—

"They appeared to me not so swarthy as my own Hottentots, and I suppose that they originate only from a set of people who, having acquired some cattle by servitude among the Caffers, had formed themselves into this Society. The iris of their eyes was of a very dark brown hue, and almost if not quite as dark as the pupil. They had a great quantity of cattle and seemed to live very happily in their way. As soon as ever they had taken their cattle up from pasture they milked them; an occupation they intermixed with singing and dancing.

"We seldom see such happiness and contentment as seems to be indicated by this festive custom, in a handful of people totally uncultivated, and subsisting in their original savage state in the midst of a perfect desert. Mr. Immelman accompanied me, in order to behold with his own eyes the real archetype, of that state of pastoral felicity, which the poets are continually occupied in painting and describing. We announced ourselves here, likewise, as being the Children of the Company, and were received by them with a friendly simplicity and homely freedom, which, however, by no means lessened them in our thoughts as men. They presented us with milk and danced at our request, at the same time giving us to understand, that our fame as being a singular people with plaited hair, and at the same time simplers and viper-catchers, had reached them long before our arrival."

From these extracts, and from numerous others which might be cited, no candid mind will be surprised that our author should have arrived at the following conclusion.

"Thus it appears from the concurrent testimony of the best authors, and from facts to be gleaned even at the present day, that the Aborigines of Southern Africa, were, when first visited by Europeans, in a state of independence, possessing in abundance the means of subsistence, not destitute of comforts, and living together in great harmony; that their dispositions were mild and inoffensive, their morals comparatively pure, and their conduct towards strangers as well as towards each other, conciliating and exemplary. It has however been urged, as a common apology in defence of the practice of enslaving the natives of Africa, that they are much happier on the plantations, and in the service of our Colonists, than they were when they lived according to the customs of their fathers. How far this opinion has any foundation in truth will be perceived by comparing the preceding statements, with the following details, which though scanty, and sometimes abrupt, and apparently unconnected, owing to the nature of the subject and the difficulty of procuring original documents or authentic information from the common sources of history, will it is hoped prove sufficient to give the reader, a correct view of the policy and conduct pursued towards this people by the Dutch and English governments, and to produce a disposition in the public mind to do justice, to what remains of this oppressed and degraded race."

It was in 1652 that the first Dutch settlement was commenced at the Cape of Good Hope. About one hundred males then established themselves on the southern edge of Table Bay, which was regarded as a convenient watering place for ships, bound to Batavia or India. For some years, the weakness of the Colony preserved it from oppressive acts towards the natives, and trade was carried on with them in an honest and amicable spirit. Even in this early period, however,

Van Riebeck, the founder of the Colony, "gazed with a curious eye, from his mud-walled fortress, upon the herds of cattle, which he saw ranging over the pastures, and hinted his regret that they should be in the possession of heathens."

As the Colony increased in numbers and strength, productive patches of land began to be regarded as the property of the settlers, and encroachments were constantly made upon the rights of the natives. The Hottentots gradually retired, and the colonists advanced, "fixing their durable houses of stone, where the fragile and temporary hut of the natives had sprung up and disappeared, as caprice or the change of seasons had dictated."— It is pretended, says Dr. Philip, that in some instances, tracts of land were regularly purchased from the native chiefs; but how such bargains were concluded, we have no means of ascertaining; but it is probable that the notions of the natives went no farther, than to concede the joint and friendly use of the springs and herbage common amongst themselves. Whatever may have been the truth on this subject, as the farmers increased, and their territories were extended, a spirit of jealousy became evident among the natives, and the good feeling between the parties was occasionally interrupted. The Hottentots, seeing their herds reduced, and their prosperity greatly diminished, and finding themselves driven back upon dry and barren tracts, avoided the barterers sent to purchase cattle from them by the Dutch Government, and "withdrew at their approach, to the least accessible places." Before the end of the century, it appears that some inoffensive villages of the natives had been plundered by parties of the Colonists.

Though hostilities had not yet commenced between the Hottentots and the Colonial Government, yet it was evident that the former were about to be considered subservient to the latter. Dr. Philip, for the purpose of illustrating the real state of affairs, only fifty years after the Dutch first occupied the Cape, has introduced extracts from the Journal of Johannes Sterreberg Kupt, Landdrost, who, in 1705, was employed to purchase cattle for the Government, in the interior. It is obvious, from this Journal, that the Hottentots felt themselves in a depressed and suffering state, and wished to avoid, as much as possible, any transactions with the Colonists.

“The unwillingness of the Hottentots to barter their cattle for the drugs and baubles pressed upon them by the Dutch, evinced in every instance mentioned in this Journal, seems to have been overcome chiefly by that *‘genuine good nature’* which the writer candidly ascribes to them, and which, as will presently appear, had been severely tried in their intercourse with his countrymen. It appears they were ready to give him sheep for subsistence on his journey, and they only held back their cattle, because on them their families depended for support. Their expressions of friendship and respect for the company, seem to have been perfectly sincere and disinterested, nor did a single example of violence or theft occur, during the whole journey. The plundered tribes, compelled to fight daily with the elephants and other savage beasts, in order to procure subsistence for their wives and children, present as touching a picture, as can be drawn of a brave and suffering people. A few such journalists as Kupt, might have saved the Hottentots from the obloquy and ruin which awaited their race; but travellers of a different description, had already found their way through their hitherto peaceful country, and laid the foundation of a system of oppression and extermination.”

It is difficult to imagine any thing more iniquitous or cruel, than the treatment which the poor Hottentots experienced from the Dutch, in the early part of the eighteenth century. In 1702, a party of barterers attacked by surprise, several of the kraals, or villages, fired upon the flying inhabitants, and seized their flocks and herds, the only means upon which they depended for subsistence. From the kraal of the Gonaquas, the number taken by them on one occasion, amounted to about two thousand two hundred head of cattle, and two thousand five hundred sheep.

“By such expeditions, which became more and more frequent as the boundaries of the settlement were extended, and by the constant demand for cattle on behalf of the Company, the Hottentots were soon reduced to a state of great indigence. They were now in a very different situation from that in which they had been found by the Dutch; when, possessing more territory than they required for their own use, and caring little whether they were situate in the neighbourhood of a bay, or were enclosed within a range of inaccessible mountains; provided they found grass for their herds and flocks, they could view, without jealousy, the encroachments of the colonists. While they were treated by their new visitors with apparent fairness and a certain show of kindness, these simple children of nature readily conceded to them as a boon, or for a trifling recompense, what they would have defended with their lives had attempts been made to deprive them of it by force. Ignorant of the insatiable and boundless desires of a

rising community of mercantile adventurers, they had welcomed them with the generosity which marked their character, and which disposed them to share with their friends and allies all that their own necessities did not require. Thus they had permitted a power to gain stability among them, which never became an object of their dread till it could no longer be opposed. Finding themselves at last confined, harassed, pressed upon, and plundered on all sides, and perceiving that no union of their strength against the colonists would avail, they divided themselves into smaller parties, hoping thus more easily to find the means of subsistence, and to preserve from their oppressors the little property which they had still remaining. With this view, such of them as preferred famine itself to slavery, with the few sheep and goats left them, retired to the mountains, or to the most barren and uninviting parts of the deserts; and those who remained in the fertile territory gradually lost their independence, sinking into servitude, as herdsmen and domestics of the boors. Nor were the former long protected by their seclusion against the cupidity of their encroaching neighbours.

“The flattering and fabulous accounts of the new colony, published by Kolben, drew thither every day new settlers from the mother country; and this influx of strangers, together with the children born to the former colonists, occasioned an increasing demand for new lands and servants. Every addition of territory requiring additional hands to cultivate it, the colonists, after having deprived the poor natives of their springs of water, now penetrated into the deserts and mountains to seize their women and children and to reduce them to slavery on the lands which their husbands and fathers had occupied as free and independent people. The aborigines, who had for a long time suffered with exemplary patience, the injuries inflicted upon them, finding that no retreat could protect them from the cruelties of their oppressors, sought resources of annoyance from the desperate condition to which they were reduced, and the colonists, smarting under the reaction of the accumulated evils they had heaped upon them during the space of seventy years, and which could no longer be endured, formed the project of making the colonial government a party in assisting them to enslave or exterminate all that remained of the original inhabitants. But to attempt so monstrous a project as this, or even openly to seize the property of a whole nation, without some alleged provocation or imminent necessity, would, in all probability, have excited the disapprobation of the governor and retarded the accomplishment of their design. They sent, therefore, to the seat of government, the most vilifying representations, imputing to the Bushmen, the most depraved and pernicious propensities, and accusing them of incessantly plundering the property of the colonists. The government, which had by this time (1770) declined from the purity of its principles, was misled by the force of these charges, aided, perhaps, by a share of the colonial habits of feeling with respect to the natives which it had by this time

acquired: this scheme of the colonists was therefore speedily authorized; and it was not long before the administration entered as warmly into it as the colonists themselves: for we find that in the year 1774, the whole race of Bushmen, or Hottentots, who had not submitted to servitude, was ordered to be seized or extirpated; the privilege of slavery was designed exclusively for the women and children; the men, whose natural habits disqualified them for the purposes of the colonists, and whose revenge was probably dreaded, were destined to death.

"The decision of government was followed by an order for the raising of three *Commandoes*, or military parties, to proceed against this unfortunate race. These were usually raised by the different field-cornets, who collected the colonists on the frontier in their respective jurisdictions, having one commandant over the whole. They were to be armed, and to scour the neighbouring country to discover the abodes of the Bushmen: and when they espied a kraal, they were to surprise it if possible, and, singling out the men, to shoot them. The surviving women and children were to be divided and shared among the members of the expedition, or distributed among the neighbouring farmers."

Nothing can be more shocking than the accounts of the murders committed by these legalized invaders and destroyers of the liberty and life of the unoffending natives. But a small portion of their crimes appear to have been recorded. The first party, in September, 1774, in the space of eight days, succeeded in shooting ninety-six Bushmen. The leader of the second reported to the Government, that he had taken one hundred and eighteen prisoners, who, it is presumed, must have been women and children; but the number killed, is not mentioned. By the third *Commando*, one hundred and forty-two Bushmen were destroyed. The conductor of this expedition, (for what cause, is unknown,) in violation of his instructions, concluded a peace with the Hottentot chiefs. The Government, however, were greatly displeased with this measure, and in the following year, gave orders for two other similar expeditions, in one of which, forty-eight of the devoted Bushmen were put to death. "The number of wounded," says Dr. Philip, "would, in all likelihood, greatly exceed that of the slain on such occasions; as they never ceased to run or scramble among the rocks, in search of hiding places, till life forsook them; appearing to dread being taken, more than death itself."

In one of these expeditions, after having surrounded a kraal, and destroyed all its inhabitants, two spies were sent out with

two Bushmen, who had promised to lead them to the place where some of their countrymen were concealed. Their conduct was such as would have been honoured in the days of Roman patriotism.

"But these Bushmen, instead of conducting them right, only deceived them. A few days afterwards, therefore, seven other spies were sent out with them; and they were assured that, in case of a second failure, they should certainly suffer death; but if they pointed out their comrades, they would as certainly be spared. After proceeding about an hour, the Bushmen, resolved not to betray their countrymen, fell upon the ground, and on being commanded to rise, behaved as if they were dead. When no answer could be obtained from them, blows were inflicted, but as their determination was inflexible, and the invaders could not remove them, they slew them on the spot. As the Bushmen were fully aware of the consequences of their resolution, their conduct was an instance of patriotism not surpassed by any thing in ancient or modern history. But the individuals who composed the expedition appear to have been utterly incapable of appreciating this magnanimous action; and it failed to save those in whose behalf it was performed: for the spies, having ascertained their places of refuge, conducted the whole commando thither; and early in the morning firing into their caves, they suffered not an individual to escape. Forty-three were killed, and seven children made captives, who informed them that a captain was among the slain, but not the chief captain who had the command over the whole Sea-cow River. The commandant, having informed the government that he was in great want of powder and lead, received, in consequence, fifteen hundred pounds of powder, three thousand pounds of lead, and three thousand flints."

For many years the spirit of hostility which prevailed against these poor Hottentots, was such, that the colonists considered the murder of a free Bushman, wherever found and under whatever circumstances, as a duty or a meritorious act. It was not merely by the commandoes (the one half of which we have not enumerated) that the natives were hunted down like the lions, and other wild beasts of their land.

"In their hunting parties, or when travelling across the country for pleasure or on business, the boors massacred these natives as game or as noxious animals; and it is not improbable, that the numbers killed by the regular commandoes fall short of those murdered by private individuals. "A farmer," says Barrow in 1797, "thinks he cannot proclaim a more meritorious action than the murder of one of these people. A boor from Graaf-Reinet, being asked in the Secretary's office before we left town, if the savages were numerous or troublesome on the road, replied, "he had only

shot four,' with as much composure and indifference as if he had been speaking of four partridges. I myself have heard one of the humane colonists boast of having destroyed, with his own hands, near three hundred of these unfortunate wretches."

"The effect of this system upon the Bushmen was to transform them from peaceable, contented, and useful neighbours and visitors, into ferocious and vindictive enemies, till they rivalled, in some measure, the colonists themselves in cruelty and rapacity. Stripped of their plains and fountains, deprived of their flocks and herds, and finally, robbed of their wives and children, and, followed with the rifle, even to their hiding places among the caverns and holes of the rocks, they had few resources besides plunder, no gratification but revenge. "One of them," says Mr. Barrow, "represented to us the condition of his countrymen as truly deplorable. That for several months in the year, when the frost and snow prevented them from making their excursions against the farmers, their sufferings from cold and want of food were indescribable; that they frequently beheld their wives and children perishing with hunger, without being able to give them any relief. The good season even brought little alleviation to their misery. They knew themselves to be hated by all mankind, and that every nation around them was an enemy planning their destruction. Not a breath of wind rustled through the leaves, not a bird screamed, that were not supposed to announce danger. Hunted thus like beasts of prey, and ill treated in the service of the farmers, he said that they considered themselves driven to desperation. The burden of their song was vengeance against the Dutch!"

(To be continued.)



Lynchburg Colonization Society.

At an annual meeting of the Lynchburg Auxiliary Colonization Society, at the Presbyterian Church, on Saturday the first day of August, 1829, the Rev. Wm. S. Reid, (1st V. P.) presided in the absence of the President.

On motion, made and seconded, John D. Urquhart was appointed Secretary *pro tem*.

The Treasurer's Report was read and adopted.

The Annual Report of the Board of Managers was offered and read by Mr. Urquhart, adopted by the Society, and ordered to be published in the newspapers of the town.

The Anniversary Address was delivered by Wm. M. Rives, Esq.; and, on motion, it was *Resolved*, that the thanks of the meeting be tendered him for his appropriate address, and that he be requested to furnish a copy of the same for insertion in the newspapers published in this town.

The Society then proceeded to ballot for their officers for the ensuing year; whereupon, the Rev. John Early was elected *President*; Rev. Wm. S. Reid,

1st *Vice-President*; Rev. F. G. Smith, 2d *Vice-President*; E. Fletcher, *Treasurer*; R. H. Toler, *Secretary*; and Messrs. J. Caskie, J. Newhall, J. R. D. Payne, Edward Cannon, John D. Urquhart, John Victor, Christopher Winfree, John M. Gordon, John Thurmon, John Percival, Wm. J. Holcombe and Josiah Cole were elected *Managers*.

It having been announced to this meeting that the Rev. Joseph Turner, a man of colour, late of the county of Bedford, hath departed this life since his arrival at the colony of Liberia; *Resolved*, That this Society bearing in mind his worth, high respectability and distinguished virtue while living, do deeply deplore the loss of the deceased, and sincerely sympathize with his surviving relatives, and also with the Colonists at Liberia, for the loss they have sustained in his death.

Resolved, That the proceedings of this meeting be inserted in the newspapers published in this town.

Resolved, That this meeting do now adjourn.

WM. S. REID, Chairman.

J. D. URQUHART, *Sec. pro tem.*

REPORT.

The Board of Managers of the Lynchburg Auxiliary Colonization Society have the honour to submit the following REPORT:—

Since the last annual meeting of this Society, there has been received, from the regular contributions of its members, collections of ministers and agents, and donations of benevolent individuals, the sum of \$148 65 cents, of which \$138 have been transmitted to the Parent Society at Washington, leaving on hand, according to the Treasurer's Report, a balance of \$37 32 cents.

In closing the labours of the present year, the Board of Managers cannot permit this opportunity to pass by, without an endeavour, on their part, to present to the Society such considerations as appear to have an immediate connexion with the cause of African Colonization, in general, and especially, such as relate to the interests of this Society in particular.

This day completes the 4th anniversary of the Lynchburg Colonization Society. During its existence, it has contributed to the general cause the aggregate sum of \$483, which has been transmitted to the Parent Institution, to be disbursed, under its direction, to the general purposes of Colonization. At the period of the formation of this branch, it was understood, and, indeed, expressly stipulated, as one of the fundamental conditions of the compact between the Parent Society and it,—that, in the

removal and transportation of free persons of colour from the United States to Liberia, with the funds of the Society, each Auxiliary Association should be entitled to nominate and select within the sphere of its operation, a proportion of emigrants, corresponding, in an equitable ratio, to the amount of contributions made by such Auxiliary Society. Notwithstanding this stipulation, it seems to this Board that, in practice, it has been unavailing—owing, doubtless, to causes not within the control of this Board. It is true, that no applications for removal to Liberia were made to this Society till the fall of 1828. Such has been the change in public sentiment in relation to this scheme, within the space of one year, and such the increase of applications, that the resources of the Parent Society are found to be wholly inadequate to the object. On the application of this Board to the Parent Society for leave to select emigrants immediately previous to the departure of the Colonists from Norfolk last winter, they were apprised of the fact. This Board is authorized in stating that there are at this time between 50 and 100 free persons of colour within the range of the operations of this Society, who are now soliciting a passage to Liberia. Moreover, the Board has the satisfaction to add, that, in several instances within the past year, they have received communications from highly respectable persons, owners of slaves, not far from this place, who express a desire to liberate them, on condition, that this Society will undertake to guaranty their immediate removal to Liberia, and to supply them with an outfit in clothing, &c. suitable to their condition.

In calling the attention of the Society to the subject, the Board do not mean to be understood as intending to convey the slightest imputation of blame on the Parent Society. Their purpose is, merely to remind this Society of its privileges, and also to urge the immediate adoption of such measures as will be likely to result in a successful assertion of its just claims. It is a fact, well known to the Board, that applications have been made in the course of the last year, from several quarters, in behalf of free persons of color, residing at no great distance from Lynchburg, whose characters and testimonials were such as fairly to entitle them to the notice and favour of the Parent Society at Washington. Reasons, it is likely, have dictated the course

heretofore pursued by the Parent Society in its selection—and it is but a courtesy due to that Society, (which this Board cheerfully accords,) to ascribe their conduct to considerations alike just and wise. Still, the duty of this Board requires that the subject should be brought to the attention of this Society.

In adverting to the present condition of this Society, the Board has no reason to doubt that it will ultimately redound to the promotion of the great cause of African Colonization. Though there has not been, within the last year, any considerable increase in the number of its members; yet, there has been no diminution either in its size, or in the efforts of those who have ever been actively and zealously engaged in its behalf. In defiance of natural and artificial impediments, the system of American Colonization is progressing with a sure and steady step, that well justifies the hope and belief, that its blessings will, at no distant period, be felt and admitted—not only throughout United America, but in every region of the world, where the principles of Christianity and the dictates of an enlarged humanity, and liberal philosophy, are received, cherished and acknowledged.

This Board has been long satisfied of the expediency and policy of the system. The ultimate practicability of it cannot be demonstrated by any known rules of reasoning or calculation.—It must await the developements of natural and artificial causes, which sleep as yet, in the womb of futurity.

It is a source of no small consolation to this Board, to believe, that, there are persons among us, who, though adverse at one time to the cause of Colonization, have ceased to be so, and are now numbered among its warmest advocates. To trace the history of the origin and progress of American Colonization is not regarded as falling properly within the scope of the duties of this Board. Howsoever full of interest it might be, and certainly is, it belongs, as they consider, to another department. Feeling, though, a very natural solicitude for the promotion of this association, they cannot forbear to express a firm conviction, which history will sustain, that the present condition of American emigrants at Liberia is a sufficient solution of the many imaginary difficulties and obstacles, that have from time to time been interposed between the colonists and their beneficent supporters.

Such is the advanced state in arts and improvements of the Colonists in Western Africa, that there no longer remains any problem for the cold process of calculation to solve. The visionary politician, alarmed at the images of his own creation, must now dismiss his forebodings, and from the vapid essayist and timid writer of paragraphs, who entrench themselves behind anonymous signatures, even to the highest executive functionary of the state, whose itch for scribbling impels him, reckless of the dignity of office or the force of public opinion, to enter the columns of a newspaper under his own proper name—all must concede that the experiment of Colonization has so far proved its practicability.

In closing this Report, your Board ask permission to call the attention of the Society to a very valuable article on American Colonization, contained in the 8th No. of the *American Quarterly Review*, which abounds with much information on this subject—from which they derive the following extracts:

“But we hasten to make a few observations upon the benefits likely to accrue to Africa, generally, from the establishment of this colony on its shores. In doing this, we pass by many important particulars, such as the exploration of the country—the introduction of our manufactures, &c. and confine our attention to the probable effect of the colony in abolishing the slave trade, and civilizing the native tribes. To suppress the slave trade, has been for many years an object of national policy with several governments, both in Europe and America. It has been interdicted by solemn treaties, and proscribed by the laws of individual states. The most despotic and the most democratic governments have joined in denouncing it. Austria and Colombia have proclaimed “universal emancipation,” while Great Britain and the United States have exerted their naval forces in attempting the extermination of this infamous trade. But still it exists, and not only exists, but flourishes nearly as much as ever. The reports of the African Institution present a detailed list of the names of two hundred and eighteen vessels, believed to be engaged in this trade in 1824, and the number of its victims in that year, was ascertained to be not less than one hundred and twenty thousand; of whom, about twenty thousand perished on the middle passage, or soon after their arrival at the

port of their destination—more than twenty thousand reached in that year the single port of Rio Janeiro.”* “We attempt no description of this inhuman traffic. The barbarous cruelties which attend every step of its progress, from its commencement in treacherous wiles to entrap its victims to its consummation, by consigning them to endless and hopeless slavery, have been too often and too faithfully delineated, to need repetition here. But supposing every one to concur in the propriety of its suppression, we assert, without hesitation, that Colonization upon the coast of Africa, affords the only prospect of success in this benevolent enterprise. This trade, which has been confirmed by the practice of centuries, and is supported by its ministering to so many powerful passions of our nature, is not to be put down by force, so long as a place can be found for the supply or reception of slaves. In vain may the governments of distant nations proscribe it by their treaties, or declare it piracy by their laws. In vain may they line Africa, with their ships, and establish “mixed commissions” for the trial and punishment of offenders. Rapacity and avarice will still find means to elude the vigilance, or baffle the efforts of benevolence, and the friends of humanity must mourn over the inefficacy of their exertions.—This is the lesson of experience on the subject, when, after years of unavailing effort, the evil rages with unabated violence.”

Again, the same writer thus elegantly pours the principle of benevolence which actuates man in the cause of his fellow-men.—“The obligation to extend the benefits of civilization and religion to heathen countries, is one of those called by moral philosophers, *imperfect*, inasmuch as they can be enforced by no human authority; but they are not, on that account, the less valid or the less binding upon the conscience. They are, however, always addressed to the reason only, and every one must judge for himself how far he is subject to their force. If any country has claims of this kind upon Christendom generally, and

* It appears by an official document, received from Rio Janeiro, that the following importations of slaves were made into that port, in 1826 and 1827:

1826, landed alive, 35,966—died on the passage, 1985.

1827, do do 41,388—do do 1643.

our land in particular, it is Africa. Her fields have been laid waste, and her inhabitants brutalized to feed the market with slaves, and almost every nation has partaken, directly or indirectly, in the cruel traffic. Our own country has shared largely in the spoil; and though we now regret the part we have had in it, an atonement is still due to injured Africa; and if her oppressed children and their descendants are made, through our means, the instruments of her civilization, it will be a late, but glorious recompense for all her sufferings. But Christian benevolence needs no such motives for exertion. It is sufficient, if there be a field of action, with the hope of usefulness to call forth her energies, and none presents a better scene for benevolent operations than the coast of Africa, through the medium of the colony of Liberia. The character of the natives is represented by travellers as naturally docile, though their intercourse with foreigners, engaged in the slave-trade, has given them some features of savage ferocity. The scattered remains of villages and marks of former cultivation bear testimony to its primitive disposition, and prove that they were not always the degraded people they now are. There is reason to believe that, before the introduction of the slave-trade and its consequent evils, they were a mild and inoffensive race, and the researches of modern travellers have shewn this to be the character of the tribes beyond the sphere of its baneful influence. The religious notions of these people are of the grossest kind. With scarcely a glimmering idea of a Supreme Being, and but a faint sense of moral obligation, they are subject to the darkest superstition. They readily yield, however, to a new impulse, and, degraded as they are, they manifest a sense of the importance of education. Many of the chiefs have sent their sons to the West Indies, and to England for instruction, and since the establishment of colonies upon their coast, they have been very desirous to obtain for their children admission into the colonial schools. Upon such a people, a colony, founded on the principles of that of Liberia, must necessarily have a beneficial influence. They see the colonists living in comfortable habitations, secure from external violence, and enjoying the pleasures of social life; and the superiority of this condition to their own, must be obvious to the dullest comprehension. They see, too, that all this may be attained by a race of men like themselves,

and they learn to attribute the difference, not to the colour of their skins, but to its real cause—an improved moral and religious education.” In the language of Mr. Clay—“Every emigrant to Africa is a missionary, carrying with him credentials in the holy cause of civilization, religion, and free institutions.” All which is respectfully submitted.

Lynchburg, August 1st, 1829.

REMARKS.

Our friends in Lynchburg will, we hope, do us the justice to believe, that our inability hitherto to receive emigrants from their immediate vicinity, has been the cause of deep regret. It was the purpose of the Board to have given several coloured persons from Lynchburg a passage in the Harriet; but it was ascertained that a number of applicants nearer to Norfolk, and equally entitled to aid, were ready and waiting to embark; and that without great inconvenience, and perhaps delay, this purpose could not be fulfilled. In truth, if our friends will consider the difficulty of proceeding in such a way as to meet the views of all, when those seeking for a passage are so remote from each other, and the times when they can embark are so various, and when so much depends upon circumstances which no sagacity can foresee, they will, we are confident, impute to other causes than neglect or inconsideration, the occasional disappointments to which applicants for emigration may be subjected. Of such disappointments, the chief cause is the want of adequate funds.



Slavery in Africa.

The following statements are extracted from Clapperton's last Journal of Travels in Africa. Of slavery, as it exists at Wawa, capital of a province of the same name, in the kingdom of Borgoo, he observes:

“Slaves are numerous: the males are employed in weaving, collecting wood or grass, or on any other kind of work; some of the women are engaged in spinning cotton with the distaff and spindle, some in preparing the yarn for the loom, others in pounding and grinding corn, some cooking and preparing cakes, sweetmeats, natron, yams, and *accassons*, and others selling these articles at the markets; the older female slaves are principally the spinners. The mere labour is very light, and a smart English servant would accomplish their hardest day's work in one hour: but if their labour be light their food is also light, being confined to two meals a day, which

almost invariably consists of paste of the flower of yams, or millet, in the morning about nine o'clock, and a thicker kind, approaching to pudding, after sunset, and this only in small quantities; flesh, fowl, or fish, they may occasionally get, but only by a very rare chance. Their owners in fact, fare very little better: perhaps a little smoke-dried fish, or some meat now and then; principally only a little palm oil, or vegetable butter, in addition to their paste or pudding; but they indulge freely in drinking palm wine, rum, and bouza.

“Of the slaves for sale I can say but little, and a stranger sees very little of them. In fact when not going on a journey to some slave mart, or sent out to the wells or rivers in the mornings to wash, they are seldom seen. Even then they are fastened neck to neck with leather thongs; and when this duty is over, they are confined closely in the houses until they are marched off. When on their march, they are fastened night and day by the neck with leather thongs or a chain, and in general carry loads; the refractory are put in irons, in addition to the other fastening, during the night. They are much afraid of being sold to the sea coast, as it is the universal belief that all those who are sold to the whites are eaten; retorting back on us the accusation of cannibalism, of which they have perhaps the greatest right to blame us. The slaves sold to the sea coast are generally those taken in war, or refractory and intractable domestic slaves. Nyffee at present is the place that produces the most slaves, owing to the civil war raging in that country.”

Of slavery in the country of Nyffee he writes,

“The inhabitants may amount to from twelve to fifteen thousand, including all classes, the slave and the free; they are mostly employed in buying and selling, though there are a great number of dyers, tailors, blacksmiths, and weavers, yet all these are engaged in buying and selling, few of these descriptions ever go on distant journeys to trade, and still fewer attend the wars, except it be to buy slaves from the conquerors. I have seen slaves exposed for sale here, the aged, infirm, and the idiot, also children at the breast, whose mothers had either fled, died, or been put to death. The domestic slaves are looked upon almost as the children of the family, and if they behave well, humanely treated: the males are often freed, and the females given in marriage to freemen, at other times to the male domestic slaves of the family; when such is the case a house is given to them, and if he be a mechanic, he lives in the town, and works at his trade; if not, in the country, giving his owner part of the produce, if not made free; in both cases they always look upon the head of such owner's family as their lord, and call him, or her, father or mother.

“The food of the free and the slave is nearly the same; perhaps the master or mistress may have a little fat, flesh, fish or fowl, more than their slaves, and his meat is served in a separate place and dish; but the greatest man or

woman in the country is not ashamed at times to let their slaves eat out of the same dish, but a woman is never allowed to eat with a man."

At Soccatoo, he remarks,

"The domestic slaves are generally well treated. The males who have arrived at the age of eighteen or nineteen are given a wife, and sent to live at their villages and farms in the country, where they build a hut, and until the harvest are fed by their owners. When the time for cultivating the ground and sowing the seed comes on, the owner points out what he requires, and what is to be sown on it. The slave is then allowed to enclose a part for himself and family. The hours of labour, for his master, are from daylight till mid-day; the remainder of the day is employed on his own, or in any other way he may think proper. At the time of harvest, when they cut and tie up the grain, each slave gets a bundle of the different sorts of grain, about a bushel of our measure, for himself. The grain on his own ground is entirely left for his own use, and he may dispose of it as he thinks proper. At the vacant seasons of the year he must attend to the calls of his master, whether to accompany him on a journey, or go to war, if so ordered.

"The children of a slave are also slaves, and when able are usually sent out to attend the goats and sheep, and at a more advanced age, the bullocks and larger cattle; they are soon afterwards taken home to the master's house, to look after his horse or his domestic concerns, as long as they remain single. The domestic slaves are fed the same as the rest of the family, with whom they appear to be on an equality of footing.

"The children of slaves, whether dwelling in the house or on the farm, are never sold, unless their behaviour is such that, after repeated punishment, they continue unmanageable, so that the master is compelled to part with them. The slaves that are sold are those taken from the enemy, or newly purchased, who, on trial, do not suit the purchaser. When a male or female slave dies unmarried, his property goes to the owner. The children of the slaves are sometimes educated with those of the owner, but this is not generally the case."



African Colonization.

We are happy to state that our cause is receiving the serious attention of the distinguished author of the "Olive Branch," and that he has commenced the publication of several papers in support of its claims. From his intellectual energy, and indefatigable perseverance in philanthropic schemes, we may conclude that the cause which he now advocates, will not, while his life remains, want an able defender. We congratulate our-

selves upon this important accession to our strength. The following essay deserves a serious perusal.

“All experience fully proves that important projects, opposed to prevailing prejudices or practices, have to struggle with great difficulties; and generally the more important the object, the greater the difficulty. The reasons are, that they always emanate from superior minds, which outrun their cotemporaries; and that the mass of mankind very slowly lay down those prejudices and opinions which they have early imbibed and long cherished. They can no more keep pace with the superior minds from which those projects emanate, than the unwieldy elephant can keep pace with “the high mettled courser.”

The accursed slave-trade, one of the greatest stains that ever sullied the human character, maintained a struggle in Great Britain of thirty years' duration, before its doom was finally sealed, notwithstanding the united efforts to produce its interdiction, of a host of the best and most powerful men whom that country has produced—notwithstanding the atrocious (I had almost said, the infernal) cruelty and enormity of the traffic were acknowledged by every unbiassed man in the three kingdoms—and notwithstanding, also, that a very small portion of the British nation was interested in its continuance.

The struggle for Catholic emancipation began about half a century since, and notwithstanding the awful consequences that impended over the nation, in the event of its rejection, its fate was to the last degree uncertain, and nothing could have insured its success but the decision and energy of a powerful administration.

The grand project of the Erie and Hudson canal encountered a most formidable opposition, as did the system of internal improvement in this state. Both were most seriously jeopardized.

Similar observations apply to great undertakings in all countries. It is not therefore wonderful, that difficulties are encountered by the magnificent plan of colonizing on the coast of Africa, the descendants of the ill-fated natives of that section of the globe, who, in violation of the plainest principles of honour, honesty, justice, and humanity, were torn by cupidity, and avarice, and cruelty, from their homes, their parents, their husbands, their wives, their children, and from every thing near and dear to hu-

man nature. Nor, all things duly considered, are we to be surprised that it is most violently opposed by a host of enemies, (among whom the most ardent are those who would be most benefitted by it) and but feebly supported by many of its friends.*

This state of things loudly calls on those who have a due sense of its great importance, and of the serious evils it is calculated to avert, to redouble their zeal—to obviate objections—and to arouse the country to exertions commensurate with the object.

The chief objections that are urged against the measure, are the enormous expense that would be necessary to carry it into operation, which would, it is contended, render it utterly impracticable—and the various difficulties and miscarriages which have taken place at Sierra Leone and Liberia.

Let us examine both those objections candidly. And first of the expense.

It appears by the tenth report of the Colonization Society, that the expense of the transportation, and the maintenance for a year, of each individual, is about twenty dollars.† According to a calculation stated by Mr. Clay, in a speech delivered before the society, the annual increase of the coloured population, slaves and free, is about 52,000 per annum. To keep them to their present numbers, by an export equal to the increase, would of course require about \$1,000,000 per annum. This, it must be confessed, is truly a large sum—but to a country, with a revenue of above 20,000,000 of dollars per annum, of which about \$10,000,000 are devoted to the payment of the principal and interest of a national debt, which is rapidly diminishing, that sum, for such an object, is a trifle unworthy of consideration. And if a conviction of the incalculable advantages of the measure should spread generally

* It is to be lamented that the late collections in the different churches of this city, in aid of the funds of the Colonization Society, amounted to no more than \$369.

† “From the actual experience of the Society, derived from the expenses which have been incurred in transporting the persons already sent to Africa, the entire average expense of each colonist, young and old, including passage money and subsistence, may be stated at twenty dollars per head.”* Tenth Report, page 18.

* The expense of the latest expeditions has a little exceeded this amount.

throughout the union, as might be the case by adequate efforts on the part of its friends, and it should be regarded as beyond the legitimate power of congress to apply the public treasure to this purpose, there would be no difficulty in procuring an alteration of the constitution authorizing such an appropriation, in which case an adequate portion of the superfluous public revenue might be devoted to this grand object.

With respect to the various difficulties and disasters that have attended the colony of Sierra Leone, we are not sufficiently acquainted with the administration of that colony to be able to state their extent, or their causes—nor is it essential. Our grand concern is with Liberia, where the difficulties experienced have been utterly insignificant, compared with those which were experienced in the settlement of Virginia and North Carolina. An account of the awful situation and gloomy prospects of Virginia, for twenty-five years from the first settlement, was published some time since in a few of our papers—but as it was not generally circulated, and as it is well calculated to obviate one of the two leading objections to the measure, it is once more submitted to the serious consideration of the public.

“Smith left the Colony furnished with three ships, good fortifications, twenty-five pieces of cannon, arms, ammunition, apparel, commodities for trading, and tools for all kinds of labour. At James’ Town there were nearly sixty houses. The settlers had begun to plant and to fortify at five or six other places. The number of inhabitants was nearly five hundred. They had just gathered in their Indian harvest, and besides, had considerable provisions in their stores. They had between five and six hundred hogs an equal number of fowls, some goats and some sheep. They had also boats, nets, and good accommodations for fishing. But such was the sedition, idleness, and dissipation of this mad people, that they were soon reduced to the most miserable circumstances. No sooner was Capt. Smith, gone, than the savages, provoked by their dissolute practices and encouraged by their want of government, revolted, hunted and slew them from place to place. Nansmond, the plantation at the falls, and all the out-settlements, were abandoned. In a short time, nearly forty of the company were cut off by the enemy. Their time and provisions were consumed in riot; their utensils were stolen or destroyed; their hogs, sheep, and fowls killed and carried off by the Indians. The sword without, famine and sickness within, soon made among them surprising destruction. Within the term of six months, of their whole number, sixty only survived. These were the most poor, famishing wretches, subsisting chiefly on herbs,

"acorns, and berries. Such was the famine, that they fed on the skins of their dead horses: nay, they boiled and ate the flesh of the dead. Indeed they were reduced to such extremity, that had they not been relieved, the whole colony in eight or ten days would have been extinct. Such are the dire effects of idleness, faction, and want of proper subordination."—*Holmes' American Annals*, Vol. 1. p. 60.

This hideous state of things took place in 1610; and the first attempt at settlement was in 1585.

All the difficulties and calamities that have attended the Colony of Liberia, during the twelve years of its existence, are not a tythe of the disasters that took place in Virginia in six months.

North Carolina was settled in 1668; and in 1694, the list of taxables, according to Williamson's History, Vol. 1. p. 144, did not exceed 787, *being little more than half the number that were there in 1677, seventeen years before.* "Such," says this writer, "were the baneful effects of rapine, anarchy, and idleness."

It is highly satisfactory to find that the system of colonization has a host of powerful and influential advocates in Maryland, Virginia and North Carolina.* But the opposition to it is almost universal in South Carolina and Georgia; which States, from circumstances to be hereafter explained, are most interested in its success. It is the only measure by which the mass of evils attendant on slavery can be mitigated—for mitigation is all that can be

* The State of Virginia, so early as the year 1816, passed a resolution directing the executive "to correspond with the President of the United States, for the purpose of obtaining a territory upon the coast of Africa, or at some other place not within any of the states or territorial governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated within this commonwealth." This resolution probably gave rise to the formation of the Colonization Society,* of which therefore, the great State of Virginia may fairly claim the title of legitimate parent. The legislature of Maryland, on the 8th of March, 1827, passed a resolution appropriating one thousand dollars a year, for ten years, in aid of the funds of the Society. The sum is small—and is only mentioned as an indication of the sense of that respectable state on this important subject. Throughout the State of North Carolina, the most friendly feelings exist towards the scheme—and numbers of citizens have emancipated their slaves on condition of their being conveyed to Liberia. Some have not only emancipated them, but have made provision for the payment of their passage.

* This resolution was of great service, but the Society was organized before its adoption was known at Washington.—[*Editor.*]

hoped for in such an extensive and inveterate evil. And many of those who are aware of the magnitude of the disorder, and shudder at its contemplation, are discouraged from making any efforts to apply a remedy, in consequence of regarding it as incurable. To both those classes these pages are particularly addressed.

That slavery is a curse, and a grievous curse, to the States where it generally prevails, is readily admitted by all who have considered the subject uninfluenced by prejudice. That a large portion of the distress prevailing in Virginia and North Carolina, if not in the other Southern States, arises from that source, is too palpable to escape the observation of the most superficial. While Southern produce commanded ready markets and high prices, slave labour, employed in agriculture, though not as productive as the labour of freemen, was still profitable. But at the present prices of flour, corn, tobacco, &c. the labour of slaves is, in general, not more than equal to their maintenance.

HAMILTON.

Philadelphia, September 1, 1829."



Error Corrected.

Colonization Society.—We have always been the well-wishers of this scheme of benevolence and philanthropy, provided it was restrained within its proper limits. As long as the Society went on its own resources, and refused to interfere either with the rights of private property, or to solicit the aid of the General Government in the prosecution of its schemes, so long were our hearts with it. We looked upon its operations, as the commencement of an era, which should not terminate, before Africa, so long lost in ignorance and barbarism, would enjoy the full light of the knowledge and the religion, with which Europe and America are blessed. Nothing has appeared to darken these anticipations, if we except the indiscretions once or twice committed, of professing to aim at general emancipation, and of attempting to enlist the General Government in the project.

Let the Society, for the future, avoid indiscretions like these, and rely solely on the private munificence of the citizens of the country, and they must succeed.—[*Georgia Journal.*]

The Editor of the *Georgia Journal* must, we think, be very much in the dark, in regard to the views and operations of the Society. He surely ought to know, that the Society has never interfered, and has no disposition to interfere with the rights of

private property and that to solicit aid from the General Government in the prosecution of its unexceptionable, and truly patriotic and national work, is by no means a novel measure in its proceedings. We would beg leave to invite his consideration of the second Article of the Constitution of the Society.

“The object to which their attention is to be exclusively directed, is to promote and execute a plan for colonizing (with their own consent) the free people of colour, residing in our country, in Africa, or such other place as Congress shall deem most expedient. And the Society shall act, to effect this object, in co-operation with the General Government, and such of the States as may adopt regulations on the subject.”

The very first meeting convened to organize the Society, appointed a Committee, of which the *Hon. John Randolph* was a member, “to present a *respectful memorial to Congress, requesting them to adopt such measures* as may be thought most adviseable, for procuring a territory in Africa or elsewhere, suitable for the colonization of the free people of colour.”

The truth is, Mr. Jefferson expressed the opinion, as early as 1811, that “*nothing was more to be wished, than that the United States would themselves undertake to make a colonial establishment on the coast of Africa, for the free people of colour;*” and the following is an extract from an address of Judge Washington, President of the Society, at its third annual meeting.

“All that now remains to be accomplished, is to obtain the countenance and the aid of the National Government, in such manner, and to such extent, as Congress, in its wisdom, may think expedient.”

Yet, with such evidences of the early views of the Society on record, the Editor of the Georgia Journal suggests the necessity of avoiding the indiscretions recently and once or twice committed, of making application for aid to the National Government!



Animating Letter.

Plainfield, Conn. August 5th, 1829.

REV. AND DEAR SIR:

Enclosed, I transmit you six dollars, the amount of the contribution taken up in my congregation, the Sabbath following the 4th of July, for the

American Colonization Society. The sum is small indeed, but I trust that when this people shall have more information on the subject, they will contribute more liberally. I have preached several times on the subject of colonization, and am confident that a deep interest is beginning to be felt among us.

As for myself, I have long felt that the object your Society has in view, is second in importance to no other. I recollect, when I was in Washington in 1819, on my return from a western Mississippi tour, I had a very interesting conversation with Mr. Caldwell, (at whose house I called) on this subject, and I have never since ceased to feel deeply interested in it. But my means of information have been limited. A Review, in the Christian Spectator—the Eleventh and Twelfth Annual Reports, handed me by Brother Orr, in May last, while at New York—the June No. of the Repository, which I have lately received through the Post Office; and the Connecticut Society's Reports, are all the documents (except occasional hints) I recollect to have seen on the subject. Do continue to forward the Repository, and any and all other publications that will furnish light.

It seems that nothing but funds are necessary now to enable the Managers to prosecute their noble object with entire success. Funds are wanted, and they must be furnished—they can be furnished—they will be furnished.

Though I cannot name the precise sum necessary to transport an African to Liberia, yet, from your Reports, I should judge that twenty dollars will do it. If so, forty millions (a sum, not half equal to the expenses of the late war, and less than what is annually expended in the United States for ardent spirits) is all that is necessary to carry back to Africa every coloured person now in the country. It seems, too, that the slaves are offered for transportation, faster than they can be disposed of. In view of these facts, I have, for some time, been enquiring whether I can do any thing to aid the cause. My property and my salary are small, and my means too limited to become a subscriber on the noble plan proposed by Gerrit Smith, Esq., or even on that of the Gentleman in Ohio for the \$20,000 fund. But I have thought, that with a providential blessing, I might be able to pay \$20 a year; and as this sum would transport one African, if continued ten years, it would amount to \$200, and would transport ten Africans to the land of their fathers. I believe there may be found fifty men in Connecticut, and five hundred in the country, who can and will raise this sum yearly, and who cannot reach Mr. Smith's proposition. There are men enough, doubtless, who can reach Mr. Smith's proposition, and that from Ohio; and they must do it. There is a third class, that can reach the sum I have named; and if 500 embark in this plan, we shall have another \$100,000 fund; and it will transport 5,000 persons to Africa.

I will therefore make the following proposition:—

“You may consider me obligated to pay \$20 annually, for ten successive

years, to the American Colonization Society, to be appropriated exclusively in *transporting* the free people of colour of this country to Africa, provided 499 others will do the same; and provided this subscription be filled up before the first of January, 1832."

Let suitable agents be employed, and these three subscriptions will be filled: and when this is done, and other suitable efforts are made, the State Legislatures and Congress, it is hoped, will be ready to act; and as the National debt will soon be paid, Congress can easily make an appropriation, that will, with God's blessing, complete the success which has so auspiciously attended the efforts of the Colonization Society. But *individual* must precede *legislative* action.

If the plan I have proposed should appear to you wild, or in any respect objectionable, you are at liberty to suppress it, and let it die between ourselves. If it should succeed, I am ready to provide for its execution on my part, in my last will and testament.

Yours, with affection and esteem,

REV. R. R. GURLEY.

ORIN FOWLER.



The Spirit of Moravianism.

We hope that we are blest with a disposition to offer our tribute of praise to intellectual and moral worth, whenever, and wherever they may be exhibited. Of this we are certain, that we can feel little respect, and less affection for him who is always inclined to be sparing, precise, and faint, in the expressions with which he approves the exalted, and disinterested virtues of others. We believe it a religious duty to render honour, where honour is due. The Christian charity and liberality of the following letter, are worthy of universal imitation, and we feel bound to say, that we think our Moravian Brethren eminent above most other Christians, for the gentle, self-denying, the bright but unostentatious virtues, which the Son of God instructs us to seek, and to cultivate, as supremely valuable, as the undying glory of our souls.

BETHLEHEM, NORTHAMPTON COUNTY, }
PENNSYLVANIA, JULY 6th, 1829. }

To the Treasurer of the Col. Society at Washington, Richard Smith, Esq.

SIR:—Enclosed you will receive my check on the Bank of Pennsylvania, for the sum of Sixty-one Dollars and six cents, in aid of the funds of the Colonization Society; being the avails of a collection taken up in our church on yesterday, in pursuance of the appeal of the Colonization Society to that effect.

Permit me to accompany this small contribution by a few remarks. You will perhaps be aware that Bethlehem is one of the settlements of the United Brethren, commonly called Moravians, who have for upwards of ninety years past, felt themselves in duty bound to direct a great part of their united energies to the propagation of the Gospel among Heathen nations, and whose feeble and humble exertions, it has hitherto pleased the Lord to bless with eminent success in many places. Though scattered through many countries, the numbers and the means, generally speaking, of the members of this religious community, are extremely limited; while the work which has been especially committed to them, has become so extensive, that it may be justly considered an evidence of signal divine countenance, that they have hitherto been enabled to support it. On this account it will not appear strange to any one at all acquainted with the subject, that nearly all possibility is denied them, of very actively participating in any other good and glorious work, however similar and excellent its tendency, while they most sincerely rejoice at the astonishing things, which, at this time, it has pleased God to prosper in so many different ways and places.

That the benevolent and pre-eminently useful object of the Colonization Society, would nevertheless, if properly known among them, not fail to meet with cordial sympathy, I have long felt assured; and the idea of making the celebration of our national festival subservient to the furtherance of that object, appeared to me so eminently appropriate, that with the hearty concurrence of my colleagues, the Elders of this congregation, I devoted yesterday to the attempt of placing it fully before my brethren, in two discourses; a German one in the forenoon, and an English one in the afternoon, a great proportion of our members being less familiar with the latter language; which likewise is the reason, that the cause and prospects of the Colonization Society have hitherto been less known to them.

I am happy to say, that I have apparently succeeded in awakening an interest therein, of which, I trust, the small collection taken up, is the least important indication. Many I have reason to believe, who were before entirely ignorant of the subject, now feel warmly interested, and will, I hope, continue to evince it on future occasions, although the exigencies of the cause more specially committed to us, naturally absorb the greatest part of their means.

Accept in the mean time the enclosed, together with the assurance, that henceforth the concerns and object of the Colonization Society will often be recommended to the Lord our God by us in our united prayers, and our private supplications.

With sentiments of great respect, I have the honour to be,

Sir, your most obedient Servant,

LEWIS D. DE SCHWEINITZ.

Eminent Liberality.

Josiah F. Polk, Esq. who has recently been employed as Agent for the Society for some of the Western and South-Western States, writes from Hagerstown, Md. "That it is *almost certain* that an association of twenty gentlemen will shortly be organized, to pay \$100 per annum, on the plan of Gerrit Smith, should it come within the rule, and also that a fifty dollar subscription may be expected, to aid in the purchase of a ship." The following resolution has been adopted by the clergy of Hagerstown.

"The undersigned, Ministers of the Gospel in Hagerstown, undertake, in that character, and depending on the support of their people, to make a subscription to the Colonization Society of \$100 per annum, for ten years; the proportion of each being twenty dollars."

M. L. FULLERTON,	of the Presbyterian Church.
EDW. SMITH,	of the Methodist do.
R. B. DRANE,	of the Prot. Episcopal do.
B. KURTZ,	of the German Lutheran do.
M. BRUNER,	of the German Reformed do.

It will be seen that the whole amount of the Rev. Mr. Fullerton's subscription for ten years, has already been paid.



Formation of Auxiliaries.

A very promising Society has been established at Salem, N. J. At Bedford Pa. the Society of Friends have entered with great zeal into the cause and an Auxiliary Association has been formed, principally of the members of this Society. Respectable Societies have also been organized at Shelbyville, Carlisle, and Paris, (Bourbon co.) Kentucky. A very interesting juvenile Society was established in February last, at the Washington Academy, under the charge of the Rev. Nathaniel S. Prime, Cambridge, New York; a leading purpose of which, is to excite a deep interest in the minds of the young Students, in favour of our Institution. For this purpose, the Society holds a meeting on the first Wednesday of every month, in term time; and as this meeting comes in immediate connexion with the exercises of composition and declamation, it has always been attentively observed, and has aroused strong feelings in favour of the object.

On the Fourth of July, the first anniversary was publicly celebrated.—Addresses appropriate to the occasion were delivered by C. L. Russell, A. P. Hawley, and B. Thompson; who had been previously appointed for that purpose. The Report of the Society was then read and adopted.

The following Resolution, adopted at that time, will show the feeling which is cherished towards our cause in this Institution.

"On motion of D. R. Campbell, seconded by G. S. Hawley, *Resolved*, That the object of the American Colonization Society is one that must be dear to the benevolent heart, commending itself equally to the Philanthropist, the Patriot, and the Christian; and the members of this Juvenile Society consider it at once their privilege and honour to bear a part, however humble, in endeavouring to advocate its principles, and advance its interests."

Colonial Agent.

Dr. JOSEPH MECHLIN, Assistant Agent at the Colony of Liberia, has been appointed, by the Board of Managers of the Society, Colonial Agent, to fill the vacancy occasioned by the death of the lamented Dr. RANDALL.



Intelligence.

SLAVERY IN VIRGINIA.—A solemn and well written memorial, addressed to the Convention soon to assemble in Virginia, has appeared in Augusta county, praying that some measures may be adopted to secure ultimately the entire abolition of slavery in that state, and is in extensive circulation. In regard to the expediency of it, there exists, we observe, a great diversity of opinion. Nothing can be more true than the remark of the Christian Register in regard to it, "That any measure on this subject, which may be adopted in Virginia, must be considered as deeply important, not merely on account of the number of persons who will be directly affected by it, (more than one quarter part of the whole slave population of this country belonging to that state,) but also on account of the operation, which the legislation of so influential a member of the confederacy will have upon the future policy of its neighbours." We agree also, with the Editor of the same paper in the opinion, "That to change the social and political relations of a large part of the population, is a measure to be approached with great caution." And those who are most familiar with the actual situation of the community in which the change is proposed, must feel its difficulties and dangers, with a force which cannot be realized by distant inquirers.

JOSEPH LEONARD SMITH.—It was stated in the *Genius of Universal Emancipation* of the 3rd of January last, that a gentleman, residing in Maryland, was preparing to remove his slaves to the republic of Hayti. It was at the same time observed, that he intended to accompany them thither, to see them advantageously settled. But when a suitable opportunity offered for their transportation, he found that it would be too inconvenient for him to leave home for the purpose, and the senior editor of this paper was induced by his wishes and other important considerations, to go out with them. They are now comfortably situated under the protection of the Haytien Government; and are in possession of all the rights and privileges that a foreigner from any European country would be invested with on his arrival in this.

Thus *twelve more human beings* have been liberated, by the Christian kindness of one who a short time previous thereto had inherited them from a deceased parent. He has emancipated and furnished them with provisions and clothes for a considerable length of time; and has, also, given them implements of husbandry, to make a beginning in the world for themselves.

The name of this philanthropic individual stands at the head of this article. It has already been given to the public, in connexion with a statement of his humane conduct, through the medium of the newspapers in the United

States and the West Indies.—But the public is not, we presume, acquainted with the fact, that this truly just and benevolent man is a member of the *Roman Catholic Church*. Not only is he an exemplary member of that Church, himself, but his slaves were also members thereof. The writer of this was present when the act of liberation was solemnized, and when they took leave of his hospitable dwelling. The priest was called, and the holy deed was performed with their usual devotional exercises, and prayers to the Supreme Dispenser of all good, for his blessing and protection in their future walks through life.—[*Gen. Uni. Emancipation*.

Extract from a letter to the Editor, dated BOSTON, JULY 14, 1829.

“Our city has just been visited by two persons who have created a lively interest among the members of our communion. The first who arrived was Henry Williams, a young negro slave, (aged 24) who, being desirous of fitting himself for the Ministry of our Church, in order to labour on the coast of Africa, is permitted by his master to solicit a sum of money sufficient to purchase his freedom. In addition to the recommendation which Williams bears in his decent appearance and sober and correct deportment, he brought the most unequivocal testimonials from the present and former ministers of the Church in Maryland, in which he is a communicant, and from some of the clergy of New-York. His purpose is, if he shall accomplish his redemption from slavery, to repair to Hartford, and, in the African Mission School, fit himself, with the Divine Blessing, for the work of the ministry. His application has been met not only with cheerful liberality, but in some cases with eagerness to contribute to so good an object, and he leaves here to day, after having obtained one-third part of the amount necessary to purchase his freedom, to complete the sum, as he surely will, in New-York, Philadelphia and Baltimore.—[*Church Register*.

Africa.—It is melancholy to contrast the present state of Northern Africa, with its former advances in civilization and Christianity. A council of African bishops was held at Carthage as early as the year of Christ 215; and, in the year 240, a council of 99 bishops was assembled at Lambesa, an inland city on the confines of Biledulgerid, against Privatus, bishop of Lambesa, on a charge of heresy. The fourth council of Carthage, in the year 253, was held by 66 bishops, respecting the baptism of infants. In the eighth council at that place, in the year 255, besides priests, and laymen, there were present 87 bishops. In another council of Carthage, about the year 308, no fewer than 200 bishops of the sect of Donatists were present; and in the year 394, at Baga, an inland city of Africa, 310 bishops were collected together. Can Christians think of these facts, and of the present Mohammedan or Pagan superstitions of that country, and not be stirred up to zealous efforts to reclaim these wanderers from a once numerous fold.—The importance of the Church Missionary Society’s Mediterranean Missions, in this and other respects, has not yet been done justice to by the public.

Contributions

To the American Colonization Society, from 14th August to 12th September, 1829.

From Joseph L. Fry and G. W. Summers, Esqrs. of Kenhawa C. H. Va. viz:	
Collection in church by Rev. N. Calhoun,	\$8 20
Collected out of Church,	24 88
Joseph L. Fry, for the Repository,	2 42
	\$5 50
J. P. Davis, Esq. Treas. Aux. So. Meadville, Pa. as follows:	
Meadville Congregation, by Rev. W. Bushnell,	\$15 12
Cussawago Congregation, by Rev. T. Alden,	2 12
Harmansburg Congregation, by Rev. D. McKinney,	2 75
handed him by late Dr. Magaw,	5—
	25
Collection by Rev. R. S. Grier, Piney Creek Pres. Cong'n. Md.	8
Jones' Creek do. do. Md.	10
by Rev. S. Shepard, Lenox, Mass.	10
by Seth Terry, Esq. Treas. Connecticut Society,	300
by Rev. Dr. M ^c Millan, Cannonsburg, Pa. per A. Munroe, Esq.	20
by Rev. J. Snodgrass, W. Hanover, Dauphin co. Pa.	9 11
by Rev. J. Guest, Methodist Con. Rehoboth, Loudon co. Va.	35
by Samuel Stocking, Agent, Utica, New York,	170 41
by Rev. W. H. Poote, Mount Bethel Cong. Hampshire co. Va.	80
C. Greenleaf, Esq. in part of his subscription on the plan of raising \$20,000,	30
Contribution by the Congregation of Rev. Mr. Fullerton, of Hagerstown, Md. in anticipation of an engagement entered into by them, to raise \$20 annually for 10 years, per S. Steele, Esq.	200
Donation of Maj. I. Hite, per J. Bruce, Esq. of Winchester, Va.	5
Collection by Rev. Mr. Bond, in M. E. Church, Middletown, Frederick co. Va. per D. S. Danner, by John Bruce, Esq.	12 75
by Rev. L. Eichelberger, Lutheran Church, Winchester, Va.	3
by Rev. J. H. Dickey, Salem Church, Ross co. Ohio,	10
by J. Staples, Esq. Treas. Mount Zion Aux. So. Buckingham co., Va. as follows:	
by said Society,	\$21 50
from John M. Walker, Esq.	1
David Staples,	1 50
Maurice Carey,	25
George Staples,	50
Miss Eliza Pointer,	25
	25
by Daniel Dupre, Esq. Treas. of North Carolina Society, ..	100
by John M ^c Phail, Esq. Treas. of Norfolk Society, Va.	86
by Rev. Increase Graves, of Bridport, Vermont,	3
Benjamin Brand, Treas. Col. Soc. Va. (omitted in Feb. last.)	250
Of this sum, he received as follows:	
from William Crane, Esq. in addition to \$10 in November last, making the half of his annual subscription,	\$40
from Dr. James Trant, for the passage of his man Sam to Liberia, in the Ship Harriet,	\$30
Aux. Society, Albemarle co. Va. per J. B. Carr, Esq. Treasurer, New Jersey, per R. Voorhees, Esq. Treasurer,	15
	42 10
Collection by Rev. O. Fowler, Cong'l. Church, Plainfield, Conn.	6
by Rev. A. S. Wells, of Pres'n. Ch. and Rev. S. Lowe, of Methodist Church, New Albany, Ind. 1st and 2d Sabbath in July, (50 cts. not received)	13

Carried forward, \$1,403 87

	<i>Amount brought forward,</i>	\$1,403 87
Collection by Rev. S. Woodruff, Strongsville, Ohio,		3
by E. Fisk, Congregation at Goshen, New York,		15
Rev. D. Denny, in his Ch. at Chambersburg, Pa.		20
Rev. O. Bernard & W. M'Kenney, Deep Creek, Va. \$37 25		
Rev. B. T. Blake, pastor Meth. Ch. Norfolk co., Va. 12 16		
Rev. Wm. M'Kenney,		59—50
by Rev. J. Alexander, Greenville, Mercer co. Pa.		10
by Rev. Wm. Chapin, Craftsburg, Vermont,		7
by Rev. J. Kirkpatrick, in Ringoes, N. J.		6
Donation by Aaron Beach, New Jersey,		10
by R. Weir, Esq. Tappahannock, Va. per W. M. Blackford,		5
by Aaron Peck, Orange, N. J.		10
by L. Walling, Esq. Monmouth,		2
by E. F. Backus, Esq. his second payment on the plan of Gerrit Smith, Esq.		100
by "R. B. by the hands of Mrs. Joseph Nourse—as an humble offering for innumerable mercies, and in the hope that it may assist some poor coloured mother or sister to go to Liberia,"		20
Collection, Pres'n Ch. Raleigh, N. C. per Rev. T. P. Hunt, ..		15
at Centreville, Crawford co. Pa. by Rev. A. Chase,		2
by Rev. Wm. Hank, Harrisonburg, Pa. as follows:		
in M. E. Cong'n. at Harrisonburg,	\$8	
in do. at Port Republic,	6	
in do. at Conrad's Chapel,	5 23	
his own donation,	77—20	
by Rev. A. O. Patterson, Mount Pleasant, Pa. as follows:		
Aux. Soc. at Mount Pleasant,	\$9	
a collection from S. A. Wickley, Mount Pleasant,	7—16	
by A. Cummings, Esq. Portland, Maine, as follows:		
Contribution, Cong'l. Society, Bucksport,	\$11 21	
Bangor,	40 39	
Kittery-Point,	2 25	
Rev. Stephen Merrill, for Repository,	2	
Contribution in Biddeford,	6	
Waldoboro,	6 07	
Otisfield,	4 36	
Lebanon,	2 10	
Brewer, East Parish,	8	
Methodist Society, Bucksport,	12 03	
Deduct \$1 55 for loss on exchange and postage,——		93 55
by P. A. Johnson, Morristown, N. J. as follows:		
Collection in Pres. Church, per Rev. A. Barnes,	\$26	
Mr. Johnson's subscription to Repository, 2 years, ...	4—30	
From P. Harrison, Esq. of Harrisonburg, Va. for Repository, ..		5
T. S. of Indiana, per Rev. J. C. Brigham, 5 English sovereigns,		23 75
		<u>\$1,867 17</u>

Errata.

Page 191, last No. the correct total of the contributions is \$2818 79. Page 189, collection by Rev. J. Arbuthnot, \$3 instead of \$8. Page 190, of the amount acknowledged from B. Brand, Esq. \$78 08 was received of Rev. Wm. I. Armstrong, for 4th July collection in 1st Presbyterian Church, Richmond, and \$11 of Rev. J. Silliman, of New Kent, for do.

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. V. **OCTOBER, 1829.** No. 8.

Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

(Continued from p. 201.)

IN the year 1795 the English took possession of the Cape of Good Hope. During the century and a half in which the Dutch had held dominion there, the Hottentots had been deprived of their independence, their numerous free villages had almost entirely disappeared; vices to which they were before strangers, had been introduced among them; many of them were scattered among the farmers as servants, unprotected and exposed to the severest treatment; their numbers were diminished, their spirits depressed, and even "their bodies were said to have shrunk and to have lost their force and agility, and the whole race seemed rapidly hastening to annihilation.

"Yet this oppressed and persecuted people were daily rendering the most essential services to the colonists. The protection of their numerous herds and flocks was entirely committed to their care. In deserts infested

by wild beasts, and on plains where not a tree or shrub could be found to protect him from the vertical rays of the sun, or to shield him against the frosts and snows of winter, the faithful Hottentot wandered with his charge in search of food or water, a task which, but for him, must have devolved on his ungrateful master, and his slothful children. But the Cape farmer had already got a taste for slaves, which, once being excited, speedily stifles every idea of natural justice."

In all this time, no efforts had been made to improve their moral condition, yet their characteristic love of truth and their generosity of disposition still remained. "As for Religion, it was considered a serious crime to mention the subject to a native. They were not admitted within the walls of churches. By a notice stuck above the doors of one of the churches, *Hottentots and dogs* were forbid to enter."

We have now arrived at the period when the London Missionary Society first directed its attention to South Africa as a promising field for Christian labours. In the venerable Doctor Vanderkemp and his coadjutors they found individuals well qualified and prepared to introduce Christianity among the natives. Of Dr. Vanderkemp we have the following account.

"The circumstances, the talents, and the character of this remarkable individual, naturally pointed him out as the fittest person for being placed at the head of this Mission. His reputation for literary attainments stood high; he had studied at the Universities of Leyden and Edinburgh, and having in his youth chosen the army as a profession, he had attained the rank of captain of horse. After being sixteen years in the service of the Prince of Orange, and with the highest promotion within his reach, a personal misunderstanding with the Prince, with whom he was intimate, induced him to resign his commission, and to make choice of another profession.

"Having taken the degree of Doctor of Medicine at the University of Edinburgh, he returned to his native country, and established himself at Middleburgh as a physician.

"While at Edinburgh, his talents attracted the particular notice and procured him the friendship of Doctors Monroe and Gregory; and his thesis, when he stood for his diploma, was remembered, and spoken of with high commendation by several of the medical professors, when the circumstance of his offering himself a missionary made him the subject of general conversation. His talents and high reputation as a physician procured for him an extensive practice. He was made a colonel of militia, and afterwards appointed surgeon-general of the forces at the breaking out of the French Revolution. The writings he has left, show him to have been an accomplished scholar, and his attainments in science appear to have been equal

to his acquirements in literature. Judging from the notes he has left on Bayle's Dictionary, and a few treatises on metaphysical subjects, he appears to have possessed considerable talents for such inquiries; but with a taste for the German school he imbibed all the infidel errors of that philosophy; and, while he was blaspheming the name of the Saviour, and writing against the divine authority of the Scriptures, (we have it under his own hand) he fully believed that he was pleasing God.

“With the infidel notions then fashionable on the continent, Doctor Vanderkemp did not imbibe the sentiments respecting civil government with which they were generally associated. He was a warm admirer of monarchy, and was shocked by the French Revolution. It was not till he embraced Christianity, that he saw the share that his favourite philosophy had in producing the crimes connected with that event.

“From the errors of scepticism, into which he had been drawn by the delusions of a false philosophy, he was awakened by a dreadful domestic calamity, namely, the upsetting of a boat, by which his own life was placed in the greatest jeopardy, and his wife and child were drowned. Under such circumstances, the consolations of infidelity have often been tried, but they have always been found unavailing; the need of some remedy, in the hour of affliction, is confessed by all, but infidelity offers none. It subverts other systems, but it substitutes nothing satisfactory in their place.

“The melancholy bereavement to which he had been subjected, together with singular circumstances relating to his own escape, produced an entire change in his sentiments and conduct, and a desire to be useful to his fellow-creatures took full possession of his mind. An address published by the directors of the London Missionary Society was the means of leading him to offer himself as a missionary. The zeal and disinterestedness of this offer are the more remarkable, when we consider that Dr. Vanderkemp was, at this time, advanced in years, had retired from the duties of his profession, and was employing his leisure in literary pursuits, and possessed a good property. After the directors of the London Missionary Society had made the necessary inquiries respecting his character, and received the most unexceptionable testimonials, they accepted his offer, and he sailed for Africa in the beginning of December, 1798.

“Dr. Vanderkemp was accompanied to Africa by Mr. Kicherer, an ordained clergyman of the Dutch church, and by Messrs. Edwards and Edmonds. The mind of Vanderkemp had been particularly directed to Cafferland, as a scene of missionary labours; and it was the intention of all the missionaries to proceed thither on their arrival in Africa: but the destination of Messrs. Kicherer and Edwards was changed in consequence of the request of some Bushmen, who, a few weeks before the arrival of the missionaries, had come to Cape Town to solicit teachers to instruct them in the Christian religion.”

On his arrival, Dr. Vanderkemp was received with great

kindness by the Lieutenant Governor (Gen. Dundas) of the colony, and as he had resolved to visit Cafferland, was furnished with waggons and provisions for the journey. As he proceeded on his way, he found the colonists dissatisfied with the English government, whilst the Hottentots, who had been so long and wickedly oppressed, looked to it for protection. The cruelty of the farmers was thus increased against the Hottentots, and many of the latter fled into Cafferland, and uniting with the incensed inhabitants of that country, sought to rescue their families and cattle from the injustice of the Boors, and to obtain a redress for their grievances.

These disturbances prevented the immediate settlement of the Missionaries among the Caffers; yet Dr. Vanderkemp improved the earliest opportunity of obtaining a piece of ground from Gaika, (the Caffer Chief acknowledged by the English government) and erecting upon it a temporary habitation. For eighteen months he continued among the Caffers, exposed daily to dangers; his only comfort arising from the fact, that several of the Hottentots appeared to feel the influences of religion.— This devoted Missionary then accompanied the Hottentots to Graaff Reinet, (a station in their own country) and had there the happiness to find two additional Missionaries just arrived from England. The Commissioner of the district had already allowed them to commence the instruction of the slaves and Hottentots in the church; but this was a motive sufficient to arouse the colonists to arms against the government. The excitement was allayed by the judicious conduct of Dr. Vanderkemp. Governor Dundas, who evidently cherished friendly feelings towards the mission, recommended that the Institution should be in the neighbourhood of Graaff Reinet, and promised any piece of ground belonging to the government, which might be judged most suitable for the purpose. In consequence of this liberal offer, Dr. Vanderkemp submitted his views in regard to the principles of the Institution, in the following communication to the Governor.

“We were witnesses (he says) of the deplorable and wretched condition into which the Hottentot nation is sunk, for want of food, instruction, liberty, useful employment, and a spot which they, under the superintendance of government, might in some measure call their own home.

"I am speaking of their condition at Graaff-Reinet, the very place to which numbers of them, by the present circumstances, are compelled to repair as to an asylum, where they may be nourished at the expense of government; while a still greater number prefer to seek refuge among the Caffers on this side the Great Fish River, against the barbarities of the colonists. Among this number are found the hordes of Klaas Stuurman and Ourson, who repeatedly requested me to come to them to instruct them, but constantly refused to settle themselves at Graaff-Reinet or in its vicinity. The consequences of such a condition can be no other than idleness, poverty, or enormous expenses to entertain them—an aversion and actual separation from civilized society, vices of every kind, which may end in plundering, murders, and irregularities of a different nature, but all tending to subvert the happiness and usefulness of that nation, and to endanger the safety of the colony.

"These reflections have induced us to suspend, for awhile, our missionary attempts among the Caffers and Bushmen, and to devote ourselves to the instruction of the Hottentots in this village; that we might be made instrumental to afford them spiritual blessings, till it should please the Lord, by sending us a sufficient number of missionary brethren for our help, to enable us to re-establish the Caffer mission, and form an establishment near the Great River for the benefit of the Bushmen. And, though it was not in our power to alleviate the temporal calamities of the Hottentots, we hoped and trusted that the Lord would, in his time, open a way to answer also, in this respect, our ardent wishes.

"This seems, in the way of Providence, to have been reserved for you, sir; and it is with thanksgiving to God, and acknowledgment of my obligation to your Excellency, that I proceed to submit my ideas, and those of my brother, Read, (Vander Lingen being absent,) after having consulted Mr. Maynier on this subject, to your Excellency's decision.

"1. It appears to us desirable that our missionary settlement should be formed between the Bushman River and Algoa Bay, at a moderate distance from Fort Frederick; and, if a proper supply of water may be procured there, which at present is doubtful, on the banks of the Sunday River.

"2. The chief object and aim of the missionaries, under whose direction this settlement shall be established, ought to be to promote the knowledge of Christ, and the practice of real piety, both by instruction and example, among the Hottentots and other heathen, who shall be admitted and formed into a regular society; and, in the second place, the temporal happiness and usefulness of this society, with respect to the country at large.

"3. Into this society only those ought to be admitted who will engage themselves to live according to the rules of the institution.

"4. The actual admission and expulsion from this society shall entirely depend upon the judgment of the missionaries; but it seems necessary, that of those who shall have lived in the families of colonists, none shall be consid-

ered admissible but such as shall produce a written declaration of their admissibility, signed by the landdrost of the district in which they have lived.

"5. As we may by no means wish to counteract, but, on the contrary, to promote, as much as possible, the labours of our Moravian brethren, we are resolved not to admit any individual belonging to their institution, unless it be with their express permission, and at their request. We hope to be equally cautious in respect to other missionary institutions, which may in future times be formed within this colony.

"6. As we are of opinion that the rule laid down by Paul, 'that if any would not work, neither should he eat,' ought to be strictly observed in every Christian society, our intention is to discourage idleness and laziness; and to have the individuals of our institution, as much as circumstances shall admit, employed in different useful occupations, for the cultivation of their rational faculties, or exercise of the body, as means of subsistence, and of promoting the welfare of this society, and the colony at large.

"These occupations may be referred either to agriculture and farming, the management of cattle, or mechanical arts, and little manufactures, such as soap-boiling, candle-making, spinning of thread, manufacturing of paper, tanning, pot-making, brick-making, turnery, &c.

"7. As the introduction of these employments will involve the European missionary societies in considerable expenses, the workmen should be considered as journeymen in the service of the society, and be paid weekly for their labour; but the products of their labours should be the property of the society, and sold for its benefit. The fund, however, arising from the sale of these articles shall be entirely devoted for charitable institutions of a missionary nature among the heathen, such as the erection of other missionary settlements, an orphan-house, in which forsaken and fatherless children may be educated, or for the subsistence of the sick, old, and poor.

"By these measures we intend not to preclude any one who, by his industry and diligence, shall be enabled to elevate himself above the class of journeymen, from becoming a master and proprietor of his own business.

"8. Should this settlement, which is to be put under the direction of two missionaries and a schoolmaster, increase to a greater number than can be directed by three missionaries and two schoolmasters, it appears better to divide it into two distinct settlements, to be placed in different parts of the country, than to extend it beyond the limits mentioned.

"9. Good order and domestic discipline shall be maintained by the missionaries themselves. The settlers are to be divided as Christians, catechumens, and hearers. By the last, we understand heathens who will flock to us to hear the word of God. By catechumens, heathens who are more particularly under our inspection and care, instructed in the doctrines of the Gospel, and who submit to ecclesiastical discipline. Christians are

those who shall bring forth fruits of conversion, and be by baptism initiated as members of the church.

"10. We have no severer punishment than excommunication from the church and expulsion from the Society. If we shall be compelled to proceed to this last step, we shall think it our duty to inform the landdrost of the fact, that justice may be administered by the court to whose cognizance the crime belongs, and no malefactor find a shelter within our walls.

"11. As your Excellency cannot be indifferent with respect to the state and progress of the institution, we suppose it will please your Excellency to accept, at least once a-year, a report of its state in detail, by a list pointing out the number, names, qualities, occupations, and other circumstances of the members, according to a model which shall be approved by your Excellency.

"12. Our ideas respecting the polygamy of the heathen exactly correspond with those of the Moravian Brethren.

"13. As to the protection which we may expect from your Excellency, we entirely trust to your Excellency's declared resolution to favour our missionary exertions, and request that we may enjoy the same protection and privileges which are granted to the (Moravian) Brethren at the Bavian's Kloof.

"The state of our congregation, formed out of Hottentots and a few of other nations at Graaff-Reinet, is such that it will be necessary to leave an individual missionary in that village, for the instruction of those who shall, by their circumstances, be constrained to reside at this place. The number of children in our reading-school amounts to one hundred and twelve, of whom, however, seldom more than seventy are present. We have been obliged to print a spelling-book for their use, and we hope that your Excellency will permit us to print and to sell little school-books, for the benefit of the future establishment, and to educate some of our young men in the art of printing, as a peculiar branch of their employment."

In reply to this communication from Dr. Vanderkemp, the Governor expressed his earnest desire that the temporal and spiritual condition of the Hottentots should be improved, but gave it as his opinion, that the Institution should by no means be in the neighbourhood of the Caffers.

Encouraged by the friendly views of the Governor, Dr. Vanderkemp commenced his journey with more than one hundred Hottentots (which, in their progress, were joined by one hundred others) for Algoa Bay, to which place the Government had already ordered supplies. Forty of these people soon left them, and through the influence of Klaas Stuurman, (a Hottentot chief who was then in arms against the Boors,) one hundred others

subsequently deserted the expedition. In reply to the Missionaries who would have persuaded him to lay down his arms, this chief answered—"We are blind heathens, we know nothing, and in this state the Boors wish to keep us; I wish to live a peaceable life, but I am determined to revenge the barbarous conduct of the Boors to my people, till the Government shall do us justice, and permit us to hear the word of God."

The veneration in which Dr. Vanderkemp was held among the Hottentots gave him great influence with Klaas Stuurman, and he succeeded in detaching him from those who were in a state of hostility. But in consequence, this chief was compelled to flee to the Caffers, that he might escape from those of his countrymen who still remained at war with the colonists. In these troublous times, the life of Dr. Vanderkemp was repeatedly exposed; and he was urged, but in vain, to retire to a place of greater security. He addressed a letter to the Governor, whose mind appears to have been prejudiced against Klaas Stuurman, soliciting protection. In this letter he vindicates the missionary establishment from the charge of having any connexion with the disturbers of the public peace. He was however prohibited from receiving any Hottentots into the Institution from the vicinity of Sunday River.

At this time Mr. Barrow visited the country, and gives the following account of his interview with Klaas Stuurman.

"On making inquiry into the hostile appearance of this band of Hottentots, Mr. Barrow relates, that "one of them, named Klaas Stuurman, or Nicholas the Helmsman, whom they had selected for their chief, stepped forward, and, after humbly entreating us to hear him out without interruption, began a long oration, which contained a history of their calamities and sufferings under the yoke of the Boors; their injustice, in first depriving them of their country, and then forcing their offspring into a state of slavery; their cruel treatment on every slight occasion, which it became impossible for them to bear any longer; and the resolution they had, therefore, taken, to apply for redress before the English troops should leave the country; that their employers, suspecting their intention, had endeavoured to prevent such application, by confining some to the house, threatening to shoot others if they attempted to escape, or to punish their wives and children in their absence. And, in proof of what he advanced, he called out a young Hottentot, whose thigh had been pierced through with a large musket ball but two days before, which had been fired at him by his master, for having attempted to leave his service. 'This act,' continued he, 'among

many others, equally cruel, resolved us at once to collect a sufficient force to deprive the Boors of their arms, in which we have succeeded at every house which fell in our way. We have taken their superfluous clothing in lieu of the wages due for our services; but we have stripped none, nor injured the persons of any, though,' added he, shaking his head, '*we have yet a great deal of our blood to avenge.*'

"Mr. Barrow, on proposing that Stuurman and his people should enter into the British service, stated a difficulty respecting the manner in which provision must be made for the aged, the women, and the children; which the Chief speedily obviated, by the following address:—"Restore (said he) the country of which our fathers have been despoiled by the Dutch, and we have nothing more to ask."

"I endeavoured," says Mr. Barrow, "to convince him how little advantage they were likely to derive from the possession of a country, without any other property, or the means of deriving a subsistence from it; but he had the better of the argument. 'We lived very contentedly,' said he, 'before these Dutch plunderers molested us; and why should we not do so again, if left to ourselves? Has not the *Groot Baas* (the Great Master) given plenty of grass, roots, and berries, and grasshoppers, for our use; and, till the Dutch destroyed them, abundance of wild animals to hunt? And will they not return and multiply, when these destroyers are gone?' We prevailed, however, upon Klaas to deliver up their arms, and, in the mean time, to follow the troops, until some arrangement could be made for their future welfare."

In the war which took place between the colonists and the united forces of many of the Caffers and Hottentots, the former, says Dr. Philip, "had no reason to despise the latter as an inferior race of beings from their own superiority in the contest.—When a comparative view of the advantages and disadvantages of the combatants is taken into consideration, the address, the capacity, and the courage, will be found on the side of the aborigines."

"If the protection afforded to the Hottentots, and the encouragement given to the labours of the missionaries among them, were not the sole causes of the rebellion of the Boors, they furnished the prettexts employed to justify it; and the missionaries, and the Hottentots who were settled with them, were exposed to much suffering and many imminent dangers, during its continuance. The spirit of the Boors was exasperated by the successes of the Hottentots in proportion to the contempt in which they formerly held them; and their hatred was indiscriminate, and knew no bounds. Their object was to keep them in a state of ignorance and slavery; and their love of uncontrolled authority, one of the strongest passions in the human breast, shut their minds against every consideration which could be urged in favour of any attempt to improve them." (To be continued)

Lynchburg Colonization Society.

The Society at Lynchburg is entitled to high honour for the spirit, liberality, and perseverance with which it has directed its efforts in the cause of African Colonization. We are glad to perceive that there are among the members of it, those who have reflected candidly and profoundly upon the subject, and comprehend all its important relations. Many of our readers will doubtless recollect the speech of Mr. Harrison, before this Society, and be gratified to peruse the following of great merit, delivered recently by Mr. Rives. It exhibits much talent, and will convince, we trust, the incredulous, that the plans of our Society are practicable, while it arouses the indifferent and cold-hearted from their criminal apathy.

Address

Of Wm. M. Rives, Esq. to the Lynchburg Colonization Society on the first of August.

Before concluding the regular business of this Society, it is proposed to employ a brief space in re-examining the objects of the American Colonization Society, the means of their accomplishment, and the progress already made. Should it be found that those objects are in accordance with the claims of benevolence as pure as comprehensive, fortified by individual interest and national policy, that means adequate to the ends proposed may be obtained, and that the measures thus far have been wise, judicious and successful; it cannot be doubted that an intelligent and provident people will recur with satisfaction to their past efforts, and be quickened and stimulated to greater exertions in this labour of interest, of philanthropy and of patriotism.

Prior to the year 1816, the increased and increasing multitude of free persons of colour in the United States, their degraded condition, and its reactions on the morals, and consequently, on the happiness and prosperity of the community at large, had excited lively solicitude in the bosoms of benevolent and christian persons, and tasked the ability of statesmen, the most experienced, profound and sagacious, to devise and execute some plan which should both ameliorate their situation and free the nation from the serious and growing evils of their residence within it. It was at an early period seen and acknowledged, that neither the objects of benevolence nor the interests of the nation could be materially benefitted by any plan or measures that permitted them to remain within the United States. The General Assembly of Virginia had, on two occasions, at intervals of 8 or 10 years, acting on this subject, expressed an earnest desire for their removal, both on their and our account. The public mind being thus engaged,

and measurably developed, the pious zeal and persevering exertions of a clergyman of New Jersey, Mr. Findley, with the active co-operation of Mr. Caldwell of the District of Columbia, to form an association for this purpose, were crowned with success. Having opened an extensive correspondence to disseminate information of the plan in contemplation, and obtain knowledge of the wishes and opinions of others, he visited the seat of our National Government, and succeeded in convening a public meeting of distinguished citizens from different parts of the Union. The meeting was held in December 1816; and, organizing itself into an association, adopted a plan of future operations: a plan as plain and simple as the scheme itself is grand and comprehensive, which has received the approbation of many of the State Legislatures, and appropriations from those of Maryland and Virginia; also of the people of the United States, evinced by numerous Auxiliary Societies, and liberal private donations; and that has been successful beyond the hopes and calculations of the most sanguine. The plan was, and continues to be, to obtain territory on the continent of Africa, whereon to establish a colony of free persons of colour, and provide for the ultimate and gradual removal thereto, with their own consent, of such persons of colour as were free, or might become so agreeably to the laws of the several States. The pecuniary means relied on, were chiefly voluntary contributions and appropriations from the governments of the States, and of the Union. But the primary steps of acquiring territory and establishing a colony, were dependent on the former source alone; and the result has shown that reasonable drafts on the liberality and benevolence of the people of the United States are not likely to be protested.

The managers of the Society having obtained, by an exploring expedition, the necessary local information, despatched in 1820, a vessel, the Elizabeth, with eighty free persons of colour, emigrants to Africa—a cargo which this country could well afford to spare, but which promised inestimable benefits to that injured, persecuted continent. From that to the present time, the colony has increased in population, and prospered otherwise, saving those individual casualties incidental to a removal from one climate to another, and from a settled to an unsettled country. It contains, at this time, about fourteen hundred inhabitants, emigrants from the United States; possesses territory, fairly and peaceably acquired, sufficient for its present purposes, and may readily procure more according to its wants and its wishes; the colonists, become acclimated and healthy, have erected comfortable houses for themselves and families, and necessary public edifices, and are pursuing diligently and thriftily their private vocations, cultivating farms—following mechanical trades, or engaging in commerce with the natives of the interior and along the coast. As a community, it has acquired and maintains a character and influence with the tribes or nations around it; preserves order and quiet within; protects each in his rights of person and of property; has its courts, its militia, schools for the children of

the colonists and of the natives, a printing press, public library, churches, and frequent and periodical performances of Divine service—in short, it presents, in a land of ignorance and depravity, of Paganism and Mohammedanism, the interesting and bright exhibition of an intelligent, moral and Christian community.

The beneficent providence of the Society towards the emigrants was not bounded by their location and settlement in Liberia—it had yet high moral purposes to accomplish, to wit: to prepare and fit them for the business of self-government, and the enjoyment of rational liberty. To these ends, the Society adopted measures and gave instructions to its agents admirably adapted to the circumstances of the Colonists. Such civil and political rights, as might be safely entrusted to a people unused to the business of government, and, at the same time, serve to engage the mind and enlist the feelings in public concerns, were vested in the Colonists—but the fate of the community was not allowed to depend on the unexperienced. What a noble contrast is here presented to the conduct of despotic governments! *There*, the people are kept in ignorance, in order that they may be governed—*here*, their agency in government is used as a mean of civil and political instruction, in order that they may be gradually fitted for, and assume more, until finally, left to their own guidance, they shall be entrusted with all. Such examples in the political world, are not less grateful and refreshing than spots of evergreen in the natural; and it is a mental recreation to trace the steps by which this exalted purpose is in progress of consummation.

The Agent of the Society is the Colonial Governor, Commander-in-Chief and highest Judicial functionary. The Colonists (Freeholders only voting) elect annually a Vice Agent: and two Justices appointed by him, constitute the Judiciary: each is a conservator of the peace, has cognisance of criminal cases within the definition of petit larceny and actions of debt not exceeding twenty dollars; in Court, the Agent presides and the Justices are his associates. The Colonists qualified to vote, elect annually Committees of Agriculture, of Public Works, of the Militia and of health; and those committeemen are required to make themselves familiar with all subjects relating to their functions respectively, and to keep a record of all important observations and facts. Besides those named, the Colony has other officers customary in civil communities.

The parental measures of the Society to advance the interests of the Colony, could not be other than successful. Evidence of their beneficial effects may be found in almost every page of its history. Traces of improvement are so abundant and strong, that the mind is led to the opinion that the Colonists already appreciate the moral grandeur and magnitude of this enterprise, the responsibility devolving on them, and entering sincerely and heartily into the views of its projectors and patrons, endeavor to show themselves worthy the benevolence of which they are the objects and to

leave undone nothing in their power to promote, hasten and ensure its accomplishment. Nay, those measures appear to have even higher sanction. At different periods of its existence, the fate and destiny of the Colony seemed to depend on the labors and lives of one or two individuals—but, no sooner have their days been terminated, than others, before unnoticed and unknown, have assumed their stations, and so conducted as to leave the Colonial community nothing to regret, save the loss of those who had been public benefactors. Thus uncontrollable events, deemed fatal to our hopes and plans, have proved wise dispensations of Providence, teaching the Colonists the necessity of qualifying themselves for the business and duties of self-government, and the insecurity of a dependence on others. Another reflection, not unworthy of notice, grows out of the circumstance that the Society hath never been disappointed in its estimate of fidelity, zeal and capacity of its Agents. All appear to have been governed by the same pure and high moral purpose of self-devotion to the cause in which they had embarked; and to have acted on the exalted principle, that duty was not performed until the uttermost was done. With these instructive and animating examples before them, the Colonists, indulging and nurturing a spirit of enterprise and emulation, are throwing off the fetters of habit, erroneously pronounced inveterate, and exhibiting moral and intellectual energies, found only in favored nations.

It is, therefore, no longer problematical whether a Colony of free persons of colour can be established on the Continent of Africa. The fact that the Colony is in existence, growing and prospering beyond any undertaking of like character, is as undeniable as it is gratifying and encouraging. Nor, should it be forgotten that it has been planted, sustained and strengthened by voluntary contributions alone—that it is prepared to receive other emigrants—and that its ability to accommodate and employ more, progressively, is augmented by each addition.

In the origin of the Parent Society, (it is still in infancy) it was objected, that free persons of colour would not consent to remove to Africa; and, it was asked, in a tone indicating no regret for the supposed impediment, if coercion would be employed? But, time, that tests and vindicates truth and exposes error, has removed all pretence to this objection. They are not only willing, but most anxious to emigrate; presenting themselves in crowds beyond the ability of the Society to afford them passage, and grieving over the necessity which continues them here. They have every inducement to go—none to remain. They would go to the land of their forefathers, that home from which they have been long absent, to a climate congenial with their structure and disposition; to a country, where occupying and cultivating a farm will give them title to it; where they may engage in commerce, in mechanics, or agriculture, as they list; where mild laws promise and afford protection to the good, and salutary checks to the bad; where superiority of mind and morals constitutes the only departure

from entire equality; where they and their children, and children's children may pursue their avocations in peace, enjoy the fruits of honest industry, participate in the pleasures of social intercourse, and be the subjects and objects of all the endearing ties and sympathies of man's nature; where a country, whose weal or woe will excite their lively sensibility, anxious solicitude, and, perhaps, honest pride, and whose approbation will be at the same time the reward of good deeds and a stimulant to better; and where politically, intellectually, and morally exalted themselves, they may become the honored instruments of like exaltation in others. They leave a country in which though born and reared, they are strangers and aliens; where *severe necessity* places them in a class of degraded beings; where they are free without the blessings and privileges of liberty; where in ceasing to be slaves of one, they have become subservient to many; where, neither freemen nor slaves, but placed in an anomalous grade which they do not understand and others disregard; where no kind instructor, no hope of preferment, no honorable emulation prompts them to virtue or deters from vice; their industry waste, not accumulation; their regular vocation, any thing or nothing as it may happen; their greater security, sufferance; their highest reward, forgiveness; vicious themselves and the cause of vice in others; discontented and exciting discontent; scorned by one class and foolishly envied by another; thus, and worse circumstanced, they cannot but choose to move. They will exchange degradation for exaltation, insecurity for safety, despondency for hope, vice for virtue, and poverty for independence, if not wealth.

It has also been objected to the scheme of the Society, that it was too vast and gigantic, and hence it was pronounced impracticable. But it is not seen that a plan of charity and human amelioration is less entitled to confidence and support, because it proposes to embrace many objects; or, that a plan, the execution of which is within the resources of any designated or given part of the nation, is less practicable because it comprehends *every* part. What each can effect for itself, the whole may effect for all. The latter is on a larger sphere, but what would suffice for each separately, will for all unitedly; beside, that the larger has the advantages of method and concert, of mutual and reciprocal support, engages higher talents, and commands more active aid: hence, too, it becomes worthy the nation and the age. And it is the good fortune of the Society's plan that partial success invariably leads to greater—each step taken not only advances the object so much, but accelerates and impels others. Moreover, those who are influenced by the above objection, should remember that, even if all cannot be accomplished, it is desirable to perform as much as possible. They overlook the variety and extent of incidental and collateral aid; and underrate the activity and enterprise, genius and spirit of the age. Perhaps they have not examined, and therefore, do not justly estimate the consequences to their country from the progressive and rapid increase of those class-

population, and the necessity of at least diminishing evils, otherwise serious, if not fatal. An able address, delivered on the 4th of July last, calculates that, in the short space of fifty years (short in a nation's career,) the slaves and free negroes in the United States will amount to *twelve millions*. Let an intelligent mind contemplate the condition of a country containing within its bosom ten million of slaves and two million of free negroes, of one caste, associates, degraded, depraved and contaminating all within contact, and filling the master's mind with distrust and the slaves with impatience of bondage—let him, I say, contemplate this state of things, and remain, *if he can*, opposed to the objects of this society, and indifferent to the fate of its efforts.

By the census of 1820, the free persons of colour in the United States amounted to 238,530, of whom 36,875 were in Virginia, (slaves amounted to 1,538,123, (of which 425,138 were in Virginia.) The annual increase of the free negroes is estimated at 6,000, (of slaves, at 46,000.) Is it practical to remove to Liberia from the United States annually 6000 free persons of colour? The expense of removing the first colonists, were from \$50 to \$60 per head; but this is now reduced to \$20; and a reduction to \$15 may reasonably be expected. Paying no consideration to the probability of a further reduction, the removal of 6000 would cost \$120,000, being less than five thousand dollars to each State!

But, to bring our calculations within the mind's easy compass, let a more limited theatre be taken. Virginia contains more of each class than any other State. If it be within her reasonable resources to provide for the emigration to Liberia of such as are now free or may be hereafter emancipated by their owners, it must be so with other States. Her portion of the 238,530, is 36,875, as we have seen—and the annual increase of the latter may be estimated at 800. The removal of that number annually, would, according to the data already noticed, cost \$16,000. A brief reference to collateral resources, will show, that the residue, after their exhaustion, would be a much smaller sum than is usually supposed. It is due to the Auxiliary Societies, that their contributions should be first noticed. The number of those Societies, and of members in each, is not known precisely—but they are rapidly increasing in both respects. For, to the credit of the people of Virginia, it should be remarked, that, as they are more interested and concerned, their efforts are greater. From this source, and from other voluntary contributions, three thousand dollars annually, is a moderate estimate. In the second place, many free persons of colour, possess sufficient means to defray the expense of their removal. Thirdly, it almost invariably occurs, that the neighborhood from which the emigrants go, is induced by motives of benevolence, or a desire to get them off, to furnish considerable aid in money, or supplies. Fourthly, the laws of the State may provide, that such as are idle and dissolute, having no property for their support, and pursuing no regular business, and thence, *liable to become*

chargeable to the parish, may be hired out by the overseers of the poor until a fund for their removal be provided. Fifthly, the overseers of the poor may, in like manner, be authorized to provide in the indenture of such youths of colour, as, according to the present laws, they bind apprentices, that the masters, in addition to good treatment and teaching the trade, shall pay, at the expiration of the service, a sum sufficient for his or her removal. It is not believed that either of these provisions would be a departure from the principle of the Society, or amount to moral or actual coercion. Since the desire to emigrate is evidently extended, and will, in a short time, without doubt, embrace, comparatively speaking, all. Sixthly, a benevolent citizen of North Carolina has pointed out the mode of defraying the expenses of emigration of such slaves as shall be emancipated for that purpose. He has liberated about twenty, and directed them to be hired out until a fund be raised sufficient for the removal of the entire lot. This suggestion of his appears worthy the notice of the parent Society; for if it were to confine its pecuniary aid to those now free, the example of this gentleman might be generally adopted, and add much to the funds of the Society, and to the number of emigrants. Seventhly, thousands, perhaps hundreds of thousands, of foreigners have obtained passage to this country by indenting themselves to personal service until their passage money was paid, or refunded. An active and increasing commerce with Liberia will furnish facilities to a like course, and the inducements to emigration will be stronger. Finally, when charitable aid is furnished to emigrants, a judicious selection of those most suitable for the colony from being in the prime of life, of robust constitutions, and good morals, will add consequently to the direct diminution of those left behind. These, and various other modes of providing for their removal, would leave little to be done by the State in its corporate character. An appropriation of five thousand dollars would almost ensure the emigration of more than the annual increase.

But, narrowing the sphere of calculation again, let us examine the condition of this place. Lynchburg is, in this respect, to the State, as the State is to the Union—it has more than an equal proportion. In the State, the free persons of colour are to the whites as 1 to 16—in Lynchburg, probably as 1 to 7. This place and its vicinity contains, perhaps, 500 free negroes, and thirty-five hundred whites. It is believed that free negroes increase more slowly than whites or slaves, owing to the prevalence among them of the two greatest checks of population, poverty and vice. They double their number in not less than 33 years, which is an *average* annual increase of about 3 per cent; but the increase of 500 in one year would probably not exceed 12: and the removal of that number would cost \$240. Now, this Society remitted to the Parent Society last year \$138; and surely the balance could be readily made up from the various sources before alluded to.

But the situation of Lynchburg was adverted to for another reason. Un-

fortunately, the municipal regulations of Virginia do not facilitate the collection and preservation of statistical facts; without a knowledge of which the mind cannot fully estimate the burthens imposed on the community by this class of our population. Practically exempt from all the civil and practical duties, paying taxes, county and parish levies, service of patrols, militia, juries, working on roads, &c.—as individuals, adding nothing to the productive powers and capacities of the community, and, consequently, supported by the labours of others, they are yet more frequently found on the charity fund than whites. Conclusive evidence of this may be procured from the records of the board of overseers of the poor. From that of Lynchburg, I have been politely furnished with an extract for the last four years, and believing the facts exhibited by it worthy of particular notice, will present them to this meeting:

In the year 1825, the aggregate charity expense was	\$344 82
Average number of paupers 6—3 whites and 3 blacks.	
1826, Aggregate expense,	\$494 29
Paupers 4—2 whites and 2 blacks.	
1827, Expense	\$542 99
Paupers 4—2 whites and 2 blacks.	
1828, Expense	\$390 82
Paupers 6—3 whites and 3 blacks.	
<hr/>	
Making an aggregate expenditure in four years, of	\$1772 97
<hr/>	
Half of which is	\$886 48
But in the same period 9 blacks have been buried at public charge, at an expense of \$5 each,	\$45 00
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Being an expenditure of \$931 48 cents on account of destitute free negroes in four years—averaging annually, \$232 87 cents—and within a few dollars (\$7 13) of the sum (240) requisite to defray the expenses of removing their entire annual increase. It will be remarked, also, that whilst there were 7 whites to 1 black *in* the parish, there was an equal number of each *on* the parish: so, that a free negro is sevenfold as likely to become chargeable to the community as a white. Such facts as these convey an idea, but a very imperfect one, of the evils of their residence among us.

If Lynchburg could provide means for the ultimate removal of those within its limits, so could the State; and so could other States.

The alarm for the rights of property appears to have subsided, and the Society is no longer charged with any sinister or insidious design. It has constantly disclaimed any intention of disturbing the rights of others; and its conduct entitles its declaration to credit. It bestows its charitable offices on those only now free, or voluntarily emancipated by their owners. Its members are sustaining the wise policy of the law of Virginia, forbid-

ing slaves, emancipated since May, 1806, to reside within the State. No State in the Union has prohibited emancipation, where those manumitted are sent beyond its limits: and it may be safely assumed, that none will do so, whilst sound National Policy, the spirit of republican government, or the rights of citizens to dispose of their property at pleasure, (without detriment to others,) is appreciated or regarded.

Nor let it be supposed that the people of the United States will derive from the successful prosecution of this enterprise no other benefit than grows out of the removal of this unprofitable and baneful class of population. Vice corrupts by example, but it poisons those only in contact with it: Virtue also finds a powerful auxiliary in the same weapon, and happily its influence is less restricted—the name and fame of good deeds circulate widely. And the moral beauty and sublimity of this magnificent design shall exalt our national character above deeds of prowess in war, or skill in science and art. At home, its beneficent influence shall pervade all classes of Society, administering pleasure to age, stimulus to manhood, and instruction to youth: constituting, at the same time, the evidence of a grateful recollection of past dispensations of providence, and an appeal for the continuance of his goodness, guardianship, and protection.



Happy Influence of Trifles.

In Mr. Clarkson's very interesting History of the Abolition of the Slave-trade, the following circumstances are mentioned as having contributed, in no unimportant degree, to produce correct impressions in regard to that odious traffic.

“But other circumstances occurred to keep up a hatred of the trade among the people in this interval, which, trivial as they were, ought not to be forgotten. The amiable poet Cowper had frequently made the slave-trade the subject of his contemplation. He had already severely condemned it in his valuable poem *The Task*. But now he had written three little fugitive pieces upon it. Of these the most impressive was that, which he called *The Negroe's Complaint*.

“This little piece, Cowper presented in manuscript to some of his friends in London, and these, conceiving it to contain a powerful appeal in behalf of the injured Africans, joined in printing it. Having ordered it on the finest hot-pressed paper, and folded it up in a small and neat form, they gave it the printed title of “*A Subject for Conversation at the Tea-table.*” After this, they sent many thousand copies of it in franks into the country.

From one it spread to another, till it travelled almost over the whole island. Falling at length into the hands of the musician, it was set to music; and it then found its way into the streets, both of the metropolis and of the country, where it was sung as a ballad; and where it gave a plain account of the subject, with an appropriate feeling, to those who heard it.

“Nor was the philanthropy of the late Mr. Wedgewood less instrumental in turning the popular feeling in our favour. He made his own manufactory contribute to this end. He took the seal of the committee, as exhibited in the first volume, for his model; and he produced a beautiful cameo, of a less size, of which the ground was a most delicate white, but the Negro, who was seen imploring compassion in the middle of it, was in his own native colour. Mr. Wedgewood made a liberal donation of these, when finished, among his friends. I received from him no less than five hundred of them myself. They, to whom they were sent, did not lay them up in their cabinets, but gave them away likewise. They were soon, like *The Negroe’s Complaint*, in different parts of the kingdom. Some had them inlaid in gold on the lid of their snuff-boxes. Of the ladies several wore them in bracelets, and others had them fitted up in an ornamental manner as pins for their hair. At length, the taste for wearing them became general; and thus fashion, which usually confines itself to worthless things, was seen for once in the honourable office of promoting the cause of justice, humanity, and freedom.”



Fair for the Society.

Did we feel no deep and lively emotion on being informed, that the Ladies of a neighbouring city, are, in the course of a few days, publicly to manifest their interest in the African cause, and to give to it their united and liberal patronage, we should regard ourselves as utterly destitute of the spirit which this cause demands.

To *Fairs*, soberly and judiciously conducted, and for the benefit of worthy objects, we can discover no reasonable objection. Indeed, while we associate with the term *Fair*, cheerfulness

and hilarity, we know also, that with it are connected ideas of devotion. The origin of Fairs is to be traced to the festivals of the Church, and they were, anciently, always held in honour of some patron saint, and in the vicinity of churches and cathedrals which were, on these occasions, to be dedicated to the divine service. The Bishops and Abbots, observing the multitudes which convened at these seasons, solicited from the crown, charters to hold Fairs for the accommodation of strangers, and the increase of their own revenues, by the tolls which they were authorized to levy; and thus the attendants became more numerous; some being actuated by the love of gain, and others, of devotion. The former soon acquired the ascendancy, and the claims of religion were forgotten amid show, trade and amusement; but we rejoice to hear that our fair countrywomen are for restoring to them more than their original sacredness; that they would bring forward the productions of their own industry and ingenuity, and consecrate all that is realized from the sale of them, on some blessed altar of *Charity*. Thus the pure spirit of religion presides over the bright and joyous scene, and all the warm and generous fountains of the heart are moved, and even selfishness hardly dares exhibit its true features, but feels compelled to wear the mask of goodness. Already have the beneficent females of our land, by the sale of articles which their own hands have made, sent bread to many a widowed and famishing Grecian mother, who, as she shared it with her starving children, has lifted her faded eye to Heaven, and called for blessings upon her American sisters. Nor will supplications less fervent or less prevalent with God, ascend in behalf of those who would now assist in giving strength and prosperity to a Colony, founded for the benefit of the African race, a race, in this land hopelessly degraded; in Africa, enveloped in ignorance, exposed to inexpressible injuries, and to become the victims of perpetual and merciless slavery. At no very remote period, will the charitable deeds of our female friends in behalf of the African Colony, be told for a memorial of them among tribes, who, through its influence, shall experience a moral resurrection, shall come forth from the gloom and desolation of spiritual death, to the light of truth and the hope of immortality.

While it was expected, in former times, that the Managers

or Governors of Fairs "should take care that every thing be sold according to just weight and measure, it was not uncommon (especially when the Fair was held within the precincts of a cathedral or monastery,) to oblige every man to take an oath at the gate, before he was admitted, that he would neither, lie, steal, nor cheat, while he continued at the fair."

As we feel no apprehension that the Ladies who engage in this good work will use "false weights and measures," so we cannot imagine that any oath is necessary to bind Gentlemen to the observance of the most obvious duties of morality, especially, at such a time, and in such a place; yet, as we perused this regulation of a former age, we could not but wish that every gentleman would, even in our enlightened day, impose on himself an obligation, "before he enters the gate," to give honourable proof of respect for those who render the scene so attractive, of his regard to that cause which they are endeavouring to advance.

The Apostle Paul called upon those of his own sex, "to help those women who laboured with him in the Gospel:" nor is there less reason now to urge men of influence and wealth to assist those whom they profess to love and admire, in such schemes and enterprises of charity as are no sooner known than approved by the female mind.

The public testimony of approbation which the Ladies in Baltimore are about to give to our enterprise, may, and we believe will prove an incalculable benefit. The influence of the Ladies over the minds of the community, is too precious to be estimated by dollars and cents. The seal of their good opinion is, as it ought to be, and, as we trust, it ever will be, the best and surest passport to general favour. Blest with souls of finer structure and more exquisite sensibility than men; less exposed to influences which pervert the moral feelings, and mislead the judgment in matters of duty and charity, their decisions in relation to these, are seldom wrong; and, next to the sacred Word, merit our confidence.

When we consider the contemplated Fair, not merely in its influence upon our sex, but as a bright and impressive example to the Ladies throughout the country, we hardly dare to express the expectations which we cherish, of the importance of its re-

sults. The cause to which our female Friends in Baltimore are about to consecrate the offerings of their taste, industry and skill, makes a most affecting appeal to the generous and virtuous heart. Let the merits of this cause be clearly revealed to her understanding, and every Christian lady will feel her sensibilities excited for its support, and engage with enthusiastic energy and unwavering resolution, in plans and operations for its benefit. The example of the Ladies of Baltimore, will be seen and felt throughout the United States. The sacred flame which produces it, will send, we trust, a holy warmth into ten thousand female bosoms, and excite all the Ladies of our land to come forward with sympathizing hearts, and active and liberal hands, in a work of such unquestionable benevolence. Such conduct will not be measured in its effects, by the amount of funds which will be raised; it will touch the hearts of the other sex, and carry its moral power through the church and the nation.— It will give an impulse to the operations of the Society, such as few have ventured to anticipate, and finally secure to virtue and religion, a full and joyous triumph over every obstacle which impedes their march to the redemption of Africa.

Prosperity, then, to the Fair, which the liberality of the Ladies of Baltimore is about to establish in aid of our Institution. The object which it is designed to promote, is not more worthy than our pecuniary necessities are great; and as Providence seems to have dictated the time for this Fair, so, we trust, it will order wisely all arrangements, make it singularly productive, and finally bestow a blessing on the fund which may be obtained, and upon every heart and every hand which may contribute to secure it!



For the African Repository.

MR. EDITOR:—The members of the Classical School in this town, recently organized themselves into a Society for enquiry. Their object is to investigate the principles and claims of the benevolent institutions of the day, more particularly those of the Colonization, Peace and Temperance Societies. They hope that

a better acquaintance with principles and facts in relation to these Societies, will prove not only beneficial to themselves, but to others with whom they may be connected in future life.— They wish to enter with deeper interest into these subjects, and by the distribution of publications and tracts, to excite the spirit of moral enquiry in others; looking for the time when *liberty, peace and temperance*, shall be the invaluable blessings of every man.

Since the formation of the Society for enquiry, a Peace Society has been formed by the members of the Seminary in this place, which, in connexion with a Temperance Society, on the principles of *entire abstinence*, already existing, cannot fail of doing something for the cause of humanity. T. M.

Bangor, August 7, 1829.



Resolutions of the Synod of Utica, N. Y.

On the 18th of last month, the following interesting Resolutions were unanimously adopted by this respectable and influential body. The Synod was addressed in an able and lucid manner, by the Rev. Isaac Orr, who, in transmitting these Resolutions, observes, "You will perceive that their aim and tendency is to plant our Institution, and raise its standard within the walls of Zion." May every Synod, and every individual Church in our land be inspired by the noble sentiments here expressed! Far more deeply impressed than it now is, must the Christian community become, with its obligations to engage liberally and actively in the African cause, before we can, with good reason, rejoice in the rapid improvement of a race, which must, under the Saviour's reign, be elevated to knowledge, virtue and happiness.

"In view of the very inadequate support received by the American Colonization Society, during the twelve years of its existence,

Resolved, That we consider it the duty of the religious community within our bounds, and especially of the ministers of Christ, to promote the interests of that Society, by all proper means within their power, to the intent, that the wrongs and sufferings of Africa may be speedily ended; that the immense debt of retribution, due to her from this country, may be can-

celled; and that the blessings of the gospel of Christ may be conveyed to the African people, both in this country and in Africa.

“Resolved, That all clergymen within the bounds of this Synod, be, and they hereby are most earnestly requested to take up collections or subscriptions yearly, on or near the Fourth of July, as a proper mode of aiding the funds of the Colonization Society; and that, as far as practicable, they enable their people to understand the history, design, progress and prospects of the Society.”



Intelligence.

John Templeton, a free young man of colour, aged 21, and a graduate of Athens College, delivered an Address at Chillicothe (Ohio) in the Methodist Church, on the 4th of July, in behalf of the Colonization Society. We are gratified to see the exertions making in what are called the “free states” in the West, to advance the great object which the Colonization Society is labouring to effect. The late decision of the Supreme Court of Ohio, too, declaring the law to be constitutional which imposes such heavy and unequal burthens on the free blacks, will have the effect of greatly accelerating the consummation of the scheme. We observe that about 2000 free blacks had assembled, and petitioned that the execution of the provisions of the law should be postponed for three months, within which time they would make arrangements for their final removal from the State—whither is not said, but we presume to Indiana and Illinois. After a short time, however, these States will see, as Ohio now does, the deleterious character of this species of population, and they will doubtless seek to get rid of them by a like summary process. Where, then, will these people go? Where *can* they go, but to Africa? If they stay among us, the policy of the country, which has fixed upon them the stigma of a degraded *caste*, will inflict upon them duties unequal and unjust in their character, while it denies them the slightest pretensions to an equality of rights. Those who have the means within themselves to go to Liberia, should not await the tardy operations of a Society whose means are solely dependent on voluntary contributions. Particularly if they have children, and feel for them any thing of a parent’s solicitude, they should remove them from a country which eyes them with distrust and contempt, to one where they will be exalted to the rank of *free men* in truth as well as in name. Could not the press in Ohio, &c. effect wonders on this subject, by impressing these and other considerations on the minds of the public?

Lynchburg Virginian.

The Slave ship *Fame*, of Cadiz, arrived at Havanna from the Coast of Africa—landed 3000 and odd sick slaves, on the coast to windward of Matanzas, and lost 600 slaves, and 60 of her crew, on her passage from Africa.

THE HIGH-MINDED SLAVE.—The following anecdote, which we copy from the London Tract Magazine for June, is a fine example of noble feeling in an African slave. How few are the *white* men, who in similar circumstances would manifest so nice a sense of honour! Among the whites, if the broken merchant, who afterwards becomes wealthy, pays the debts which he could not be compelled to pay by law, he is extolled as a singularly honest man. We do not object to this; when honesty is scarce we must make the most of what there is, but where shall we find the white man, who after escaping from a tyrannical master, voluntarily and unasked, sent back from his safe asylum the price which would compensate his master for the loss of his services!—*N. Y. Observer.*

A purchaser of slaves, in Charleston, S. C. who intended to sell them again, observed a fine looking man amongst them, superior to the rest, and felt disposed to retain him as his own servant. He was a little surprised soon after by the conduct of the negro, who came to him and said, “Massa! you no sell me.” “Not sell you, why not?”—“Me make good servant, massa!” Having before intended to keep him, this resolution was now strengthened, and he told the negro if he behaved well he would not sell him. The negro replied, “Me make a good servant, massa, you no strike me!” “Not strike you, scoundrel! but I will strike you if you deserve it.” The reply again was, “Me make good servant, massa, you no strike me!”

He behaved well until on some occasion his master took up something to strike him with. The slave drew backwards and putting himself in the posture of defence, repeatedly cried out to his master not to “strike” him. His master judged it prudent to refrain from putting his threat into execution, for such was the excitement of the negro, that little doubt was entertained of his resenting unto death the blow if given. The master soon forgot this circumstance, but the slave did not forget it. The degradation of being subject to a blow operated on his mind, and he escaped from bondage, by the first vessel that left the coast. Hiding himself among the stowage, he was carried out to sea, and when a few leagues from land, he came on deck to the Captain. He told the captain that he was a Chief in his own country, among his own people; and that he knew a merchant of Liverpool, who would provide for him. The Captain used him kindly, and brought him to Liverpool. The merchant immediately supplied him with money, when the first use to which it was applied was, to send over to his master, at Charleston, the price he had given for him, to indemnify him for the loss of his services as a slave!

Christian! If thou readest this at evening, after the toil of the day is ended, and when thou art sitting at ease in thine own habitation; or if it be on

the Sabbath, when about to hear the glad tidings of salvation; or if stretched on thy sick bed, some friend should beguile the weary hour by reading it to thee; or under whatever circumstances it may find thee, put up thy prayer for the slave and the slave dealer, that the word of God and the influence of the Holy Spirit may teach the one to endure with patience, and incline the other to show mercy; and that both may be delivered from the bondage of sin, and partake of the glorious liberty of the Gospel. Call to mind thy peaceful Sabbaths; thy means of grace; and thy hopes of glory; and whilst thou offerest praise for these invaluable blessings, pray that they may be extended to the slave, and that the time may speedily come when slavery shall no longer exist.

FREE LABOUR VS. SLAVE LABOUR.—The following is an extract from a letter, lately addressed by a citizen of Philadelphia to a gentleman in this State:

“The free produce Society of this city has recently been resuscitated from a state of torpidity in which it had lain during about 18 months, and now manifests strong symptoms of health and activity. A Society of females was formed last autumn, consisting of about 70 members, for the purpose of encouraging free labour. These have displayed much zeal in the cause, and most of them being house-keepers, a considerable increase in demand for goods of this description has risen. Great difficulty is apprehended in obtaining cotton free, for slavery. A Manufactory in this city is desirous to purchase such in order to its separate fabrication, and it is known that one in Providence, R. I. would be glad to have cotton of that kind at cost. There is no doubt that a considerable quantity of it would now meet with a ready sale in this city, at the full market price of other cotton, of the same quality—perhaps a small advance on the price might at this time be admitted. I shall be glad to receive any information on this subject you may think right to furnish. Perhaps by making the demand for such cotton known in your State, a supply, in part at least, could be obtained, when the next crop is gathered.”

SUGAR FROM BEETS.—The manufacture of sugar from beets, says the *New-York Journal of Commerce*, which was introduced into France by Napoleon, in 1811 and 1812, has increased to such an extent, that there are now nearly 100 sugar manufactories in that country, producing, annually, about 4,921 tons. For whiteness and beauty it is said, when refined, to be unequalled by any other.

A Branch of the Society for the religious education of the blacks, has been commenced at Bermuda.

THE SLAVE TRADE.—At a late sitting of a French Chamber of Deputies, M.D. Suborde, holding in his hand a paper, said Here is the list of seven

slavers, which lately imported two thousand negroes into Martinique. The minister of Marine declared that he would employ every means to check such infamous traffic.

There is much good sense in a remark recently made by the Rev. Jabez Bunting, President of the Methodist Conference in Great Britain. It being proposed to raise a small additional sum for the Wesleyan Missionary Society,—“No,” said Mr. B. “I do not think it would be possible for you to raise £1,000 or £2,000; but talk of £5,000 or £10,000, and, I think, you will raise it. Lord Bacon somewhere observes, that heroic desires contribute greatly to health. If a man would succeed let him aim at great things, and, by the blessing of God, he will accomplish great things.”

A GOOD EXAMPLE.—Mr. Elihu Case, of Simsbury, has put into the hands of his pastor, Rev. Allen M'Lean, the sum of \$1,000, to be appropriated to such charitable objects as the latter should select. It has been applied as follows: to the Domestic Miss. Soc. of Conn. \$200; to the Miss. Soc. of Conn. \$200; to the Conn. Branch of Am. Ed. Soc. \$200; to the Conn. Branch of Colonization Soc. \$200; to the Hartford Co. For. Miss. Soc. \$100; to the Conn. Bible Soc. \$100.—The generous donor will, we trust, have the pleasure of seeing, in his life-time, much good resulting from his benefaction. How many others might imitate this example, and while doing their duty, find how much more blessed it is to give than to receive!

[*Conn. Obs.*]

AFRICAN COLONIZATION SOCIETY.—There are many indications of the increasing popularity of the objects of this Society. Circumstances of every day's occurrence press upon the minds of the reflecting in every part of the country, the importance fostering its designs; and the wealthy, with a generous and effective liberality, contribute their means to extend its usefulness. The contributions from individuals and Societies for the month beginning the 14th of August and ending the 14th September, amounted to \$1867 17. In addition to these contributions 22 persons have subscribed to the plan of Gerrit Smith, Esq. of Peterboro, New York, who proposes to raise \$100,000 for the Society in ten years by securing one hundred subscribers who will pay annually \$100 each during that time, and sixteen persons have subscribed to a similar plan for raising \$20,000 in contributions of \$50 from each subscriber.

[*Baltimore Gazette.*]

DONATION TO THE COLONIZATION SOCIETY.—We are gratified to learn, says the Norfolk Beacon, that our Norfolk Colonization Society have received, (by the hands of Moses Myers, Esq.) a donation of \$200, “the contribution of a gentleman in Boston, to aid the humane object of the Society in transporting liberated slaves from Virginia to Africa.”—[*Vis. & Tel.*]

AFRICAN CHURCH AND ORDINATION.—On Tuesday, the 25th ult. a new Congregational Church, composed entirely of the people of colour, was organized in New Haven, Conn. Between 20 and 30 made a profession of their faith, entered into covenant and were constituted a church of Christ. Immediately after this ceremony, the Rev. Simeon S. Jocelyn was set apart and ordained as an Evangelist by the laying on of the hands of the Presbytery; sermon by the Rev. Mr. Merwin; charge by the Rev. Dr. Day.

The treaty between Hayti and France has been finally ratified, containing a full acknowledgment of the independence of Hayti, and establishing commercial intercourse between the two countries on the basis of perfect reciprocity.

THE MISSION TO SOUTH AFRICA.—The London World of July 27th, says that "Dr. Philip and nine Missionaries for South Africa, three from Germany, three from France, and three from England, left London on Thursday. On Wednesday, a public meeting was held in Cannon-street, which was crowded to excess, when they took leave of their London friends."

Resolutions of the Board.

At a meeting of the Board of Managers of the American Colonization Society, on the 14th of September, the following resolution, on motion of Samuel Harrison Smith, Esq. was adopted.

Resolved, That it shall not be lawful for the Colonial Agent to be concerned, on private account, directly or indirectly, in trade or navigation at Liberia, or elsewhere; and in case he shall be so concerned, he shall forfeit his office, with an amount equal to one year's compensation.

At a meeting of the same, on the 28th of September, on motion by the Secretary, the following resolutions were passed.

Whereas it is understood by the Board of Managers, that the tonnage duty on American vessels visiting the Colony of Liberia has operated injuriously upon the commercial interests of the Colony, therefore

Resolved, That this tonnage duty, so far as it relates to American vessels, be, and is hereby abolished.

Resolved, That the Colonial Agent be instructed to inquire into the expediency of imposing duties on the amount of sales made in the Colony, and to Report his views thereon to the Board.

Meeting in New York.

The Board of Managers, urged by their pecuniary necessities, recently appointed a Committee, consisting of several gentlemen, well known for their talents and activity in behalf of the Society, to visit the Cities of Baltimore, New York and Philadelphia, and represent the wants of the Institution, and solicit contributions for its aid. F. S. Key, Esq. one of the members of the Board, left this place a few days since, on this interesting and important mission; and we are happy to observe the following notice in the New York Observer of the 17th inst. We trust the contribution mentioned in this notice, is but the first fruit of what may be expected from this great, wealthy, and liberal city.

“On Wednesday evening, a public meeting was held in the Middle Dutch Church to take into consideration the present condition and wants of the American Colonization Society. Eloquent addresses were made by Francis S. Key, Esq. of Georgetown, D. C. Rev. Mr. Gallaudet, of Hartford, Conn. Captain Stockton, of the United States’ Navy, and Hermanus Bleecker, Esq. of Albany, after which, a collection of more than \$200, was taken up in aid of the funds of the Society.”



Want of Funds.

It is with pain that we are compelled to state, that our pecuniary necessities were never more pressing than at present.— We are aware, that the public, looking only to the receipts of the Society during the past and present season, may, and undoubtedly do expect that a large company of emigrants should immediately be transported to Liberia. But it should be known, that no inconsiderable portion of recent contributions has been necessarily applied to repay a loan obtained in 1827–8, to defray the expenses incurred in sending out several large expeditions; and that a much heavier amount has been drawn from us, to repair the fortifications, purchase supplies, and improve the condition of the Colony. We have reason to hope and believe that similar expenses as those last mentioned, will never again oc-

cur. We have confidence in the ability of the Colony to sustain itself, and the recent demands upon us are probably, in some measure, at least, to be attributed to the diminished value of the trade of the Factories, admirably conducted by the lamented Mr. Ashmun, but which greatly declined after his death.

The Board still cherish the hope of soon despatching a ship to the Colony. They solicit the prompt and generous assistance of Auxiliaries, and of all who cherish a regard to the African cause. Hundreds are anxiously waiting for an opportunity to emigrate, and every thing in the condition and prospects of the Colony invites them to take possession of its soil, and secure upon it the blessings of freedom, knowledge and virtue.



Contributions

To the American Colonization Society, from 12th September, to 15th October, 1829.

By Charles B. King, Esq. of Washington, D. C.	\$25
Rev. Wm. G. Keil, of Senecaville, as follows, viz:	
4th July collection in Rev. W. G. Keil's congregation, \$7 67	
1st annual payment by Senecaville Coloniz'n. Society, 5 48	
Rev. W. G. Keil, in part of arrears to Repository,	1 85—15
Rev. Luther Humphreys, Salem, Ashtabula county, Ohio,	5
Do. to be applied to liberation of Abduhl	
Rahhaman's children,	5
Collection by Rd. Whitney, Esq. P. M. Lanesborough, Mass. ..	7
by Rev. Emerson Paine, in Little, R. I. by W. A. Brown, Esq.	11
in Crabb Apple Congregation, Athens, Ohio, by W. M'Millan,	6
by R. V. Dewitt, Esq. agent in New York,	300
by David Townsend, Esq. Treas. Chester co. (Penn.) Society:	
Members of the Chester county Auxiliary Society, \$32	
Collection by Robt. Graham, in New London, Pa. 6 70	
by Rev. Dr. E. Dickey, in Oxford, Pa. 11 30	
by Rev. Robt. Graham, in Presbyterian	
congregation of the Rocks, Md.	5 —55
By Gerard Ralston, Esq. Treasurer Pennsylvania Col. Society,	50
in Wheeling, Va. by Rev. Wm. Wylie, per A. M'Kee, Esq. ...	10
Wm. H. Craven, Columbus, Mississippi, (donation) ...	10
Preston Cummings, Dighton, Mass. do.	1
Repository,	28
Donation by a Female Friend at North Brookfield, Mass. to constitute Rev. Thomas Snell a life member,	20
Loan by Rev. Doctor Laurie, of Washington city,	500
Proceeds of work by Sunday-school Teachers, Frederick co. Md.	10
Donation by Mrs. Janet Lingan,	5

Carried forward, \$1,063 00

Brought forward, \$1,063 00

Collections by Charles Tappan, Esq. of Boston, Mass. viz:	
Pupils of Mr. S. H. Archer, Salem, 4th July, 1828, ..	\$4
In Hinsdale, Mass.	4 38
In Turner, Maine, 4th July, 1828,	7 40
From D. S. Whitney, Northampton, Massachusetts, ..	3 61
Donation by E. Dole, Esq. of Hallowell, Maine,	100
From a Female in the West Parish of Medway,	1
Contribution by inhabitants of East Machias, Maine, .	10 50
From Baptist Auxiliary Society, York, Maine,	2
Saml. Hills, Union, Me.—the profits of labor 4th July,	1
From same, for African Prince,	50
Collection in Rev. John Fiske's congregation, New Braintree, Thanksgiving-day,	21
In Rev. Levi White's society, Sandersville,	7
Rev. Mr. Storr's parish, Braintree, Thanksgiving-day,	10
Rev. Mr. Burgess, subscription on Gerrit Smith's plan,	100
From Executors of the late Aaron Woodman, Messrs. Lambert & Noyes,	250
From Relig. Charitable Society in the county of Wor- cester, Mass. per Rev. Joseph Goffe,	2
From Wm. Lord, Kennebunk, Me., for Repository, ..	7
From Joseph Chickering, Phillipston,	5
From Miss C. Briggs, Cumington, Mass.	1
Collection at North Yarmouth, Me. 4th July, 1828, ..	8 83
From North. Society in New Marlborough, Mass.	10 57
Collection in Rev. Mr. Bates' Society, Wheatley, Mass. 4th July, 1827, by the hands of Levi Bush, Jr. ...	7
From Fanny Howard, Hardwick, for Repository,	2
Ladies' Social circle in Shrewsbury, Ms. by Miss Force,	4
Female Reading Charitable Society of Woburn, Mass.	5
From the Societies of Dr. Ripley and Rev. Mr. South- mayd, Concord, Massachusetts,	30
4th July collection by Rev. Elijah Demond, Lincoln, .	13 40
Collection in Park-street Church, Boston, 4th of July,	46
Collection by Rev. Mr. Dimmock, Newburyport, do.	47 59
Collection in Tabernacle Church, Salem, do.	58
In Rev. Dr. Snell's Society, N. Brookfield, Mass. do.	15
4th July collection in West Bradford, Massachusetts,	13
Collection in Rev. Thos. Noyes' Society, Needham, Ms.	7
Coln. in Rev. E. Burgess' Society, Dedham, 4th July,	34
Coln. in East Sudbury, Ms. 4th July, per Levi Smith,	12
Collection in Sandwich, Mass. by Rev. D. L. Hunn, ..	5 25
Coln. in the Congregational Society, Pittsfield, Mass.	29 50
Baptist do. do. per P. Allen, Esq.	7 29
Coln. at Andover Seminary, 4th July, per R. Punched,	22 43
Collection in Hamilton, Mass.	4
Con. 4th July, by citizens of Hallowell & Augusta, Me. by children of 2 schools in Holliston, Ms.	32 92
Con. in Rev. Mr. Fiske's Society, New Braintree, Mass.	3 78
4th July collection in Hardwick, by Rev. M. Tupper,	18
Collection in Jaffrey, New Hampshire, 4th July, ...	5 80
Collection in Jaffrey, New Hampshire, 4th July, ...	6 25
Collection by Rev. Mr. Shedd, Abington, Mass.	10 42
Collection by Rev. Jona. Fisher, at Blue Hill, Maine,	10
Collection in the East Parish, Boscawen, N. H.	10 53

Carried forward, \$1,063 00

	<i>Brought forward,</i> \$1,063 00	
Collection at East Greenwich, R. I. 4th July, \$5		
Apponaug, R. I. 5th July, 71		
For Repository, per Rev. E. G. Howe, 2 66	—	8 37
Collection at South Reading, per Rev. Mr. Emerson, 8 45		
4th July collection at Plaistow,		10
From Miss Hannah Goodell, Millbury, per Rev. I. Goffe, 20		
Collection in Rev. Mr. Eastman's Society, 4th of July, 8		
Collection in Wilmington, Mass. per F. Reynolds, ... 11 50		
4th July collection at Plymouth, per William Green, 6 44		
Contribution on the 4th of July, by a little Girl in Ms. 1 69		
4th July collection in Spencer, by Rev. Levi Packard, 13		
From Miss Sarah Merriam, Treasurer of the Female Col. Society of Brookfield, to aid in the establishment of a School in Africa, under the care of Mr. Russworm, 10 67		
4th July collection at Stoneham, Ms. by Rev. J. Searle, 6 33		
From a Friend, by do. 1		
Collection at Pepperell, Mass. by Rev. Mr. Howes, .. 11		
Coln. at Marshfield, Ms. by Rev. B. Putnam, 4th July, 22 55		
From Rev. S. Holmes, New Bedford,		2 25
		<u>\$1158 11</u>
Deduct cash paid Mr. Orr, \$30		
Matrass for Mr. Russworm, 1 13		
Postage, 89	—	32 02
		<u>1126 09</u>
Collection by Rev. B. B. Smith, in his church, Philadelphia, Pa. 5		
Collection at Plymouth, New York, by Rev. L. Clark,		3
Collection at Gallipolis, Ohio, by Rev. Thomas Coles,		5
Collection by Rev. Robert Johnston, Jefferson College, Penn. ..		9 12
Collection in St. Paul's Church, Baltimore, per N. Brice,		94 42
Auxiliary Society, Louisville, Kentucky, per Ed. Shippen, Esq. 165 50		
Aux. Society of Augusta co. Va. per Joseph Cowan, Esq. Treasr. Donation of said Society,		\$32
Collection in Church of Rev. Dr. C. Spence, Augusta, 23		
Collection in Hebron Church, by Rev. Wm. Calhoun, 20	—	75
Temperance Society of Otis, Mass. per B. Seymour, Esq.		2
Female Aux. Society, Louisa co. Va. per W. M. Blackford, Esq. 41 25		
Collection by Rev. Cyrus Biggs, in Scrubgrass congregation, Ve- nango county, Pa.		5
Collection by Rev. Robert Semple, Newcastle, Pa.		5
By Rev. R. A. Lapsly in Presbyterian cong. Livingston co. Ky. .		10
By Rev. Charles Phillips, Augusta, Ky.		5
Collections by Rev. John B. Tilden, M. D. Frederick county, Va. 8 75		
Collection by Rev. E. Conger, Ridgefield, Ohio,		4
Collection by Rev. John H. Gray, Springfield, Alabama,		8
From Right Rev. Bishop Croes, donation,		3
for the tomb of Ashmun,		2
		<u>\$2,640 13</u>

Erratum.

The \$20 acknowledged in the July No. p. 160, as from "Jno. N. C. Grill," was collected by the Rev. John N. C. Grier, in the Forks of Brandywine congregation, Chester county, Pa

THE
AFRICAN REPOSITORY,

AND

COLONIAL JOURNAL.

VOL. V. NOVEMBER, 1829. No. 9.

Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

(Continued from p. 233.)

THE Colony of the Cape of Good Hope was restored to the Dutch by the peace of Amiens in 1802. The interval between the departure of the English garrison at Algoa Bay, and the arrival of the Dutch in 1803, was to the missionaries a time of great trial and perplexity. General Dundas, knowing their danger, used every argument to persuade them to suspend their labours; and when he could not prevail upon them, "he considered us," says Dr. Vanderkemp, "as dead men." As the last effort of his friendship for them, seeing that they had a higher regard for the interests of their charge, than for their own safety, he invested Dr. Vanderkemp with authority to retreat with his Hottentots, if necessary, to Fort Frederick, till the arrival of the Dutch authorities. It was not till after they had almost miraculously repelled several furious attacks, that they availed themselves of this privilege. When they were within the fort,

the Boors flattered themselves that they would make common cause with them against their enemies; but when they discovered their mistake on this point, they did every thing to render them uncomfortable, and to defeat the objects of their mission. Dr. Vanderkemp, though strongly attached to the English government, hailed the arrival of the Dutch authorities as a desirable event. The new governor, General Janssens, arrived at Algoa Bay in May, 1803. With him he had been intimate in early life, and they had been school-fellows together.

“On the arrival of General Janssens, the frontier Boors proposed that all the Hottentots should be seized; that every individual among them should have a chain put upon his legs; and that they should be distributed among them as slaves. The state of public opinion in Europe would not have admitted, had the General been so inclined, a method of enslaving the people, of so direct a nature; and the proposal was rejected with becoming spirit. Not at all discouraged by their defeat, a fresh objection was found against the missionary institution, in the change which had taken place in the colonial government, in having passed from the hands of the English to those of the Dutch. It was insinuated that a mission to evangelize the Hottentots, conducted by Englishmen, was pregnant with danger to the Dutch government of the colony. This objection, which was too subtle to have originated with the Boors, had been suggested to them by some of their friends at head-quarters; and it was amusing enough to hear men, who could not read their own language, endeavouring to alarm the mind of the governor with an enumeration of the evils to be dreaded from the old threadbare story of *‘imperium in imperio.’*”

“In a letter to the directors of the London Missionary Society, on this subject, Dr. Vanderkemp alludes to it in the following terms:—

“It was an easy matter to convince the brave and philanthropic Governor Janssens of the futility of the objection, and to show that our undertaking was entirely separated from all national views and concerns; and that your direction, being entirely restricted to spiritual purposes, did not even in the least degree, affect, much less relax the authority which government has a right to exercise over all its subjects, any more than the filial obedience due to a father, or tutor, infringes the rights of a sovereign over a son, or pupil, residing in his dominions. But it was not so easy to eradicate the inveterate prejudices against our work among the heathen out of the stony hearts of more barbarous inhabitants; and it was evident, that our relation to English benefactors was only a pretext to give vent to a deeper rooted enmity against God, his Christ, and the extension of his kingdom of love and grace among the heathen.”

“The governor was satisfied with the reasonings of Doctor Vanderkemp, and saw through the interested clamours of his enemies; but as the colo-

nists were opposed to the object of his mission, in order in some measure to obviate this opposition, it was proposed by his excellency, and agreed to by the missionary, that he should correspond with the London Missionary Society through the medium of the Dutch Missionary Society.

"It had become necessary and desirable that the institution should be removed as soon as possible from Fort Frederick; and, at the request of Dr. Vanderkemp, General Janssens had agreed to grant him another place for his establishment.

"The unsuitableness of the present site of the institution has been remarked by almost every visitor; but no blame attaches to the missionaries on this account. The place was selected by the colonists, who were subsequently in the habit of boasting, that they selected that spot, and recommended it to General Janssens as the most suitable place in the neighbourhood for the object in view; and this for a purpose distinctly stated by them, "*that the Hottentots might not find any means of subsistence in the vicinity, excepting in the service of the farmers.*" In this particular instance the missionaries had no alternative; and to obviate their objections against accepting it, they were informed that it was not intended that they should remain any longer there than the time requisite for providing a more suitable place for them.

"After the site of the institution had been fixed upon the governor requested Dr. Vanderkemp to give it a name; observing, at the same time, that he exceedingly disliked scriptural names, and that he hoped he would not give it a name from the Bible. Pausing a moment, and recollecting that he had preached on the preceding sabbath, from Genesis xxxv. 2, 3, the missionary named it "Bethelsdorp." The governor's knowledge of the scriptures was not sufficient to enable him at the time to detect the irony conveyed in this circumstance; and, next day, when he came to know it, and when he found the laugh turned against him, he acknowledged that it was perfectly fair."

In January, 1804, the institution was visited by the Commissary General De Mist, accompanied by Dr. Lichtenstein, tutor to one of his sons. Lichtenstein gives the following account of their first interview with Dr. Vanderkemp:

"In the very hottest part of the morning we saw a waggon, such as is used in husbandry, drawn by four meagre oxen, coming slowly along the sandy downs. Vanderkemp sat upon a plank laid across it, without a hat, his venerable bald head exposed to the burning rays of the sun. He was dressed in a threadbare black coat, waistcoat, and breeches, without shirt, neckcloth, or stockings, and leather sandals bound upon his feet, the same as are worn by the Hottentots.

"The commissary-general hastened to meet and receive him with the utmost kindness; he descended from his car, and approached with slow and

measured steps, presenting to our view a tall, meagre, yet venerable figure. In his serene countenance might be traced remains of former beauty; and in his eye, still full of fire, were plainly to be discerned the powers of mind which had distinguished his early years. Instead of the usual salutations, he uttered a short prayer, in which he begged a blessing upon our chief and his company, and the protection of heaven during the remainder of our journey. He then accompanied us into the house, when he entered into conversation freely upon many subjects, without any superciliousness or affected solemnity."

Doctor Lichtenstein describes Bethelsdorp as exceedingly wretched in its soil, houses and inhabitants. And though he admits, as he must, that Dr. Vanderkemp was a man of learning, yet he even brings that circumstance, as well as most others, to bear against his qualifications for the employment in which Providence and his own choice had placed him. He ends, like most other assailants of character, with a kind of ambiguous and very general commendation, under which he himself might take refuge, if necessary, to escape the stigma of a slanderer. Lichtenstein's misrepresentations, like many such at the present day, went the rounds of the public journals, which thus contributed to hand down to posterity, as an object of pity and ridicule, one of the great benefactors of our race. Yet the name of Lichtenstein will live only till it loses its injurious hold on that of Vanderkemp. Dr. Philip closes this subject with the following admirable remarks:

"The prejudice such statements have a tendency to excite against missions, is, perhaps, one of the least evils to which they ordinarily give rise. The tendency of indiscriminate censure, unqualified abuse, and studied misrepresentation, is to render such as are friendly to missions incredulous, as it respects all the statements made by strangers, which give an unfavourable view of particular missions; and, under the shade of a scepticism generated in this way, abuse and corruption will, in many cases, creep in, and produce irreparable injury, before their supporters will allow themselves to suppose them in any danger, or that the unfavourable reports propagated respecting them, are any thing else than calumnies raised against them by their enemies."

In February, 1805, General Janssens, influenced too much by the colonists, issued a proclamation, by which the missionaries were considerably restricted in the sphere of their labours, and among other things, were forbidden to visit the Caffers; though parties of that nation repeatedly visited Bethelsdorp afterwards, and when the state of the colony permitted it, resided some

time at the institution. So great was the love and veneration of these simple people for Dr. Vanderkemp, that when a party of plundering Hottentots, who had attacked his institution, took refuge among them, they put three of them to death, and the others would have shared the same fate if they had not escaped. Through his instrumentality they were taught to prize highly the blessings of civilization and the gospel.

“On the 18th of April, 1804, Dr. Vanderkemp had written to the governor, stating that his conscience would not permit him any longer to encourage Hottentots to enter into the service of the farmers, because of the cruelty and injustice with which they were treated, without any relief being afforded them by the magistrates. Particulars were given, and the governor ordered the landdrost to inquire into the complaints,—but nothing was done; and the farmers were so incensed at the doctor, that one of them went to Cape Town, and, without ceremony, requested from the governor leave to shoot him. General Janssens replied, by asking significantly, ‘if he had seen the gallows on his entrance into the town?’”

“Again, on the 19th of April, 1805, Vanderkemp, in reply to a friendly and familiar letter from Governor Janssens, expresses himself in the following terms:—‘You acknowledge the great wrong which the colonists, *perhaps here and there*, do to the Hottentots. This expression, Governor, shows that you are still uninformed of the true situation of things in this country, or at least in the Uitenhage district. Not ‘*perhaps*,’ and ‘*here and there*,’ but very certainly, and pretty nearly in all parts, does this oppression prevail; nor is it only particular inhabitants, but the landdrosts themselves, from whom the oppressed ought to find protection, who make themselves guilty in this respect.’”

The English government, under General Dundas, was offensive to the Boors, particularly on account of the favour shown to the Hottentots; and they expected that with the return of the Dutch government, the mission of Dr. Vanderkemp would be suppressed, and that the devoted Hottentots would be left entirely at their disposal. Their first attempts, for this purpose, with Governor Janssens, were too gross to be successful; but their reiterated clamours at last prevailed; and in 1805 the missionaries were summoned to Cape Town to answer some charges brought against them, and were detained nine months in a state of inactivity; the Governor refusing either to give them a trial or to dismiss them.

“Wearied with their inactivity, they had formed a resolution to leave

* Transactions of the London Missionary Society, vol. ii. p. 241.

the country, and were only prevented from putting this resolution into practice, by the arrival of the English fleet in Table Bay, on the 4th of January, 1806. On the 20th, the town was surrendered to the British.—The change which this occurrence made in their circumstances was sensibly felt. General Baird, the new governor, favoured their views; and, considering it their duty to continue to devote themselves to the instruction of the Hottentots, they soon returned to Betheldorp, and resumed their beloved work.

“During the absence of Vanderkemp and his coadjutor in Cape Town, their place had been ably supplied by Mrs. de Smidt (or Smith), of Cape Town. At the period the missionaries were summoned to the seat of government, it was apprehended that they would not be allowed to resume their labours at Betheldorp; and it was under this impression, and to preserve the institution, that this meritorious woman, in the fifty-fifth year of her age, disposed of her property, and relinquished the comforts of civilized society, to take upon her the management of it. The importance she attached to the education of youth, the success which had attended her labours in Cape Town in that department, the talents for which she was distinguished, the high respectability of her character, and her affectionate zeal, qualified her in an eminent degree, for the duties of her new station.

“Her efforts succeeded in bringing together many of the children of the people to the reading-school; and at the time she was superintending the school in which she had collected the parents and the children, that they might be taught to read, she formed and conducted a school of industry, which was of essential service to the institution. While she was exerting her influence to impart to the minds of the people a taste for instruction, reviving and improving the reading-school, conducting her school of industry, visiting the people in their houses and teaching them the decencies of life, conversing with the females apart, and endeavouring to impress their minds with the power of religion,—assembling with them in their social meetings, and expounding to them the word of God,—she seemed to pay as much attention to each of those objects as if it had occupied her exclusive regard, and in the multiplicity of her avocations it could not be said that one of them suffered by her neglect.

“During the time she was at Betheldorp, she had the satisfaction of seeing several of the females receive the first principles of the Christian character; and several, who afterwards became members of the mission church, ascribed their first serious impressions to her labours.

“She remained a twelvemonth at Betheldorp after the return of the missionaries. Her character and labours were highly appreciated by them; and it was the anxious wish of all that she should remain; but her absence was too greatly felt in the extensive sphere of usefulness she had formerly occupied, to allow her to comply with their wishes, particularly as the missionaries had now resumed their labours; and, having accomplish-

ed the object she had proposed to herself at this station, she returned to Cape Town. Here she continued till 1821, when she entered into her rest, after a series of active exertions in the cause of benevolence, which has rendered her memory blessed, and made her death to be felt as a loss to the whole colony."

Dr. Vanderkemp, having learned by experience, that the human race cannot be raised at once from a savage to a civilized state, but that their progress, as a whole, must be gradual, going on from age to age, adopted the important measure of qualifying native instructors; so that improvements, being rooted in the minds of leading individuals, might ultimately be extended to the minds of the whole community.

"While Vanderkemp saw enough to encourage him in his labours, by the partial success which attended them in the first stage of a mission to a savage people, or in the first generation which assumed the Christian name, it would, however, be unreasonable to expect that we should find among them that sense of propriety which shrinks from the appearance of evil; that modesty, which instinctively retires from danger; and that purity of mind and manners, which is expected, where the gospel has erected its standard, among a religious and a cultivated people.

"While the following passage, from an admirable preface to the life of Mrs. Savage, written by Mr. Jay, discovers an intimate acquaintance with human nature, it sheds a ray of light upon the state of society among the Hottentots at the period we are considering, and shows the nature of some of those trials which a missionary has to lay his account with, either when his own labours are successful, or where he may have been called to reap where others have bestowed labour.

"Coarseness and freedom of manners,' says this author, 'are too often the result of former viciousness, of which the individuals themselves are not aware, but which expose them to temptation in their social, especially female, intercourse.'—'Moral and virtuous habits produce delicacy, and impose restraint. Former scenes of guilt will often revive in the imagination; and though they are not entertained there, yet by passing through the mind they defile it, and distress it. I have heard more than one pious character confess the pain and injury he has suffered from this quarter, even in his public and private devotions, and who would have given the world to be free from the shocks he received from the hauntings of the ghosts of his old iniquities.'—'I never knew a professor of religion, or a preacher of the word, who fell by certain temptations, but had been, previously to his connexion with the Christian world, the victim of vice.'

"An individual of a superior order of mind may be found amongst an uneducated people; a few specimens of good workmanship may be produced

where no trade is followed; a few patriots may be seen struggling against the corruptions of a country sinking into ruin; a few individuals may be selected from a savage tribe, and cultivated, while the tribe itself is left in a state of nature: but we must look to the rising generation, trained up in our schools under a disciplinary education, as the efficient instruments necessary for the promulgation of the gospel, and the elevation of the body of the people."

The English government was now restored; but the reanimated hopes of the missionaries soon met with bitter reverses; for as the Hottentots themselves remarked, "they were not the same English that they were under General Dundas."—The Hottentots aided the government in suppressing the insurrections of the Boors, and when this was effectually done, the government, in gratitude for such services, united with the Boors, to oppress the Hottentots, and reduce them to a state of perpetual dependence and servitude. These *atrocities* called forth the vehement remonstrances of Dr. Vanderkemp. In less than a year from his return to Bethelsdorp, he thus writes to the Directors of the London Missionary Society.

"I think our enemies have in view to accomplish their design, not by expelling us out of the colony, or by a formal prohibition of our missionary work, but by teasing, and gradually confining us more and more to a narrow sphere of activity, in hope that, by repeated trials, we shall be wearied out, and disposed at length to abandon our station, and leave them masters of the field."

"The following extract of a letter, dated May 21, 1808, from Dr. Vanderkemp to the landdrost of the district of Uitenhage, may be taken as a specimen of some of the grievances of which he complains in this place:—

"The bearers, Dansken Klaas and Hendrik Soldaat, complain bitterly that their wives and children are forcibly detained by their former master and mistress, Frans Greeff and Mrs. Suckling; and that, together with two other Hottentot women they were, by order of the last, violently taken up and carried away from the public road. Such outrages call loudly to heaven for justice! I hope, and respectfully request, that it may please you to procure these four unhappy sufferers the enjoyment of that liberty, to which by nature, and the laws of this country, they are entitled: and I doubt not that you will at once perceive the necessity of putting a stop to these and similar excesses, which, being left unpunished, daily increase in number and atrocity, and render this country an execration to every stranger, in whom the least spark of humanity is not entirely extinguished."

Dr. Vanderkemp's spirited letters to the government, resulted only in the appointment of a commissioner, Colonel Collins,

to visit the frontier districts; and this redoubtable commissioner exerted himself to perpetuate the grievances of which the Doctor complained; and thus the evils that he was sent to inquire into, under the pretence of providing a remedy, were only aggravated beyond endurance.

“After the removal of General Dundas from the Cape of Good Hope, under whose enlightened auspices Dr. Vanderkemp began his missionary exertions at Algoa Bay, the history of his labours is that of one continued struggle to protect the people and the missionary institution of Bethelsdorp against the measures of the local authorities of the district of Uitenhage. During this arduous struggle, of which his correspondence affords sufficient evidence, he did not complain in private only—he presented his grievances before the colonial government; and the following extract, copied from a letter written only a few months before his death, will show how little he gained by his exertions:—“I would go any where,” he exclaims, “to escape from my present situation: I cannot remain much longer at Bethelsdorp; my spirits are broken, and I am bowed down by the landdrost Cuyler’s continual oppressions of the Hottentots.”

“About this time a letter from Mr. Read to the Directors, complaining of cruelties committed by the Christians (so called) upon the Hottentots, in the neighbourhood of Bethelsdorp, attracted the notice of the Governor, who ordered the landdrost Cuyler to summon Mr. Read before him, and to investigate the source of those complaints. Mr. Read readily obeyed the summons, and laid before him several cases of cruelty and of murder. Mr. Read also wrote to the Governor, expressing his willingness to lay the facts before his Excellency. The Governor accordingly requested both Mr. Read and Dr. Vanderkemp to appear before him at Cape Town. They immediately obeyed the summons; and produced such evidence of intolerable oppressions as satisfied him that a strict investigation ought to take place. A special commission was appointed by the Earl of Caledon, for the above purpose; but, before the investigation could take place, Doctor Vanderkemp was called to make his appearance before another tribunal.

“The solemn time had arrived, when this distinguished individual was to be released from his labours, and called up to the joy of his Lord. On the morning of Saturday, Dec. 7th, 1811, he expounded a chapter with much freedom; after which, finding himself indisposed, he said to a venerable mother in Israel, who had formerly resided at the settlement in Bethelsdorp, ‘Oh! Mrs. Smith, I find myself extremely weak; I should be glad to have an opportunity to settle my own affairs.’ But, alas! this opportunity was not afforded. He was seized the same evening with a cold shivering; a fever ensued, and he retired to his bed. From that bed he rose no more. His disorder rapidly advanced, notwithstanding the use of suitable means; and his surrounding friends could not but entertain the most painful fore-

bodings of the fatal result. It might have been hoped that a man who had devoted so many years of active life to the service of his Lord, and whose lips had fed such multitudes with spiritual knowledge, would have been enabled to instruct and strengthen his afflicted friends with his dying testimony to the truth and excellency of that holy gospel, to promote which he had made such uncommon sacrifices. But so great was the violence of his disorder, that he was rendered almost incapable of speaking; a lethargic heaviness suppressed his powers, and it was with great difficulty he could be prevailed upon even to answer a question. When one of the friends, however, who called upon him a day or two before his decease, asked him, What was the state of his mind?—his short, but emphatic and satisfactory answer was—'All is well.' And in reply to a similar inquiry—'Is it light or dark with you?' he said 'Light!' Light, in the best sense, it doubtless was. The light of his Redeemer's countenance illuminated the darksome valley of the shadow of death, the harbinger of that brighter light which is sown for the righteous,—that gladness which awaits the upright in heart."

Thus ended the life of Vanderkemp; who though stigmatized like other original characters, and unbending reformers, with the charge of enthusiasm, bigotry, and eccentricity, will never fail to have ample justice done him by posterity, as well as the multitude of those, who, while he was living, abused and injured him.

"Dr. Vanderkemp was certainly one of the most extraordinary characters of his age; his natural talents were of a high order, and in him they were united with intellectual and moral qualities, which fitted him for great exertions. Among scholars he maintained an eminent rank; he could read and write in sixteen different languages; the Latin was as familiar to him as his own vernacular tongue; the criticisms he has left behind him on the Greek and Hebrew text of the Scriptures, written in Greek and Hebrew, showed that he had excelled in sacred literature; he had also acquired considerable skill in Armenian, Arabic, Persic, and Syriac. Among his books, I found a copy of Bayle's dictionary, with the margins covered with notes written in French, which showed great metaphysical acuteness; and several works in the German language, with notes in German. Even when he was between fifty and sixty years of age, his talents for acquiring languages enabled him to master the first principles of any language, to which he applied his mind, in the course of three or four months. During the few months he was in Cafferland, he drew up a rough sketch of a grammar of the Caffer language, and formed a vocabulary of about eight hundred words.

"His attainments in science were equal to his acquirements in literature. Such was his skill in mathematics, that he was regarded, when in the army, as a man likely to improve the art of fortification, and the military tactics of

his country. The proficiency he had made in medicine, and his reputation as a physician in Holland, have been already noticed; and his knowledge of chemistry, natural history, comparative anatomy, and botany, would have enabled him to have done honour to a professorship in any one of those sciences, in any of the universities in Europe.

"In contemplating the situation of Vanderkemp, as a missionary in Africa, we are justified in adopting the words of Professor Krom, in a preface written by that gentleman, to one of the doctor's theological works, published in Germany:—'How powerful must have been the conviction of Dr. Vanderkemp's mind of the truth and divine origin of the doctrines of the Bible; how deeply must such a mind have been penetrated with the most cordial love to the cause of our blessed Redeemer!'

"However we may differ from him in some of his opinions; whatever notion we may form of some of his peculiarities, now 'that death has set his seal upon his character, and placed it beyond the reach of fortune,' it will be admitted by every one whose mind has been elevated by an enlarged benevolence, that such a sacrifice of personal comfort, such a consecration of talents, of literature, and of science, as is exhibited in the example before us, in an attempt to evangelize, to civilize, and to elevate one of the most oppressed and degraded classes of human beings, furnishes one of the most sublime spectacles upon earth.

"It may be remarked by some, that Africa was not a sphere sufficiently extensive for such great and varied attainments: but when we consider how much the aborigines of that country wanted, at that time, a protector; and reflect upon the courage, the zeal, the incorruptible integrity, and the weight of character attached to Dr. Vanderkemp, we must admire the wisdom of providence in directing his attention to this sphere of action. He is entitled to the praise of pure disinterestedness, a quality of great importance in a missionary. To the missionaries who were his fellow labourers, he was a father and an adviser. His history in Africa furnishes sufficient proofs of his zeal and his devotedness to the great objects of his mission; but it is to his exertions in the cause of the oppressed aborigines that we are to look for the grandeur of his character, and the most efficient part of his services.

"Others may have been more successful than even Vanderkemp in conveying the elementary parts of instruction to the savages under their care; and it was less matter of surprise to find him occasionally invigorating his mind with the abstruse studies, to which he had been formerly accustomed, than to observe him, so frequently as he was to be seen, with the alphabet in his hand, teaching the savages their letters; but some of the missionaries, who were in Africa at that time, who supposed he paid too much attention to his studies and his books, have since admitted that it was owing to his persevering and vigorous efforts, that they had been allowed to continue their labours, and that unmitigated slavery is not now the law of the land.

“In a country where slavery obtains, the mind cannot remain long in a state of neutrality. By a residence in such a country, a stranger from Europe will either have his aversion to the slave system increased, or that aversion will gradually subside, and his sympathies for the slave will at last be exchanged, perhaps imperceptibly to himself, for the views and feelings of the master. This assimilation to the feelings of the slave-holder, is a process which is often completed, before the person, under the deteriorating influence by which it is carried on, is aware of the change. Men, without a high degree of religious and moral principle, may be brought by habit and familiarity to tolerate any thing. ‘When pains, punishments, torture, and death are made the business of mankind, compassion, the joint associate of the heart, is driven from its place, and the eye, accustomed to continual cruelty, can behold it without offence.’ If these remarks give a correct view of the effect of a familiarity with the natural evils of slavery, they are still more applicable to the influence of the habitual view of its demoralizing tendency—the most objectionable, revolting, and yet infectious part of the system.

“We are not acquainted with the abstract views entertained by Dr. Vanderkemp on this question previous to his arrival in South Africa, but the features under which the subject was presented to him when he became a missionary, produced an effect upon his mind which gave rise to one of the most objectionable actions of his whole life, and which gave currency to calumnies circulated against him by his enemies, which otherwise would have never gained credit beyond the circle in which they had originated. During the first years of his residence in South Africa, he redeemed out of his own private property, seven slaves; and one of these he married,—from a sympathy, I firmly believe, with the degraded condition of that class of people, and from a mistaken notion that he would, by that means, elevate them. His benevolence in this instance is more to be admired than his knowledge of human nature, and he lived to see and regret his mistake.

“And here I may remark, that from the flexibility of the human mind, easily to accommodate itself to its circumstances, arises one of the greatest dangers missionaries have to encounter among uncivilized tribes; and they require all the aid to be derived from the society of cultivated females to preserve unbroken the habits formerly acquired in the intercourse of civilized life.

“Dr. Vanderkemp had faults: his mind was not cast in the common mould; but ‘the front of his offending’ in the eyes of the colonists was, his hatred of oppression, and his uncompromising zeal for the cause of the oppressed. But for this, every thing else would have been easily forgiven; and he would have been as much the object of admiration among the abettors of oppression as he was the subject of their aversion and hatred.”

“On the arrival of the deputation of the London Missionary Society, in South Africa, of which I was a member, the clamour against Dr. Vander-

kemp was so loud, and so universal,—the stories circulated respecting him, to the prejudice of his character, were so numerous, so minute in their details, and appeared to be so well authenticated, that I was above eighteen months in the colony before the unfavourable impression made upon my own mind was removed. The missionaries, to whom I was introduced on my first arrival in the colony, were not personally acquainted with him; and they had listened to the reports and imbibed the prejudices of his enemies. One or two well-meaning individuals, whom I afterwards met, who had some slight acquaintance with him, thought him a good man, and vindicated him against the calumnies circulated against him, but they could not sympathise with him in his zeal for the rights of the Hottentots.”

“Dr. Vanderkemp’s mind was truly independent in all its movements. He might occasionally assume too high ground, when called upon to vindicate the Hottentots: his letters to the governor, and other constituted authorities of the colony, might have too much sharpness in them; but it may be urged in his defence that his provocations were great; that this very fault arose from his instinctive abhorrence of injustice and oppression; and that while the warmth of his benevolent zeal occasionally involved him in trouble, it has had the happiest influence in protecting the Hottentots against much suffering, which they must have otherwise endured, and has laid the foundation of those civil liberties which it is to be hoped will be speedily secured to them.”

“Servant of God, well done; well hast thou fought
The better fight, who single hast maintained,
Against revolted multitudes, the cause
Of Truth, in word mightier than they in arms;
And for the testimony of truth hast borne
Universal reproach, far worse to bear
Than violence; for this was all thy care,
To stand approv’d in sight of God, though worlds
Judg’d thee perverse.”—MILTON.

(*To be continued.*)

[COMMUNICATED.]

Arts of Slave Traders.

It was to be expected from a set of ruffians, who not only violate the sacred rights of our race, as well as the dearest ties of consanguinity; not only outrage the feelings and sentiments of civilized and christian people; but bid defiance to the laws of God and man, and carry on their work of crime and cruelty in full view of the gibbet and the future judgments of an avenging

God, that *they* would make use of every artifice, and every species of deceit, to accomplish in any way their infamous purposes. But it is matter of surprise and grief, that men of principle, who stand in the attitude of guides and instructors to christian communities, should be gulled by their specious fictions, and extensively aid them to forward their evil devices. Unfavourable reports; vague and to a great extent unfounded, with regard to Liberia and Sierra Leone, the two strong holds of freedom and religion in Western Africa, have from time to time gone forth, and have been carried, by the public journals, without comment, into every corner of Christendom, to damp and darken the rising light of Africa; while at the same time, well-authenticated and highly important facts, that would have disarmed such bantlings of crime and carelessness, have been entombed in the columns of two or three only of these distributors of general intelligence. This is a fact which the judgment and conscience of editors can best explain, and for which it is pleasant to see they are beginning to make an atonement.

It has been confidently affirmed that the British were about to abandon Sierra Leone, a colony of many years standing, and with many thousands of inhabitants, because they have at length discovered that its climate is exceedingly unhealthy; and in proof of this it was stated, what is doubtless true, that they had removed their Court of Mixed Commission to Fernando Po, an island in the Gulf of Guinea. But it happens that this region is the principal field of the slave-trade, where the Court of Mixed Commission can perform their duties with the greatest facility.

Another report stated that Sierra Leone was a pestilential *swamp*, though its very name signifies *the Mountain of the Lions*; that its grave-yards at the time, were daily filled with the dead; though we were not told what was done with the *yard full* that were buried there on each day preceding; and in making out the mutilated details of this fearful account, the names of deceased white people were given, to the number of less than half a dozen. Perhaps the number of coloured victims was not given, because, forsooth, it might appear incredible.

It is said the yellow fever has been raging there the past season. And so at New Orleans it rages almost every year; and in

all probability, the sacrifice of human life is, on the whole, greater there than at Sierra Leone. And yet no one has ever dreamed that New Orleans ought to be abandoned. And why? Because there the risk is run for the sake of money. Satan and his servants make an uproar about danger and death, only when their own interests are assailed, or the cause of religion and humanity is promoted. The world is indeed disgraced, if infinite motives can be so easily outweighed by the love of gold.

During the past season, Liberia too has been quite unhealthy. Twenty-six of the last company of emigrants have died. This, for Liberia, is a very remarkable mortality. Still the discredit thrown upon it by its enemies, is undeserved; for it yet continues, and there is no reason apparent why it should not always continue, an animating and indisputable fact, that it flourishes far more, with much less expense of life and treasure, than the colonies, hitherto unrivalled, of Plymouth and of Jamestown.

Since the commencement of the colony, it is believed, that the life of less than one white person in a year has been sacrificed, of those who went out for the promotion of its interests. Can this be said of a single slave vessel that has been in the practice of trading on the coast? Such as these, it is true, can better be spared. But it is incredible that the most magnanimous motives should not inspire at least as much moral courage, as the base and thievish incitements of the slave-trade. Scarcely enough, however, has yet been manifested, to save professions of benevolence from the reproach of hypocrisy. And in the sacrifice of the lives of Africans, doubtless the Colony is often surpassed by a single slave-ship.

The above remarks are made merely as an introduction to an extract from the Twenty-first Report of the Directors of the African Institution in Great Britain, which they will, in some measure, serve to illustrate.

“In the midst of the general gloom which covers the face of this quarter of the globe, [Africa,] there is one district of coast, from which a better day promises to dawn on Africa. The colony of Sierra Leone, in common with all similar establishments, has indeed had to struggle with danger and difficulties. From peculiar circumstances, it has not only had more than its full share of these to contend against, but it has had to encounter, throughout the whole course of its existence, a bitter and unsparing hostility, ever

aiming to bring into discredit the humane and liberal principles which gave it birth. It has been felt, and not perhaps without reason, that a colony of Negroes, blessed with free institutions, instructed civilized and prosperous, living in peace and subordination, and exhibiting in their conduct the charities of Social, and even of Christian life; while they creditably discharge their duties as members of a civil society, by turns administering and obeying laws which equally protect the rights of all, and know no distinction of class and colour;—it has been naturally felt, that an establishment of this kind, if once constructed and matured, would shake to its foundation the fabric of African Slavery. It cannot therefore appear extraordinary, to any who know the influence of self-interest and prejudice combined, that the utmost pains should have been systematically taken to malign this colony, and to deprive it of the public favour and countenance. But, as a parliamentary inquiry will probably take place in no long time, which will serve to dissipate all illusions on the subject, it is now the less necessary to enter upon it. It is obvious, that in the case of a colony mainly composed, as Sierra Leone is, of the very rudest and most intractable human materials which could be collected into a social union—of persons drawn from the most remote points of the African coast and continent; speaking probably fifty different languages; disembarked there in a state of absolute nakedness, after having been shut up for months in the holds of slave-ships, sunk to a level almost below the brute:—it is obvious, that in the case of a colony constructed of such materials, just emerging, in their different degrees, from a state of the very lowest debasement both of body and mind, the ingenuity of an enemy may find much, especially when addressing an uninformed audience, to give an edge to his calumnies, and to heighten the discredit and contempt which it is his object to excite. But the candid and discriminating reasoner will not be deluded by such arts; and he will form his estimate of the value, and of the progress of such an establishment, not by applying to it the standard of European civilization, but by viewing it in contrast with the depth of the debasement of the African while crossing the Desert in chains, or while crowded into his floating dungeon of disease and death.

“But, whatever may be the discredit which the laborious and inveterate hostility of some persons may have succeeded in attaching to this colony in the public opinion of England, it is most certain that it is viewed with no such unfavourable eyes by the surrounding tribes. They have better learnt to appreciate the blessings and immunities to be enjoyed under its protection, as contrasted with the wretchedness and insecurity which prevail within the sphere of the Slave Trade.

“The Directors, in the last Report, announced the voluntary cession, by the native chiefs of the Sherbro’ district, of about a hundred miles of coast adjoining the colony southward—a cession made on the express ground of their desiring to be shielded from the ravages of the Slave Trade.

“Measures have been taken to maintain that exclusion of the Slave Trade from this line of coast, which had been effected by General Turner; and which, it is hoped, that nothing will occur to impede. Similar cessions might have been obtained to the northward of the colony, had the policy of our Government permitted the local authorities to fall in with the desire of the natives to have the shield of British protection thrown over them. A large district, however, to the north-east of the colony, comprising the banks of Port Logo, a branch of the River Sierra Leone, has been incorporated with the British possessions; and a great step in advance has thus been made towards a more free communication with the countries bordering on the Niger. A considerable cession of territory has also been negotiated in the Gambia, at the mouth and on the north bank of that noble river, comprehending a great part of the kingdom of Barra.”

“Proceedings

On the Formation of the New York State Colonization Society.”

This is a publication for which we have long and anxiously waited. Knowing the talent and interest that were manifest at the formation of that Society, we had no doubt that they were well calculated to give new light and impulse to the cause of Africa. In this we are not disappointed. The sketch of the proceedings, of Mr. Smith’s address, and the address of the Managers to the public, show that they were worthy of the high character of the individuals concerned, and of the state that claims them as her citizens. Of these, however, there is only a sketch. The Address of Dr. Nott, President of Union College, is published entire; and to this we shall for the present chiefly direct our attention.

Dr. Nott waives entirely the motives which might have led to the formation of the National Colonization Society, and very justly rests its present claims to public patronage, only on its promise of future benefits. We are confident that the opinions of one so distinguished for his intelligence, learning, and piety, will receive general attention. The great questions, which he proposes for decision, are, “Is the plan practicable? and if practicable, expedient?”

“Is it then practicable? Here doubtless, experience is the wisest counsellor and the safest guide. What has been done, and done often, can

again be done. How stands the balance of probabilities, in the ascertained issues of kindred enterprises, as they are found recorded on the pages of authentic history?

But, not to insist on this; to say nothing of Greece civilized by colonies from Egypt; of Italy, by colonies from Greece; and of Europe, by colonies from Italy; the rising and the risen republics of America stand forth before our eyes, impressive monuments of what colonization can effect in climes more remote, and amid circumstances less auspicious, than even distant and tropical Africa now presents.

“Much must, doubtless, be done and suffered, before the colony at Montserado will have attained the same celebrity. Nor is it to be concealed that much has already been done and suffered, in creating and merely sustaining it in being. Its history is brief, and, till lately, it has been a history of woes. Houseless and unsheltered, the colonists have had to contend with heat and rain, and war and pestilence. And yet, from these combined causes, the amount of suffering and the waste of life, have been less at Montserado than at Plymouth, that sacred locality where the pilgrims landed, and to which the children of the pilgrims from their ten thousand places of joyous habitations, still look back with so many tender and grateful recollections. Ah! had those pioneers of civilization, in this new world, a moiety of whose numbers perished during the rigors of the first New-England winter, been disheartened; or, had those friends, whence succors were derived, been disheartened; how different had been the fame acquired for themselves—how different the inheritance bequeathed to their children? Neither the climate nor the natives of Africa are so terrible to the Negro now, as the climate and the natives of New-England were to the Britain then.

“That the millions of Africa, especially that part of it with which this discussion is concerned, are ignorant, degraded, and wretched, needs no proof. And are they to continue thus for ever? Not surely, if revelation be true, and God merciful. But how is a change in their condition to be produced? We have heard of nations sinking into barbarism by their own inertia, but never of their having thus arisen therefrom. So far as history reaches, at least, barbarians have been civilized, and only civilized by the influence of those who were not barbarians. In effecting the elevation of a degraded nation, a nation already elevated supplies to the philanthropist what Archimedes wanted—a fulcrum on which to plant his lever, that he might raise the world.

“It is not by legal arguments, or penal statutes, or armed ships, that the slave trade can be prevented. Almost every power in Christendom has denounced it. It has been declared felony—it has been declared piracy; and the fleets of Britain and America have been commissioned to drive it from the ocean. Still, in defiance of all this array of legislation and of armament, slave ships ride triumphant on the ocean; and in these floating caverns, less terrible only than the caverns which demons occupy, from six-

ty to eighty thousand wretches,* received pinioned from the coast of Africa, are borne annually away to slavery or death. Of these wretches a frightful number are, with an audacity that amazes, landed and disposed of within the jurisdiction of this republic.

"It is not by the blockade of her ports, but by the circumvallation of her coasts, that Africa can be shielded against either the insinuation or the assault of that remorseless passion, the "*sacra fames auri*," that has for centuries rendered her habitations insecure, and her fields desolate. To afford an adequate protection, a mighty barrier must every where be raised between the oppressor and the oppressed; a barrier neither of wood-work, nor of masonry, but of muscle and sinew: a muscle and sinew that is incompatible with slavery, and can neither be bought nor sold.

"This frightful scourge of Africa has ceased in the vicinity of Sierra Leone. It will soon have ceased at Montserado, as it will elsewhere, as other colonies are planted, and other watch-towers of freedom arise.

"The points thus defended along the coast, will be so many radiant points to the interior. And thus those humble and noiseless emigrants, who are now erecting their dwellings, and enclosing their fields, and who have already given to the little locality they occupy an air of cleanliness and comfort, as novel as delightful in that desert region, may be founding, imperceptibly, an empire destined to be the centre of an enduring and mighty influence: an influence that shall change the habitudes of man as well as the aspect of nature; and that shall one day be felt alike along the valleys of the Senegal and the Nile, and from the ridge of Lupata to the foot of Atlas. Who knows that the landing at the Cape of Montserado, will not be as pregnant of consequences as that at the rock of Plymouth? Or that Africa thus excited, will not, centuries hence, exhibit as busy an industry, send forth as rich a commerce, and raise as joyful and as holy a note of praise, as either America or Europe?

"But it is not Africa alone that is to be affected by the destiny of Africa. The empire of man is one; and all its provinces are related. By intercourse a reciprocity of benefits is conferred. Nor to either will the measure of national prosperity be full, till the resources of all have been developed.

"But what does Africa contribute to the science, or the virtue, or even the wealth of nations?

"There are individual houses in London, the failure of which would affect the prosperity of millions, and produce a train of evils that would be felt on both the continents; but if the whole of Western and Southern Africa were sunk, the arts, the science, and the commerce of the world would remain untouched: nor would the space thus occupied, vast as it is, be missed, unless as a beacon, by the mariner as he crossed the ocean.

"This is not mere idle speculation. There has been exported from Sierra Leone alone, in a single year, a greater amount of value, since the ab-

* This estimate is doubtless far too small.

olition of the slave trade, than was exported in the same period, from the whole Western coast of Africa anterior to that event. What then might not be expected, if the change of condition that has taken place in this one locality, were to become universal? Were the slave trade every where abolished, and the African race for ever relieved from the paralyzing apprehension of treachery and violence; were Africa throughout regenerated, and arts and science, and religion introduced through all the *terra incognita* of her vast interior; were her soil cultivated, her mines worked, her water-power rendered productive, and the agency of wind and steam employed in her work-shops, and on her waters; were her gold and her ivory, her sandal-wood and her gums, her dyes and her drugs, with all the rich and the varied produce of her now forsaken fields, and impenetrable forests, poured down along the many tributary streams into the Nile, the Niger, the Senegal and the Gambia, and thence sent forward in rich abundance to the mart of nations; what a vast accession would be made to the comfort and riches, and what an impulse given to the enterprise and commerce of the world! Could such a result be produced by the expenditure of millions, economy, as well as philanthropy, would sanction the expenditure.

"But if it would be policy in other nations to encourage colonization in Africa, how much more so in us? Many and great as were the blessings conferred by our national independence, there exists among us one class on whom that event has conferred no benefits. I allude to our citizens of colour. Citizens whom freedom has rendered only more wretched and debased.

"Hence, and notwithstanding all the immunities and privileges that legal enactments could confer, they remain among us an out-cast and isolated race; shunned at least, if not contemned and despised.... All the incentives to exertion and enterprise are removed from them; all the avenues to wealth and honor are barred against them. Degraded themselves, they degrade the very labor which they perform; and hence it is that temperance and honesty are well nigh banished from the vocation which they follow. And yet it is not inferiority of faculties, but the force of condition, that has produced this degradation.

"With us they have been degraded by slavery, and still further degraded by the mockery of nominal freedom. We have endeavored, but endeavored in vain, to restore them either to self-respect, or to the respect of others. It is not our fault that we have failed; it is not theirs. It has resulted from a cause over which neither they, nor we, can ever have control. Here, therefore, they must be forever debased: more than this, they must be for ever useless; more even than this, they must be for ever a nuisance, from which it were a blessing for society to be rid. And yet they, and they only, are qualified for colonizing Africa. Africa is their country. In color, in constitution, in habitude, they are suited to its climate. There they may be blessed, and be a blessing. Here they can be neither.

Benevolence, patriotism, self-interest, all pronounce alike on the expediency of their removing. Let us then in mercy to them, in mercy to ourselves, and in mercy to Africa, favor and facilitate their removal."

Dr. Nott, next alludes to the fact, that the whole people of this country were implicated in the guilt of the slave trade; and are therefore liable to be affected by its ultimate evils: that the difference between the south and north is owing to circumstances and not to virtue: that if the south received stolen men, the north was especially engaged in the still more odious practice of stealing them: that on Virginia at least they were forced contrary to her will, and against her remonstrance: that all history teaches us that absolute power over our fellow men will be abused: that they are *in fact* deprived of personal and civil rights: that the system is the source of continual apprehensions; adverse to virtue; a calamity to the state, especially by preventing the increase of freemen; dangerous in prospect, as at the present rate of increase the number will amount to 24,000,000 at the close of this century; inconsistent with the leading and self-evident principle of our independence; liable to be turned against us by the arts of foreign enemies: that the close of the system is indicated by the progress of society: that in all enlightened countries it is either terminated, or waning to extinction: that not only is it at variance with the spirit of our government, our religious principles, our moral feelings, our habits of thought and action, but in reality freedom in this country is making continual inroads upon it, while by the rise of kindred republics in Spanish America, it has, through vast and contiguous territories, suddenly ceased to exist: that this forward movement of society cannot be resisted: that the slave trade was sanctioned by ecclesiastical authority, unassailed and without an enemy, interwoven with the policy and entrenched in the prepossessions of every christian nation; and yet a few despised names in Britain set those means in motion which have already shaken the system to its base, changed the current of feeling throughout the world, caused the system to be denounced by almost every christian nation, and the slave, of whatever cast or colour, to be free, the moment he steps on the soil of Britain.

Dr. Nott observes, "Our Brethren of the South, have the sympathies, the same moral sentiments, the same love of liberty as

ourselves. By them as by us, slavery is felt to be an evil, a hindrance to our prosperity, and a blot upon our character. But it was in being when they were born and has been forced upon them by a previous generation."

His remarks go to show that the people of this country are rapidly marshalling into two great parties,—or rather assimilating into one, by which the system will at present be tolerated, for the very purpose of removing it hereafter, in a safe, sure and effectual manner. He thus ends his lucid, powerful and very eloquent address.

"But the solemn question here arises—in what condition will this momentous change place us? The freed men of other countries have long since disappeared, having been amalgamated in the general mass. Here there can be no amalgamation. Our manumitted bondmen have remained already to the third and fourth, as they will to the thousandth, generation—a distinct, a degraded, and a wretched race. When therefore the fetters, whether gradually or suddenly, shall be stricken off, and stricken off they will be, from those accumulating millions yet to be born in bondage, it is evident that this land, unless some outlet be provided, will be flooded with a population as useless as it will be wretched, a population which, with every increase, will detract from our strength, and only add to our numbers, our pauperism and our crimes. Whether bond or free, their presence will be for ever a calamity. Why then, in the name of God, should we hesitate to encourage their departure? It is as wise, as merciful to send back to Africa, as citizens, those sons of hers, whom, as slaves and in chains, we have to our injury borne from thence.

"The existence of this race among us; a race that can neither share our blessings nor incorporate in our society, is already felt to be a curse; and though the only course entailed on us if left to take its course, it will become the greatest that could befall the nation.

"Shall we then cling to it, and by refusing the timely expedient now offered for deliverance, retain and foster the alien enemies till they have multiplied into such greater numbers, and risen into such mightier consequence as will for ever bar the possibility of their departure, and by barring it, bar also the possibility of fulfilling our own high destiny? As yet it requires only to provide an asylum, and the means of reaching it, to mitigate, if not entirely to remove, this alarming evil. The self-interest and the benevolence of masters will do the rest. Many will eventually be colonized, and all manumitted.

"Encouraged by the prospect which the measures of this society have opened, the process of giving freedom to their bondmen has already commenced among the planters of the south. If the way be kept open it will progress; and progress as fast as prudence and humanity would dictate.

And thus the time may yet arrive when a second and a finished independence shall be achieved, nor print of vassal footstep defile our soul, nor chain be worn beneath our sun of freedom!"



Latest from Liberia.

We now offer to the public the intelligence received by the Brig "Liberia" from the African Colony. The feeble health of the Colonial Agent, Dr. Mechlin, compelled him to leave untouched many subjects upon which we may in future hope to receive his opinions. We omit only such parts of his communications as are of less general interest and importance. We trust his health will soon be restored, and that he will have strength to fulfil as energetically and successfully as he may desire, the arduous, but most interesting duties of his station. We find nothing in these despatches which should diminish our confidence in the practicableness and utility of the enterprise which commands our humble efforts. The unusually large number of deaths among the emigrants by the Harriet is indeed to be regretted, but he must utterly discredit history, who professes to discern in this mortality, more than one of those calamities occasionally to be expected in the prosecution of every scheme of colonization. That difficulties are to be encountered and sufferings endured, by the early emigrants to a barbarous shore, is to be expected; and thus far we have found individuals whose spirits feared not these, but deemed them nothingness, compared with the surpassing object of Africa's redemption. We cannot look around us, without feeling that for Americans to question the wisdom of our scheme, is as if the merchant should condemn the measures which brought him his wealth, or the illustrious look contemptuously upon the plans and efforts which covered him with glory.

LIBERIA, AUGUST 31, 1829.

GENTLEMEN:—In my communication of the 6th May, a copy of which I had the honour to transmit to you by the Brig Hope, I mentioned that a native war was then raging in our immediate vicinity, and that, in consequence of being threatened with an attack, we had made every preparation to receive the enemy. A few days after the sailing of the vessel that con-

veyed my letter, they retired to their own country, carrying with them about 250 slaves; all of which King Boatswain has doubtless ere this disposed of to the traders at the Gallenas, which is now the principal slave-market on the Western coast of Africa.

The consequences of this incursion will, I fear, shortly be manifested in this Colony, in the difficulty of procuring rice and cassada from the natives in our neighbourhood, who have been prevented from getting their crops on the ground by the enemy remaining so long in their country; and this, as I formerly remarked, is the source whence a great portion of the colonists draw their provisions during the rainy season; could the extensive slave factories at the Gallenas once be broken up, all inducements to make these predatory excursions would be done away with; but this cannot be effected without keeping a squadron of light armed vessels constantly on the coast, to prevent any slaves from being carried off in the slave vessels, which are always on the look out for an opportunity to take in a cargo, and make their escape to Brazil or Cuba.

The Factory at Grand Bassa, which, in one of my former communications, I noticed as being about to be discontinued, I have determined to go on with, as I find it is the means of our exercising a considerable influence over a large tract of country; and moreover, the chiefs have petitioned me not to remove the trade from them; promising, if I would continue the factory, to pay their debts, and have nothing to do with the slave trade, nor permit any slaves to be sold in their territory. Influenced by these considerations, I have determined to keep it in operation, and have accordingly removed the former factor, whose misconduct occasioned much embarrassment, and in his place have appointed Mr. Benson, who originally established it under Mr. Ashmun, and in whose integrity and abilities the utmost reliance can be placed. Mr. Benson had previously the charge of the Junk Factory; his place is supplied by Mr. J. Shaw, a very enterprising and trust-worthy man, and in every respect entitled to the confidence of the agency. As soon as the rains have ceased, I intend visiting Grand Bassa, to convene the chiefs, and make such arrangements with them, as will establish matters upon a more sure foundation, and prevent in future, any infraction of the existing treaty.

I am happy to have it in my power to state that the settlement at Millsburg is in the most flourishing condition; all the survivors of the original company have complied with the terms of their charter, and are now entitled to their deeds, which shall be granted them forthwith. They complain that their present portion of land is entirely too limited for farming purposes, merely answering as market gardens; and have petitioned for a further grant of land to enable them to carry on their agricultural operations more extensively: they ask for 150 acres more, each, so that they might raise large crops of Indian corn and rice, as well as make some experiments in the cultivation of sugar and indigo; they think they could, if encouraged, place the Colony above what in future, and have sufficient left,

not only to supply the vessels that resort to our harbour, but also export a considerable quantity to Sierra Leone, where provisions are often very scarce in the rainy season. I did not think myself authorized to grant their petition without first consulting the Board, and shall wait for advice before I act in this affair.

The emigrants who arrived here in the Ship *Harriet* have all had their lands assigned them, and some have commenced clearing and building on their town lots; notwithstanding the inclemency of the season, the lands of such as were located at Caldwell, were surveyed and apportioned, and many have fine crops of cassada, rice, &c. now growing, so that I have great hopes they will, ere long, cease to need any assistance from the Society.

I have now the unpleasant task of announcing to the Board the death of Prince *Abduhl Rahhahman*; he landed here from the Ship *Harriet*, in good health, but shortly after his arrival was attacked with the coast fever; he however soon recovered, and, until the latter part of June, continued to enjoy excellent health; he was then attacked with a diarrhœa, for which he neglected to apply for aid until it had proceeded too far to be under the control of medicine. He died on the 6th of July. In the death of this individual, the Colony has sustained a great loss; for it was his intention to visit his native country, and remain there until he could raise funds to liberate his children; he was then to return and reside in the Colony, after having made arrangements for opening a direct communication from his own country to this place, so as to divert at least a portion of the trade from Sierra Leone into this channel. All persons who have any acquaintance with the *Foolahs*, represent their country to be extremely rich; that it abounds in gold, is demonstrated by the immense quantities of that metal brought down by the caravans to Sierra Leone, and the factories on the rivers *Pongas* and *Nunez*. Had Prince succeeded in effecting so desirable an object, this place would have been one of the most important, in a commercial point of view, on the whole Western Coast of this continent; but I am still in hopes, though deprived of his valuable assistance, to open a direct communication with *Footah Jallou*.

Mr. Hollinger, an enterprising citizen of this place, together with the son of *Mr. F. Lewis*, late of *Washington*, returned on the 29th of June, from a trading excursion to *Bo Poro*, the capital of *King Boatswain's* dominions.— They represent him as being a warm friend to the Colony, and desirous of maintaining the amicable relations at present subsisting between us. *Mr. H.* is the bearer of a proposal from *Boatswain* respecting the establishment of a Factory at his town. As regards the degree of confidence to be reposed in him, they say he is more to be trusted than any of the African Chiefs we have had any communication with, and that they consider him as entitled to our confidence. He has offered to send down people to assist in transporting the goods, should I conclude to erect a factory.

There is one important advantage the Society will gain by accepting his

offer; and that is, if the trade to Bo Poro is once permanently established, we will open to ourselves a communication with the country immediately beyond, which abounds in gold, and whence great quantities are carried to Sierra Leone. This country is the only one, from the best information I can obtain, that intervenes between Boatswain and Footah Jallou, which has been represented to me as distant from this colony, about 12 or 16 days journey. Such being the case, I have no doubt but that in one or two years, we would open a trade with that country, the advantages of which the Board are doubtless fully able to appreciate.

The distance from this place to Bo Poro, is about 140 or 150 miles, in a N. E. direction, and is usually travelled in four or five days, but for the transportation of goods, it would be much better to have them conveyed up the St. Paul's River in boats as far as the falls, a short distance above Millsburg, where there would be a short portage, after which they could be re-embarked, and conveyed up the river to a point more in the vicinity of Bo Poro, whence Boatswain's people could easily transport them to the factory.

The fortifications which I mentioned in one of my late communications as being nearly completed, I have been compelled to abandon until after the rains; the walls have been covered in, to prevent their being injured by the heavy showers, and the workmen paid off and discharged—but as soon as the season admits of it, the work will be resumed unless I receive instructions to the contrary.

The health of the Colony never was better than it is at present; we have but four or five cases of sickness, and those among the old settlers; all the survivors of those who came out in the Harriet are now able to resume their occupations. Every one of them without exception, had the fever, though generally very slightly, when compared with the sufferings of the former emigrants; this, I think, was in a great measure owing to their being well sheltered, and having timely medical aid, as well as many of those comforts which the others could not obtain.

I have the honour to be,

Gentlemen, your obedient Servant,

J. MECHLIN, JR.

To the Secretary of the Society, Dr. Mechlin writes—

Since I addressed you by the Harriet, mentioning the loss of our friend Dr. Randall, I have been down with a second and third attack of the fever, and have had repeated attacks of simple quotidian intermittent; my health at this moment is very much impaired; the debilitated state in which the fever left me, in a great measure continuing.

I have transmitted to the Board of Managers by this opportunity, a list of deaths, that have occurred at this place since September 1st, 1828, and have designated those (twenty-six in number) belonging to the late expedition. Many of those who arrived in the Harriet owe their death to im-

prudent exposure during convalescence, and a free indulgence in the fruits of the place, particularly the pine-apple; than which nothing can be more deleterious; the oldest settlers not being able to use it freely without feeling its ill effects.

It gives me great pleasure to state, that the colonial affairs are in a prosperous condition; particularly our farming establishments at Millsburg; the crops this year will be greater by two thirds than those of the preceding. As it is upon our agriculture, that the prosperity of the colony must ultimately depend, I have granted every indulgence to the Millsburg settlers that I thought would tend to the promotion of their welfare, and encourage them to prosecute their farming operations with spirit. A family by the name of Richardson, who arrived here with the last emigration, have been located there by their own desire, and have already several acres in cultivation, with flourishing crops of rice and cassada; the same may be said of the Caldwell settlement, and of the late emigrants who have been settled there.

I found on attempting to lay off the lots for the emigrants who lately arrived, that there had been, in many instances, deviations from the original survey; the houses, in some places, projecting into the street, and in others, having been built partly on the adjoining unoccupied lots. To have this evil corrected while it is still practicable, I was induced to appoint Mr. Joseph Shephard surveyor for the colony; he is a man in every way well calculated to do credit to the station; his compensation will be derived from the fees of office, and these are proportioned to the circumstances of the colonists; he will shortly commence a resurvey of the whole town, and correct all errors that have occurred; the farm lands adjoining the town will also be surveyed, and land-marks placed. Our little town is rapidly increasing: several new substantial buildings have been put up within two months, and others are in progress; so that if nothing intervenes to prevent it, we will present, in one or two years, quite a respectable appearance.

The military force of the Colony having been considerably augmented, it appeared proper that the senior officer should be of a higher grade than that of Captain. I have accordingly promoted James C. Barbour to the rank of Major, commanding the military forces of Liberia; he is one who takes a pride in such matters, and will, I think, discharge the duties of the office with credit to himself, and no doubt have great influence in keeping up the military spirit of the colonists, which, I am sorry to say, was rapidly declining.

You requested in your letter to Dr. Randall, to be informed concerning Miss Mercer's people. Of the number that arrived in the Harriet, two died; one, a child of a woman named Jennings; the other, an adult, by the name of Thomas Carroll; the remainder enjoy good health, and will, no doubt, do well, as soon as the season admits of their obtaining employment. At present, scarcely any thing like business is carried on.

Enclosed, you have the returns of our late election, and the appointments made by me for the ensuing year. The election this year was conducted in a manner highly creditable to the inhabitants, although it was very warmly contested. Indeed it reminded me of the United States, both as regards the violence of party spirit exhibited there on similar occasions, and the implicit obedience to the will of the majority after the result was made known.

Your obedient servant,

J. MECHLIN, JR.



Swiss Mission to Liberia.

For some account of the origin of this Mission, and of the spirit with which it was commenced, we refer our readers to the letter of the excellent Dr. Blumhardt, published in the Repository for February, 1828. The recent arrival at New York, of the Rev. Mr. Sessing, his wife, and three Missionary Brethren, prepared to enter with devoted hearts upon the field of christian labour in Africa, has been announced in most of our public papers. Those of our friends who will peruse the letter from Dr. Blumhardt, inserted in our number for March last, and that from Mr. Sessing in the same, will readily understand the causes which have brought these beloved friends of Christ and of Africa to our shores. Mr. Sessing, after a residence of fourteen months in Liberia, and among the natives of *Grand Bassa*, (a short distance to the South of Cape Montserado) was compelled to accompany his afflicted Brother, Mr. Hegele, to Switzerland. In reply to the inquiries of Dr. Blumhardt, contained in the letter to which we have just alluded, our Society had expressed the belief, that the interests of the Swiss Mission might, in various ways, be promoted, could those consecrated to its benevolent purposes, visit and confer with their christian Brethren in the United States. Nor have we had occasion since their arrival, to change our opinion. Indeed, the christian sympathy and liberality which have been evinced, have strikingly illustrated the strength and beauty of those principles which unite, by imperishable ties, all the members of the household of faith. No possessor of the christian spirit, can read without emotion, the following letter from Dr. Blumhardt, by which these Missionaries were introduced to our fellowship and christian love.

BASEL, SWITZERLAND, SEPT. 18, 1829.

Permit me, very dear Sir, to introduce to you and your Committee four of our dearly beloved Missionary Brethren, Messrs. Sessing, Dietschy, Buh-
rer and Graner, with the wife of Mr. Sessing, who are going to Liberia as
messengers of salvation, and who have been directed by our Missionary So-
ciety to make their passage to Africa by way of North America, with the
view, not only to explain personally to you and to your Honourable Com-
mittee our sincere and warm feelings of Christian affection towards you and
the sacred work of your hands, and to be the instruments of entering into
a full and active communion of Christian fellowship and interests with your
Society, but to make a modest trial, with your brotherly advice, if some of
our and your Christian brethren in your States, under the blessing of God,
might be united in an Auxiliary Society in behalf of their missionary
exertions amongst the poor negro tribes in the neighborhood of your Afri-
can Colony.

Our God and Saviour has pleased to try by truly heavy calamities even
the first beginning of our work in Africa. Five of our dearly beloved brethren
have been reduced in the first year to one, who is still struggling with
trying difficulties from all sides; but we all are permitted by divine grace to
say with St. Paul, we are troubled on every side, yet not distressed; we are
perplexed, but not in despair; and we fully trust in the Lord, that by our
dearly beloved brethren, though bearing about in the body the dying of the
Lord Jesus, yet the life also of Jesus will be made manifest in their body.

Our dear brethren intend to commence their work with the Bassa people,
in the neighborhood of Liberia, whilst Mr. Dietschy, as agent of our Society
in all external affairs and wants of our mission there, shall take his perman-
ent abode in the missionary house in Monrovia, which our truly lamented
friend Mr. Ashmun, was so kind as to leave by his will to our German Mission
in Africa. There are many important questions respecting the labour and
wants of our Missionaries and their connexion with you and your establish-
ment in Africa, which we beg leave to make to you by our brethren, and
which you will be so kind as to put into a full light. We are under the
necessity to wish, that according to the provident view of our departed
friend, Mr. Ashmun, and his full anticipations, our missionary station may
be supported there in a series of years by their own means, and that we
may be enabled by it to send out a greater number of fellow-labourers, to
strengthen by moral powers the weak hands of this little beloved band of
servants of Christ. Mr. Sessing intends to make provision of a small vessel
for continuing the connexion of the Bassa Mission with the Colony, and
you will be so kind as to assist him with your best advice, as we are oblig-
ed to limit such a purchase to a maximum of 400 dollars.

We are highly encouraged in this holy work in knowing that the prayers
and the Christian sympathy and love of the American Israel are with it.

May God, the author of all grace, bless them all and you and your breth-
ren in Switzerland.

Our most respectful and cordial affection to all the members of your Direction.

In behalf of the Evangelical Missionary Committee,

Your faithful and obliged friend,

TH. BLUMHARDT.

Rev. R. R. GURLEY,

Secretary of the Col. Society.

The Editor of this Journal was called to Philadelphia, just at the time of the arrival of three of these Swiss Brethren in that city. He had thus the privilege of soliciting (if it may be proper to use the word, where it was only necessary to state their circumstances and object to secure the kindest attentions) in their behalf, the friendly aid of those who are never found reluctant to contribute their exertions and their money to the cause of God. Many of the most respectable clergy having recommended a meeting, a large and crowded assembly convened in the church of the Rev. Dr. Ely, on Sabbath evening, the 15th inst. when, after an address in relation to the principles and progress and prospects of the Colonization Society, and the importance of efforts to enlighten Africa with the gospel, the Rev. Mr. Sessing (the only one of the Missionaries who speaks our language) stated, in a manner which strongly interested the feelings of all present, the origin, views and operations of the Basle Evangelic Missionary Institution, and communicated many important facts concerning the Mission in Africa, the influence of the Colony of Liberia, and the condition and dispositions of the African Tribes among whom it is intended to attempt the introduction of our holy religion. A handsome collection was then taken up in aid of the objects of these devoted men.

On Monday morning, Mr. Sessing proceeded to New York; and in the evening, attended a meeting in the Methodist Church in John Street, at which, says the Commercial Advertiser, "it was a pleasing sight to see assembled, Clergymen of all the Protestant denominations in this city." The Missionaries were introduced to the meeting by the Rev. Dr. Milnor, of St. George's Church. The Rev. Mr. Somers, of the South Baptist Church, addressed the throne of grace, after which the Rev. Mr. Van Vleck, of the Moravian Church, read a gratifying account of the rise, progress, and present condition of the Society at Basle,

from whom these interesting strangers had received their commission. A letter was then read by the Rev. Dr. Cox, from the venerable Dr. Blumhardt, affectionately recommending these Missionary Brethren to the sympathies and fellowship of American Christians.

The Rev. Mr. McIlvane, of St. Ann's Church, Brooklyn, the Rev. Doctor Cox, of the Presbyterian Church, and the Rev. Mr. Lucky, of the Methodist Episcopal Church, severally addressed the meeting, after which the services of the evening were closed by the Rev. Dr. Matthews, of the Reformed Dutch Church.—About one hundred dollars were collected for the Missionaries.

The Rev. Mr. Sessing and Lady, and the Rev. Mr. Buhrer, have, probably, before this, embarked for Liberia. Messrs. Graner and Dietschy will remain in this country for a few weeks, to make arrangements which may prove of great importance to the Mission.



Many very interesting articles we are compelled to postpone for want of room; among others, the address of Rev. Mr. Sessing.



Contributions

To the American Colonization Society, from 21st October, to 26th November, 1829.

Collection in congregation of Rev. J. M. Grant, of 1st parish, Hawley, Mass. per J. Langly,	\$6
By Rev. Ralph W. Gridley, of Williamstown, Mass. \$44	
Students in Williams College, 8—	52
By Rev. John Mills, Cabin John Church, Md.	5 18
By Ladies of Putnam, to make Rev. J. Culbertson, of said place, a Life Member, per Horace Nye, Esq. of Putnam, Ohio,	32
In Zion Church, Frederick co. Md. by Rev. John Armstrong, ..	5
By Wm. Pickering, Esq. in New Hampshire,	340
By Rev. H. B. Bascom,	200
By Rev. L. G. Bell, in Presbyterian Churches at Jonesboro' and Leesburg, East Tennessee,	6 7
By G. Ralston, Esq. of Philadelphia,	83
By Rev. Charles H. Page, in his Church, at Amherst C. H., Va. Matthew Carey, Esq. of Philadelphia—his 2d payment on plan of Gerrit Smith, Esq.	100
Needham L. Washington, Esq.	30
Hon. Hugh Mercer, of Fredericksburg, Va.—in part to constitute Mrs. Louisa Mercer a Life Member,	10
M. T. C. Wing, of Gambier, Ohio, (\$4 of which for Repository)	5
The proceeds of a young lady's knitting,	1

Carried forward, \$890 93

	<i>Brought forward,</i>	\$890 93
By J. T. Norton, Esq.—his 2d payment on plan of Gerrit Smith,		100
Auxy. Society of Ash co. Austinburg, Ohio, per J. Austin, Esq.		50
Auxy. Society of Waterford, New York, per F. K. Harris, Esq.		24 50
Auxy. Society of Parsippany, N. Jersey, per H. B. Cobb, Esq.		6
Collected by D. F. Newton, Fifes, Va.		
From Isaac O. Perkins, Goochland, Va.		1
Rev. James Fife, Va.		1
Rev. James Whary, Fifes, Va.		1
Donation from J. B. Lawrence, Salem, Mass.		1
Collected in Presbyterian Church, Lewes Town, Del. by Rev.		
T. B. Balch,		4
Donation by Rev. T. B. Balch,		1
Rev. Asa Cummings, of Portland, Maine, the subscriptions of		
Samuel Fischer, of Saco, for 5th vol. Af. Repository, \$2		
Rev. P. S. Ten Broek, of Portland, for Repository, ...		4
Nathaniel Dana, Esq. for Repository,		4
Levi Cram, Bangor, for 5th vol. Repository,	2—	12
From Grove Wright, Esq. of New York, the following 4th July		
collections:		
By Rev. B. King, Rockaway, New York,	\$5	
By Rev. M. Bradford, Sheffield, Massachusetts,		8 10
By Rev. Thomas Loursbary, Ovid, Seneca co. N. Y. .		12
By Rev. David Porter, Catskill, New York,		24
By Rev. Gordon Dorrance, Windsor, Mass.		9 20
By Rev. Daniel Crane, Chester, Orange co. N. York,		3
Donation by Dr. C. Wright,		1
By Rev. Robt. Hubbard, Danville Village, N. York,		4 18
Presbyterian & Baptist congregations, Franklin, N. Y.		8
Presbyterian Church, Richmond, Massachusetts,		10
From a Lady in Hanover, N. York, per S. Lamplin, .		1 50
By Rev. Wm. M. Curtis, New Orleans, Louisiana, ..		12 50
Rev. A. Wyrick, of Florida,		5
By Rev. B. Griffin, at Charlotte, Vermont, ...		1 50
By Rev. Cyrus Fox at the Highland Church,		4
From John Bradshaw, Esq. Shelbyville, Kentucky, .		49
By Rev. D. D. Vinne, at Stanford Church, N. York,		3
From the Presbyterian Church at Ludlowville, N. Y.		7
From a friend in Kentucky, for Prince,	4 50—	172 48
		<hr/> <hr/>
		\$1,264 92

The following collections in Kentucky, should have been acknowledged as included in the amount remitted by the Rev. H. B. Bascom.

Shelbyville, \$120—Middletown, \$21—Louisville \$127—Bardstown \$5—Springfield \$18.50—Harrodsburgh \$33.50—Danville \$60—Lancaster \$22—Point Lick Church, Garrard county, \$18—Richmond 28.50—Grier's creek Church, Woodford county, 4th July collection by Rev. Richd. Corwine, \$12.75—Lexington \$14.50—Paris \$94—Millersburgh \$7—Carlisle \$14—Flemingsburgh \$73—Nicholasville \$21.

Erratum.

Simon Greenleaf, Esq. of Portland, Maine, has remitted \$30, which was improperly acknowledged in the Sept. No. p. 223, as from "C. Greenleaf."

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. V. DECEMBER, 1829. No. 10.

Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

(Continued from p. 269.)

IT appears that the legal *protection* extended over the Hottentots by the Colonial government, and especially by the proclamation of 1809, which was called forth by the groans of the oppressed and the remonstrances of Dr. Vanderkemp, and which has been even seriously called the "Magna Charta of the Hottentots," was somewhat similar to that which men are frequently disposed to extend over those who are within their power. A Hottentot bill of rights, both in its positive and negative character, is well worthy of being drawn out, as Dr. Philip has done it, from the shades and ambiguities thrown around it, and of being exhibited as a most remarkable specimen of hypocritical humanity. No wonder that the noble spirit of Dr. Vanderkemp was broken down, even if he had felt nothing of the torrents of reproach and abuse that were thrown upon him.

1. Hottentots were permitted to possess no land in the colony.

2. They could go out of the district to which they belonged, and much less out of the colony, only by means of a pass from their master or employer, or from one of the magistrates.

3. They were under the necessity of being in the service of some one of the farmers; otherwise they were taken up and treated as vagrants.

4. They could not enter into the service of a new master without a certificate from their former master or a magistrate, that they were at liberty to do so.

5. When they contracted with one of the farmers, they might compel him legally to fulfil the engagement.

6. But "When a Hottentot complains, he is immediately put into the prison, in durance vile, till his master or mistress, against whom the complaint is made, can be brought to appear to answer the complaint before the landdrost."

7. By the proclamation of 1812, "a colonist can claim any child of a Hottentot, who has been born on his premises, and who has arrived at the age of eight years, as an apprentice for ten years longer."

It was with this seven-headed hydra, having "Law" written on its forehead, that Dr. Vanderkemp and his coadjutors had to contend. It was this chiefly which broke the spirits and destroyed the life of Dr. Vanderkemp. Dr. Philip, from a great number, gives a few affecting specimens of its oppressive bearing on the miserable Hottentots. A death blow was aimed with great effect at the institutions established by the London Society. The loss of Dr. Vanderkemp deprived them of a defensive moral power, which at least awed, as well as irritated, their enemies. Permission to enter them had to be obtained from the chief magistrate of the district. In 1814, though many of their members were orphans and dependants on charity, an annual tax was imposed upon them by the government, amounting to two thirds of the wages which the whole could have obtained in the service of the farmers. In addition to all this they were burdened with heavy requisitions of gratuitous labour on the public works, and of service in the army. A failure to meet these demands subjected them to imprisonment, or to bondage among the farmers.

These excellent institutions, the last hope of the Hottentots, were of course rapidly waning toward extinction, when in 1812, it was deemed expedient by the London Society to send a deputation to examine into their state and to report upon them. The Rev. John Campbell was selected for this purpose. His visit and his labours in South Africa, revived the dying hopes of the missionaries, and stimulated them to fresh exertions. Their hopes, however, were disappointed, and their exertions rendered in a great measure abortive, so that in 1818, it was deemed absolutely necessary that another deputation should visit them, to investigate their real situation, and examine the nature of the allegations urged against them by the colonial government, as the grounds of the opposition made against them. Mr. Campbell and Dr. Philip were sent out; Mr. Campbell to return directly, and Dr. Philip to remain five years among them. On the arrival of the deputation at Bethelsdorp, no Hottentot came to bid them welcome. It was virtually converted into a "slave lodge," and the people were called out to labour on the public roads, on the lands of the local authorities, or to serve their friends or the colonial government, receiving never more than a trifling remuneration, and often none at all. Seventy had been employed six months without pay in the Caffer war. Even their families in the mean time were not supported, but contracted debts which they had to pay by their labour after their return. The men were driven to a state of desperation, and the countenances of the women were marked with the deepest dejection. They generally declared that their condition was worse than actual servitude.

Dr. Philip immediately commenced a process for their deliverance and their improvement. An efficient system of instruction and education was adopted; measures were taken to make them acquainted with mechanical trades; and they were inspired as much as possible with the love of knowledge and virtue, and with a desire for the decencies and conveniences of civilized life. They were told, and told with effect, that their improvement under the greatest difficulties, would be the most powerful motive that could be brought to act in their favour on public opinion. Thus light and power were called forth even from their dark and desperate condition. Dr. Philip made the fol-

lowing official report to the London Society in July, 1825, which he confirms by ample testimony from other sources.

“Mr. Kitchingman continues to fulfil the expectations I had formed of him on his appointment to this station. We have reaped all that could be hoped for from his prudence, ability, and piety; and I am happy to say that Mr. Read and he co-operate together with cordiality and zeal. Mr. and Mrs. Helm came here some months ago for their health, and are still in the institution. The attendance on sabbath at divine service is good, and the people feel the necessity of a larger place of worship. The children in the schools are making very satisfactory progress in the English language, and if there is any truth in a remark of Dr. Chalmers, that one of the most sublime spectacles in nature is the wild boy of the woods conning over his letters, it is scarcely possible to conceive any thing more gratifying than a sight of the adult school at Bethelsdorp. In this school you may see all the talents and all the energies of the institution brought into exercise. Every sabbath morning and afternoon, the great body of the people, and particularly such as are employed among the farmers during the week, are arranged in different classes, according to the proficiency they may have made; and you may see both sexes, from fifteen years of age to seventy or eighty, engaged at their lessons, with all the keenness of the most eager competition. The Messrs. Kemp, the merchants of the settlement, take an active part in the school, and are very useful in the institution; and I believe they have reason to be very well satisfied with the returns they receive from their business. You should see by the comparative view I sent to you in 1823, they had sold to the people British manufactures to the amount of 20,000 rix-dollars, and from the increase of their export in aloes, the amount of British goods they have sold every year since that period must be considerably above that sum.

“I am happy to say that the spirit of general improvement which has done so much for Bethelsdorp still continues to operate with unabated force. The hope the people entertain that the present exertions will lead to the amelioration of their condition has given rise to the striking advances they have lately made in civilization; and, if that spirit of industry is not injured by the continuance or accumulation of a pressure too great for its strength to bear, we may look forward with confidence to those results which will recompense all our labors, and justify our most sanguine expectations. The bridge, which was begun since my last visit, is nearly finished, and has proved to be what I may call a great undertaking for the strength of the people. Some buildings have been erected within these twelve months, and the appearance of the place is considerably improved; though, I am sorry to say, the stone buildings of the people are not so many in number as I could have wished to have seen. This ought not, perhaps, to be a matter of surprise. The people work at their houses as individuals, and under the most favourable circumstances a

good stone house is a heavy concern to a labouring man. Even in the agricultural and manufacturing districts of our own highly-favoured country, there are but few of the labourers and mechanics who arrive at the eminence of living in their own houses; and when, by their industry and their economy, they acquire houses and gardens of their own, they gain a kind of intermediate rank between the labourer and his employer, and are looked up to as persons of some influence in their respective neighbourhoods. In the manufacturing districts of North Britain, the labourers and artisans look forward to the possession of a house and garden as to the summit of their ambition, and it generally requires many years of hard labour and saving before their hopes are realized. Taking all these circumstances into consideration, every reflecting mind will admit that the exertions of the people, compared with their means, have been great. And as they have now acquired a taste for good houses, particularly the *females*, the improvement of the people in this as well as in many other respects, will, I have no doubt, keep pace with our expectations.

“To our friends in England who are unacquainted with the state of Africa, it may be proper in this place to assign some reasons for the importance I attach to this species of improvement. The first consideration which stimulates me to improve the appearance of our institutions was to meet the objection, ‘You do not civilize the people; they are fit for nothing but slaves to the boors; you can never make them tradesmen, and you can never raise them above their present vitiated state, nor impart to them a taste for the decencies of life. Futile as these objections may appear in England, I was satisfied that, while they could be urged against us, we could do nothing to ameliorate the general condition of the Hottentots; and I had but one method of refuting them, and that was the method of the Grecian philosopher, who, when it was asserted in his presence that there was no such thing as motion, instead of entering into a metaphysical discussion in reply, he merely rose up and walked. While I have had the happiness of seeing the ignorance of foolish and interested men put to silence by this argument, I have had the pleasure of seeing our stations increasing in good buildings, and in the number of native mechanics.

“The circumstances in which I have been placed for two or three years past, have obliged me, in my communications to you, to give a prominence to the externals of religion, which might induce persons unacquainted with my situation to suppose I was in danger of losing sight of its principles; but if such a suspicion has arisen in the minds of any of our friends I am happy to say that it is without any just foundation. Vital religion has never been lost sight of in my labours in South Africa; and though, like the sap which nourishes the tree and gives it all its foliage and fruit, it is not visible to the eye, it is nevertheless the source of all the fruitfulness and beauty which adorn our missionary stations. While I am satisfied, from abundance of incontrovertible facts, that permanent societies of Christians can never be

maintained among an uncivilized people without imparting to them the arts and habits of civilized life, I am satisfied, upon grounds no less evident, that if missionaries lose their religion and sink into mere mechanics, the work of civilization and moral improvement will speedily retrograde. I might adduce in this place many melancholy illustrations of this sentiment, but this cannot be done without making reflections, and instituting comparisons which might be deemed invidious, and would therefore be unwise. The church at Bethelsdorp is not, perhaps, more numerous than it was in 1821, but I believe it contains more real Christians than on any former occasion; and the caution now exercised in the reception of members, if it has kept some back who might have been within the pale of its communion, it has also raised the standard of morals, and increased the lustre of genuine piety.

“Among a people who have heard the gospel for many years, and whose children have grown up under its stated ministrations, we are not to look for the striking conversion, and the external commotion, often visible when the gospel is first preached among them; but if the current of their emotions excites less external observation; it is to be hoped, in the present instance, that it is not because the stream is diminished, but because it has deepened its channel.

“A stranger entering the place of worship at Bethelsdorp does not now observe, what he might have witnessed six or seven years ago, the agitation and cries of the people, so great as for a time to interrupt the preacher; but he may observe what is not less interesting, the congregation hanging on the lips of the speaker, the intelligent eye, the silent tear, the devotional attitude, the calm of meditative reflection, or the alternations of hope and fear, joy and sorrow, exhibited in the countenance as the speaker awakens the painful recollections of his hearers, pours into the wounded heart the balm of consolation, or agitates or composes them by the grandeur of the world to come, the joys of heaven, or the miseries which await the finally impenitent. Common observers, who have never reflected upon the progress of civil society, have displayed much petulance and ignorance in their remarks on some of these appearances at some of our missionary stations on which we are now commenting. When they are making their caustic and sneering remarks upon the exclamations and groans of an uncivilized congregation, they forget that there is scarcely any medium in such circumstances between not feeling at all, and giving full vent to the expression of their feelings. Human beings emerging from a savage state are like children much agitated; they can neither suppress nor control their passions under any extraordinary excitement.

“In the illustration of this sentiment, I might appeal to facts of daily occurrence under the preaching of the gospel in Wales, in many parts of the north of Scotland, and in some places in England. It is in civilized life, where novelty has lost its charm, and where men are the creatures of artificial habits, that they acquire the mastery over their feelings, or that in-

difference which they often exhibit to the most interesting and affecting subjects. You may still see at Betheldorp, in the place of worship, occasionally, individuals who have not yet acquired a perfect command over themselves, but they are persons recently admitted into the institution; the thing itself is also of very rare occurrence, and it is never felt as infectious, nor does it ever rise to excess, so as to interrupt the minister or disturb the congregation.

“Among such people, and in such an institution as Betheldorp, the missionaries must have much to do to extirpate vice, and promote virtuous habits; and considering the strong temptations to which they are exposed, and the corrupting influence of a neighbourhood where you may, generally speaking, see all the vices of civilization, without (except in a very few individual cases) any of its virtues, the morality of the people is to me matter of surprise. Honesty, and a regard to truth, are traits in the Hottentot character which have been generally remarked. A propensity to spirituous liquors is one of their most powerful passions, and one that is not easily eradicated under any circumstances, after it has gained an entire ascendancy; yet such is the order of the institution at Betheldorp, that the missionaries have not, for two years past, seen any individual under their care, in the institution, in a state of intoxication. In the day, all is activity; you see no lazy Hottentots sleeping in the sun in their carosses; and after sunset, you hear no brawls in the streets, nor in their dwellings.

“On visiting Betheldorp in 1825, I had the pleasure of observing the spirit of improvement, which had done so much for the institution in 1823, advancing with a steady and accelerated pace. Many of the Hottentots have now substantial, clean, and commodious houses, indicating a degree of comfort possessed by few of the frontier boors, and far surpassing the great body of the English settlers. The sheep-skin caross, with its filthy accompaniments, has disappeared, and the great body of the people and of the children are clothed in British manufactures. The people belonging to Betheldorp are in the possession of fifty waggons; and this place, which was lately represented as the opprobrium of missions, is at the present moment a thriving and rapidly-improving village. Instead of the indifference to each other's sufferings, and the exclusive selfishness generated by the oppressions they groaned under, and the vices which follow such a state of things, their conduct to each other is now marked with humanity and Christian affection, of which a beautiful line of almshouses, (the only thing of the kind in the colony,) and their contributions to support their poor, furnish striking examples. In addition to their other exertions, a spacious school-room, valued at five-thousand rix-dollars, in which the youth are taught to read, both in the English and Dutch languages, and many of them also instructed in writing and arithmetic, has been erected at the expense, and by the hands, of the Hottentots. A church of larger dimensions has recently been commenced. Betheldorp, moreover, possesses the best blacksmith's shop on the frontier, or, indeed, in the colony.

Other trades, especially those of the masons, thatcher, sawyer, &c., are successfully followed by many inhabitants of Bethelsdorp. The inhabitants have, besides, within the last two or three years, raised seven thousand rix-dollars, by gratuitous contributions from their hard-earned savings, to pay for a valuable farm, purchased in aid of the very inadequate resources of Bethelsdorp.

"In 1822, the Hottentots became contractors with government to carry military stores from Algoa Bay to Graham's Town. In this contract they employed thirty waggons, and created a net saving to the government in the first six months of 11,175 rix-dollars, 5 shillings, and 4 stivers. The people of this institution, who were formerly burdensome to the colonial government when Dr. Vanderkemp commenced his labours among them, and in the condition of naked savages, are at this time in the habit of paying, in direct taxes, between two and three thousand rix-dollars, and are consumers of British goods to the amount of twenty thousand rix-dollars per annum.

"It is impossible to give any correct idea of the state of religion at our missionary stations, without a reference to the domestic condition of the people. It has been justly remarked by Dr. Robertson, that the private and domestic situation of mankind is the chief circumstance which forms their character, and becomes the great source of their happiness or misery. Any poison in this fountain communicates itself to the manners of men; any bitterness there affects all the pleasures of life. Domestic society is founded in the union between husband and wife. Among all civilized nations this union has been esteemed sacred and honorable; and from it are derived those exquisite joys or sorrows, which can embitter all the pleasures, or alleviate all the pains, in human life. At the introduction of our missions among the Hottentots, their sexual connexions were of the most casual and temporary nature. Without any standard of morals, they were abandoned to the grossest licentiousness. The marriage covenant has been introduced by the gospel; it is now regarded by the Hottentots at our missionary institutions as an indissoluble alliance; and young females who have lost their characters have now no chance of being asked in marriage, or even noticed, by respectable young men of their own nation."

Pacaltsdorp, formerly called Hooge Kraal, about 34° S. by 22½° E. is a Missionary station founded by the Rev. Charles Pacalt, a Missionary in the service of the London Society.—When Mr. Pacalt first went to reside there, he found it without inclosures, without cultivated ground, without gardens, and without any dwellings except a few small reed huts, in the form of bee-hives. The people themselves were filthy and indolent savages. Mr. Pacalt entered into their concerns with

a lively interest; taught them and laboured with them; and within five years converted the place into a regular and beautiful village, and the people into an industrious and orderly community; when his remains were deposited among them; where, "though dead, he yet speaketh." At his burial the whole community wept aloud, so as to prevent the ordinary funeral rites, except that the landdrost or chief magistrate of the district, exclaimed, "My father, my father!" and could utter no more. The improvements, which he had so signally commenced, continued to advance after his death. Theopolis, 34° S. by $26\frac{1}{4}^{\circ}$ E. owed its origin to the invasions of the Caffers. The government offered a grant of 4000 acres to each individual farmer that would occupy that region. To the institution at Theopolis was granted only 6000 acres. Most of the individual settlers were driven back by the Caffers; but the people of Theopolis withstood their attacks, and retained their position, though they suffered very severely. Ultimately, as a reward for their singular and determined protection of the Colony, the best of their land was taken from them, and granted to new settlers. The Government formally gave them their thanks, and took their property. Though, in the course of the war, several thousand cattle were taken from the Caffers, all of any value were distributed among the Boors, as were many belonging to Theopolis, which had been re-captured! A drinking-house was also established to aid in the ruin of the Institution; but proving unsuccessful, it was taken down and the materials removed. Theopolis is now the second Missionary station in Southern Africa. The Caledon Institution, about 34° S. by $20\frac{1}{2}^{\circ}$ E. arose under the patronage of Lord Caledon. Its people were, at a time, oppressed and impoverished by a Mr. Seidenfaden, a German Missionary of the London Society! On remonstrating with him, he applied to the Government for a grant of all the property of the Institution as his own. Though the grant was not made, the man was supported and defended by the government, and materially aided in his work of oppression. After six years effort, attended with much expense, by the Hottentots and the agents of the Society, he was at length removed by government, though he was still continued the Post-Master of the place, even

when he lived several miles distant; and the lands of the Institution were given up to the depredations of other individuals. It was a matter of doubt with Dr. Philip, whether the lands of the Institution would be altogether alienated.

As the Institutions advanced in spite of all the efforts to crush them, those efforts became more strenuous. The missionaries were compelled to collect the extravagant taxes imposed upon the Hottentots, and to pay out of their own pockets, the tax for absentees and defaulters. Hottentots were refused admission to the Institutions, and those within them were driven abroad to labour. While every motive to effort but fear and compulsion, was removed, they were stigmatized as incorrigibly indolent and savage; and this was made a principal excuse for the treatment which they endured. And yet, by the British government, the Hottentots were declared *a free people*.

(To be continued.)



Resolutions of State Legislatures

In favour of the American Colonization Society.

We rejoice in the increasing strength of our cause. Having regarded the work in which we are engaged, as truly NATIONAL, we are gratified to witness the approbation already given to it by many of the members of this great Confederacy. Their example will not be without effect, and their voice cannot be disregarded. We trust that the Legislatures of several other States, representing, as we know they do, those who cherish the most friendly sentiments towards our Institution, will immediately speak out on this subject of vital interest to the country, and that whenever the Society shall again address itself to Congress, its application will be sustained by the declared judgments of a large majority of the States in this Union.

An Act of the Legislature of Georgia,

For disposing of any such negro or mulatto, or any person of colour, who has been, or may hereafter be imported, or brought into this State, in violation of an Act of the United States; entitled, “An Act to prohibit the importation of slaves into any port or place within the jurisdiction of the United States, from and after the first day of January, 1808.”

Be it enacted by the Senate and House of Representatives of the State of Georgia, in General Assembly met, and it is enacted by the authority of the same, That it shall be lawful for his Excellency the Governor, and he is hereby authorized to appoint some fit and proper person to proceed to all such ports and places within this State, as have, or may have, or may hereafter hold any negroes, mulattoes, or persons of colour, as may have been, or hereafter may be seized or condemned under the above recited Act of Congress, and who may be subject to the control of this State; and the person so appointed shall have full power and authority, to ask, demand, recover and receive all such negroes, mulattoes, or persons of colour, and to convey the same to Milledgeville, and place them under the immediate control of the Executive of this State.

Section 2. And be it further enacted, That his Excellency, the Governor, is hereby empowered to cause the said negroes, mulattoes, or persons of colour, to be sold, after giving sixty days notice in a public gazette, in such manner as he may think best calculated for the interest of the State.

Section 3. And be it further enacted, That if, previous to any sale of any such persons of colour, the Society for the colonization of free persons of colour, within the United States, will undertake to transport them to Africa, or any other foreign place, which they may procure as a Colony for free persons of colour, at the sole expense of said Society, and shall likewise pay to his Excellency, the Governor, all expenses incurred by the State, since they have been captured and condemned, his Excellency, the Governor, *is authorised and requested to aid in promoting the benevolent views of said Society, in such manner as he may deem expedient.*

Assented to, December 18, 1817.

Resolution of the General Assembly of Virginia.

“Whereas the General Assembly of Virginia have repeatedly sought to obtain an asylum, beyond the limits of the United States, for such persons of colour as had been, or might be emancipated under the laws of this Commonwealth, but have hitherto found all their efforts for the accomplishment of this desirable

purpose frustrated, either by the disturbed state of other nations, or domestic causes equally unpropitious to its success:

They now avail themselves of a period when peace has healed the wounds of humanity, and the principal nations of Europe have concurred with the Government of the United States, in abolishing the African Slave Trade, (a traffic which this Commonwealth, both before and since the Revolution, zealously sought to terminate,) to renew this effort, and do therefore *Resolve*, That the executive be requested to correspond with the President of the United States, for the purpose of obtaining a Territory upon the coast of Africa, or at some other place, not within any of the States, or Territorial Governments of the United States, to serve as an asylum for such persons of colour as are now free, and may desire the same, and for those who may hereafter be emancipated, within this Commonwealth, and that the Senators and Representatives of this State in the Congress of the United States, be requested to exert their best efforts to aid the President of the United States, in the attainment of the above object: *Provided*, That no contract or arrangement respecting such Territory, shall be obligatory on this Commonwealth, until ratified by the Legislature.

Passed by the House of Delegates, December 15th—by the Senate, with an amendment, December 20th—concurred in by the House of Delegates, December 21, 1816.

The following Resolution unanimously passed the Legislature of Maryland.

BY THE HOUSE OF DELEGATES, *January 26th, 1818.*

Resolved, unanimously, That the Governor be requested to communicate to the President of the United States, and to our Senators and Representatives in Congress, the opinion of this General Assembly, that a wise and provident policy suggests the expediency, on the part of our National Government, of procuring, through negotiation, by cession or purchase, a tract of country on the Western coast of Africa, for the colonization of the Free People of Colour of the United States.

By order:

LOUIS GASSAWAY, *Clerk.*

Resolution of the Legislature of the State of Tennessee.

Your Committee are of opinion that such parts of said memorials and petitions as ask this General Assembly to aid the Federal Government in devising and executing a plan for colonizing, in some distant country, the Free People of Colour in the U. States, is reasonable, and for the purpose of effecting the object which they have in view, the Committee have drafted a resolution, which accompanies this report, the adoption of which they would recommend.

The Committee are of opinion that such parts of said memorials and petitions as pray the passage of a law to prohibit the bringing of slaves into, or through, the State, for sale, as well as those parts which pray that the owners of slaves of certain ages and descriptions, may be permitted to emancipate them without giving any security, are reasonable; and to endeavour to accomplish those objects, they have drafted a bill, which accompanies this report, the enacting of which into a law, the Committee also recommend.

All which is respectfully submitted,

NATH. WILLIS, *Chairman.*

Mr. Willis, from the same Committee, submitted the following resolution, which was read and adopted:

Resolved, By the General Assembly of the State of Tennessee, That the Senators in Congress from this State, be, and they are hereby instructed; and that the Representatives be, and they are hereby requested, to give to the Government of the United States any aid in their power, in devising and carrying into effect a plan which may have for its object the colonizing, in some distant country, the Free People of Colour who are within the limits of the United States, or within the limits of any of their Territories.

By New Jersey—1825.

“*Resolved*, that, in the opinion of this Legislature, a system of foreign colonization, with correspondent measures, might be adopted, that would, in due time, effect the entire emancipation of slaves in our country, and furnish an asylum for the free

blacks, *without any violation of the national compact, or infringement of the rights of individuals*; and that such a system should be predicated upon the principle, that the evil of slavery is a national one, and that the People and the States of this Union, ought mutually to participate in the duties and the burthens of removing it."

By Ohio—1824.

A resolution recommending "the gradual but entire emancipation of slaves, and a system of foreign colonization; and the passage of a law by the General Government, *with the consent of the slave-holding States*, providing that all children born of slaves thereafter, be free at the age of 21; and recognising the evil of slavery as a national one, and the principle that all the States should share in the duties and burthens of removing it."

By Connecticut—1824.

"Resolved, That the existence of slavery in the United States, is a great national evil, and that the People and the States ought to participate in the burthens and the duties of removing it, by all just and prudent measures, which may be adopted *with a due regard to their internal peace and mutual harmony*; and that a system of colonization, under the patronage of the General Government, may reasonably be deemed conducive to so desirable an object."

By Kentucky—January 16, 1827.

"The Committee to whom was referred the memorial of the American Colonization Society, have had that subject under consideration, and now report:

"That upon due consideration of the said memorial, and from all other information which your Committee has obtained, touching that subject, they are fully satisfied that no jealousies ought to exist, on the part of this or any other slave-holding State, respecting the objects of this Society, or the effects of its labours.

"Your Committee are further well assured that the benevolent and humane purposes of the Society, and the political effects of those purposes, are worthy the highest consideration of all

Philanthropists and Statesmen in the Union, whether they be citizens of slave-holding or non-slave-holding States. It is believed by your Committee, that the memorial itself is well calculated to present the subject in a proper point of view, and to interest the public mind in the laudable objects of that Society; they therefore refer to the same as a part of this report. Your Committee recommend the adoption of the following resolutions."

"Resolved by the General Assembly of the Commonwealth of Kentucky, That they view with deep and friendly interest, the exertions of the American Colonization Society, in establishing an Asylum on the coast of Africa, for the Free People of Colour of the United States: and that the Senators and Representatives in Congress from this State, be, and they are hereby requested, to use their efforts to facilitate the removal of such free persons of colour as may desire to emigrate from the United States to the Colony of Africa, and to ensure to them the protection and patronage of the General Government, so far as shall be deemed consistent with the safety and interest of the United States.

"Resolved, That the Governor be requested to transmit a copy of the foregoing resolution to each of our Senators and Representatives in Congress."

During the year 1828, the following joint Resolutions passed the Senate of KENTUCKY, with only three dissenting voices:

Resolved, &c. That our Senators and Representatives in Congress, be requested to use their best endeavours to procure an appropriation of money of Congress, to aid, so far as is consistent with the Constitution of the United States, in Colonizing the Free People of Colour of the United States, in Africa, under the direction of the President of the United States.

2. That the Governor of this State be requested to transmit a copy of the foregoing resolution, to each of our Senators and Representatives in Congress, and to the Governors of the several States.

By Delaware.

Whereas the "Wilmington Union Colonization Society," professing by its Constitution to be "Auxiliary to the American

Colonization Society," and that the object to which its views shall be exclusively directed, is the colonization on the coast of Africa, *with their own consent*, of the Free People of Colour of the United States, has, by memorial addressed to this General Assembly; requested the expression of an opinion whether their views deserve the National support, and with the National funds, to such extent as the wisdom of Congress shall deem prudent: And in the said memorial, has set forth that the system of colonizing the Free People of Colour on the coast of Africa, has already been commenced by the "American Colonization Society," and that experiments have proved the plans adopted, to be no longer doubtful of success, if suitable National encouragement be given; and whereas, it satisfactorily appears to this Legislature, that the memorialists are engaged in endeavouring to execute one of the grandest schemes of philanthropy that can be presented to the American People, that it is no less than the cause of humanity, suffering humanity—the redemption of an ignorant and much-injured race of men, from a degradation worse than servitude and chains, and placing them in that country on that luxuriant soil, and in that genial climate pointed to by the finger of Heaven as their natural inheritance:

And it further appears to this legislature, that the object of this Society is two-fold; for while it immediately and ostensibly directs its energies to the amelioration of the condition of the Free People of Colour, it relieves our country from an unprofitable burden, and which, if much longer submitted to, may record upon our history the dreadful cries of vengeance that but a few years since were registered in characters of Blood at St. Domingo.

Therefore, be it *Resolved* by the Senate and House of Representatives of the State of Delaware, in General Assembly met, That it is requisite for our prosperity, and what is of more important concern, essential to our safety, that measures should be taken for the removal from this country of the free negroes and free mulattoes.

Resolved, That this General Assembly approve the objects of the American Colonization Society, and consider that these

objects deserve public support, and that they ought to be fostered and encouraged by the National Government, and with the National funds.

Resolved, That the Senators of this State in Congress, with the Representative from this State, be requested to approve and promote in the Councils of the Nation, measures for removing from this country to Africa, the free coloured people who may be willing to emigrate.

Resolved, That the Speakers of the two Houses be requested officially to sign these resolutions, and forward a copy to each of our Senators, and a copy to our Representative in Congress.

Resolved by the General Assembly of the State of Ohio, That our Senators in Congress be instructed, and our Representatives be requested, to use their efforts to induce the Government of the United States to aid the American Colonization Society in effecting the object of their institution, which is so eminently calculated to advance the honour and interest of our common country.

Resolved, That the Governor be, and he is hereby, requested to forward to each of our Senators and Representatives in Congress a copy of the foregoing resolution.

EDWARD KING,

Speaker of the House of Representatives.

SAMUEL WHEELER,

Speaker of the Senate.

January 24, 1828.

SECRETARY OF STATE'S OFFICE,

Columbus, Ohio, Jan. 26, 1828.

I certify the above to be a correct copy of the original roll remaining in this office.

JEREMIAH M'LENE, *Secretary of State.*

By Vermont—Nov. 12, 1827.

Vermont Legislature.—On the petition of the Vermont Colonization Society, the committee reported a resolution instructing our Senators and Members in Congress to use their exertions in procuring the passage of a law, in aid of the objects of the Society; which was read, and adopted.

A Joint Resolution of the General Assembly of the State of Indiana, relative to the American Colonization Society.

WHEREAS the members of the present General Assembly of the State of Indiana, view with unqualified approbation, the continued exertions of the American Colonization Society, to ameliorate the condition of the coloured population of our country; and believing that the cause of humanity, and the true interest of the United States, require the removal of this people from amongst us, more speedily than the ability of the Colonization Society will permit:

Be it Resolved by the General Assembly of the State of Indiana, That our Senators and Representatives in Congress be, and they are hereby, requested, in the name of the State of Indiana, to solicit the assistance of the General Government to aid the laudable designs of that Society, in such manner as Congress in its wisdom may deem expedient.

Resolved, That the Governor be, and he is hereby, requested to forward a copy of the foregoing resolution to our Senators and Representatives in Congress.

ISAAC HOWK, *Spr. H. of Reps.*

MILTON STAPP, *Prest. of the Senate.*

Approved, January 22d, A. D. 1829.

J. BROWN RAY.

A true copy.

JAMES MORRISON, *Secretary of State.*

By Pennsylvania—1829.

The following Preamble and Resolution have passed the Senate and House of Representatives of Pennsylvania.

WHEREAS resolutions approving of the object the American Colonization Society have been adopted by the Legislatures of several states of this Union: *And whereas,* Pennsylvania is honourably distinguished in having led the way in benevolent efforts to improve the condition of the African race in this country, and in having seized the first moments of her independence from foreign dominion to abolish slavery, as inconsistent with her benevolent institutions, and in the eloquent language of the legislature of that day, “in grateful commemoration of our happy deliverance from that state of unconditional submission to which

we were doomed by the tyranny of Britain:" It seems therefore proper, that an association of enlightened and philanthropic men, who have united to form for free persons of colour, an asylum in the land of their fathers, should receive the countenance and support of the General Assembly of Pennsylvania; and from the success which has already attended the colony at Liberia, there is reason to hope that it may be extended and enlarged, so as to offer a home and a country to all of these people who may choose to emigrate thither, and their removal from among us, would not only be beneficial to them, but highly auspicious to the best interests of our country. It also holds out to the Christian and philanthropist, the hope, that by the means of this colony, the lights of christianity and civilization may be made to shine in a land shrouded in the darkness of barbarism, and thus atonement in some measure be made for the wrongs which slavery has inflicted on Africa. As the evil which this Society seeks to remove, pervades the whole country, it would seem to deserve the attention of those whose duty it is, and who are provided with the means "to provide for the general welfare." Therefore,

Be it Resolved by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, That in the opinion of this General Assembly, the American Colonization Society eminently deserves the support of the National Government, and that our Senators be directed, and the Representatives in Congress be requested to aid the same by all proper and constitutional means.



Mr. Monroe's Opinion.

The American Colonization Society, has at all times, solemnly disavowed any purpose of interference with the institutions or rights of our Southern communities. By the soundest and most judicious minds in our country, it has, however, been regarded as developing, and demonstrating the practicableness and utility of a plan which commends itself as worthy of adoption to those individuals and States who desire not only to benefit the Free People of Colour, while they relieve themselves by their re-

removal, but also to diminish, and finally eradicate what all sober and unprejudiced minds regard as the greatest of our national evils, the system of slavery. If this system is ever to be removed, it must be, we are convinced, with the consent and through the agency of those most interested in its existence. To such the scheme of African Colonization presents itself, and solicits their candid, their most profound attention. That they will discern its feasibility we have not a doubt, and the triumphs of truth on this subject in many of the slave-holding States, encourage the hope that at no remote period, the opinions of the venerable ex-President Monroe in regard to it, will pervade and animate the NATION. The following is copied from a report of the proceedings in the Convention of Virginia.

Mr. L. asked, what would be the effect of this arrangement upon the question of slavery? Might the West not interfere with it? In England, Mr. Wilberforce wished to interfere with the emancipation of the slaves of the West Indies—The gentleman from Hampshire, who stated that slavery was among the most serious evils in this commonwealth, might he not justify an interference with our slaves on his principles; and would he not seek to remove this serious evil? [Mr. Naylor replied, that he certainly would not; that humanity and religion did not require and justify such an interference.]

Mr. L. replied, that he had no doubt such was the honest conviction of the gentleman from Hampshire, but as Mr. Wilberforce had, from being an opponent of the slave-trade, become an advocate of the emancipation of the slaves in the West Indies, so also the transition of opinion in this State would become inevitable—that the West would march on to it, as surely as we march directly to the grave.

Mr. Leigh commented upon a remark of the venerable gentleman from Loudon on the system of the United States contributing to the emancipation of slaves; are then the states to interfere? (Mr. Monroe explained, that at this crisis, when the Western states were throwing off our slaves from their territory, it became Virginia and the Southern States to decide what they should do; that he did not recommend that the other States should interfere; but that we should find it to our interest to invite their interposition.)

Mr. L. asked the venerable gentleman, where was the power to interfere at all—and whether if you permitted them to do so, they would not of themselves do it, without our invitation?

Mr. L. referred to the change, which the venerable gentleman from Loudon [Mr. Monroe] had undergone as to this convention question—he strongly opposed innovation in 1810, after his return from France—and how then could he reconcile the change he had now undergone. [Mr. M.

rose to explain, but Mr. L. begged him to let him finish the few remarks he had to offer, as his strength was nearly exhausted.] He proceeded for a few minutes only, and then closed with a strong appeal to the gentleman from Frederick (Mr. Cooke) in behalf of the *modus in rebus!*—of moderation in public affairs.

When he had closed, Mr. Monroe rose to explain his views in 1810, and at the present time. He stated that the habits of the French people had disqualified them from enjoying a free government, and had thrown them into disorders. He pointed out the difference among the people of Europe and of America—and that here the people were qualified for the enjoyment of liberty. If there were any people who were fitted to keep up a Republican government, they were here, in the United States, and in Virginia. As to the people of colour, if the people of the Southern States wished to emancipate them (and he never would consent to emancipate them without sending them out of the country,) *they might invite the United States to assist us;* but without such an invitation, the other States ought not, and would not, interfere. He was for marching on with the greatest circumspection upon the subject. He concluded with apologizing for the explanation he had given.



Rev. Mr. Sessing's Address.

We rejoice that we have it in our power to present to our readers the Address of the Rev. Mr. Sessing at the meeting in Philadelphia, of which we gave some account in our last number. May the Divine Spirit of light and charity make it singularly efficient in exciting sympathy and efforts in behalf of the African race, throughout all the American Churches!

DEARLY BELOVED FRIENDS:

As I am not sufficiently acquainted with the English language, and therefore not able to express myself as clearly as I wish to do, I hope you will excuse me and forbear with my insufficiencies. The Rev. Mr. Gurley, who spoke before me, has already introduced me and my dear friends to your Christian love and fellowship as missionaries going to Liberia, amongst those too-long neglected negro tribes, to instruct them in religion and all those necessary means of civilization, without which religion cannot have its desired effect in Africa. We come as strangers to you, as refers to the body; but though we come from a distant country, yet we feel at home amongst you; and though we have lived but a short time in this country, we are greatly rejoiced to see your zeal and faith, your Christian love, and missionary spirit; and I would encourage you to go on with increasing love

and confidence in the blessing of God in this blessed work. It is the blessing of your country.

This, my Christian Friends, gives me courage to speak to you in weakness, and to give you a short account of *the religious activity in Germany and Switzerland, of the origin of our Basle Evangelical Missionary Institution and of our labour in Africa, as also of the good and promising state of the Colony of Liberia.*

All those that love our Lord Jesus Christ with all their heart, and keep his commandments according to his will, are acceptable to God, and are called the children of God. This ought to be our only denomination:—Followers of Christ—Christians. But that there are Catholic Christians, Lutheran Christians, Protestant Christians, and so many more, is a matter of regret and shame, as we all know very well. However, it is now so, and I cannot alter it; and if I am asked, To what denomination I belong? I must answer, To the Evangelical Protestant Church of Basle.

Switzerland, an independent republic, of which Basle is a part, is divided into twenty-two cantons. The greater part of them belong to the Catholic religion; others are mixed both with Protestants and Catholics; and the rest of them, about six, are Protestants. Calvin reformed the church at Geneva, Berthold Haller was the reformer of Berne, Zwingli of Zurich, Sebastian Hoffmeister of Schaffhausin and St. Gall, and Oislampadius preached the doctrines of the Reformation at Basle. Of these six cantons, Bern and Zurich are the most strictly orthodox, bearing no toleration of whatever sect or separation from the high church.

Geneva is in the most strict sense, Calvinistic or reformed, according to the doctrines of Calvin, but producing many good and pious men, interested in the saving of mankind.

Basle, which is the seat of our Missionary Society and Institution, is, as I may conscientiously say, one of the most blessed spots on the earth in regard to religion, piety, and the means of salvation. Almost all the ministers of the gospel in the city and country, between thirty and forty in number, (some few excepted, who have no influence,) are true followers of Christ, feeding their flock in good and pure pasture as true shepherds, and promoting the missionary cause in their respective circles with as much zeal and time as their duty will allow. However, the fact is, that ministers and schoolmasters are chosen and supported by the government of each canton, which has standing funds in its hands, inherited partly from the monasteries of old, and annually increased by the tenths or tithe of the products of husbandry, and that the choice of doctors and ministers always depends on the Christian character and piety of those members of the council, who have the power to choose two individuals, one of whom is then to be the desired minister by casting lots. And thus it sometimes happens that ministers are chosen, who do not in all things honour our Lord Jesus Christ. But for a long time Basle has been blessed with good and pious heads of the city, who sought for the good of their citizens.

It was after that long and devastating war, in 1815, when the allied armies fought against France, (and it was a most critical time for Basle, as it is the most northerly city in Switzerland, bordering on France and lying not more than three miles distant from the then strong castle of Huningue, to which the German armies laid siege, threatening ruin to the whole city and country, on account of the frequent marching through and garrisoning by the German troops, but especially on account of the short distance of the castle of the French, who often threw in their bombs to set the city on fire;) it was after that long and destroying war, I say, when some of the good, pious people of Basle, ministers and merchants, assembled and took into consideration the question: How shall we render our most sincere thanks to the Lord God for what he has done for us during the late war, that he has kept far from us every destructive sickness, and the sword of the enemy; and though we were in sight and bustle of the battle, yet watched over us, so that nothing was able to hurt us? The answer to this question was; "Let us take three or four pious young men, that are willing to be sent to any heathen country as messengers of Christ; let us instruct them in the true religion and wisdom, and thus send them out as lights shining in dark places; this will be the best and most acceptable thank-offering that we are able to make to our most merciful Heavenly Father." So they did, and this is the origin of that now so flourishing Institution. It is now fourteen years since it was established, during which time they have sent out seventy-one missionaries, sixteen of whom have died in good faith. The Society, consisting of twelve Directors of the most pious character, have now a spacious mission-house in their possession, which can hold 45 students, and 40 of them are constantly living in it, preparing for the great missionary work. Their first students they sent out in the service of other missionary societies, by which they afterwards were supported. For several years, as their annual contributions increased, they established their own mission in Asiatic Russia, in Armenia; from whence they design and wish to operate upon the Turks and Persians. At the same time they are supplying all those destitute German colonies in the Russian empire with faithful ministers, and have at present eighteen missionaries in those parts, of which eight live in their own mission and at their own expense. But as that mission is so very expensive, they wished to have one of their own missions established somewhere amongst the negroes in Africa, which might cause less expense; and this has been carried into effect by the existence and operations of the American Colonization Society, which so favoured and encouraged our Society, that they resolved three years ago to send out for a first trial, five of their missionary brethren to Liberia. At the same time, another door was opened to their missionary labours, in Acra, at the Danish Fort and settlement, Christiansburg, on the Gold coast; whither, likewise, they sent, in the last year, other four missionaries on their own expenses. And in this way their labours gained a larger extent, but their expenses became also greater.

There have been established three other Missionary Institutions on the continent of Europe; one at Paris, another at Berlin, and a third one at Bremen; which are now supported by the same contributions that fell before to the share of our Society: and the consequence was, that our Society fell short in the last year for a great sum; and in these circumstances, it is not likely that their funds will increase, but rather decrease, if we do not receive help from another quarter.

From the beginning of our establishment, our Society made it a matter of conscience and of faith, not to have any standing funds; but to live by faith, trusting that God would supply their wants and cover their expenses from year to year, by liberal contributions of good Christian people. By publishing missionary papers, Auxiliary Societies have been formed in many towns of Switzerland, Germany, and part of France; from which Societies missionary pupils are recommended and sent to our Society. The funds of our Society are gathered from these respective Auxiliary Societies by weekly, monthly, and annual contributions; but as money is highly esteemed in Germany, the contributions fall only in small portions, and there is no other way of collecting money in Germany. It would not do for the present, in our country, to travel about, holding meetings, and collecting for the missionary cause, as you do here.

The income of our Society is, on an average, about \$15,000 a year, out of which all the expenses are to be covered; but the fact is, that the expenses will increase from year to year, and no hope remains of greater income. However, our Society is in no wise discouraged—O no! they know that their work is the work of God, and he will prosper it, and knows how to support it.

But, to return to our African mission at Liberia. On our first trial we suffered a severe loss, for out of five missionaries that were sent out by way of England, three years ago, one died in the colony, and another one received a stroke of the sun, and I was obliged to carry him back to Europe, where he is now fast recovering by change of climate. Our Society resolved, in faith and hope, to send out, in company with me and my dear wife, three others of our missionary brethren, to unite with our two remaining friends, and to begin our labours there with renewed strength and zeal and love, with the help of our powerful God and merciful Saviour.

As it was the opinion and advice of Mr. Ashmun, the late lamented Governor, with whom I lived about half a year, that our Society could most advantageously direct their views to the Bassa nation, about 80 miles down the coast, in a south-easterly direction, two of us, who felt most strong, (Mr. Hegele and myself) left the Colony for Grand Bassa, after the rainy season of last year, during which we all suffered much from the country fever.—But as Mr. Hegele, in consequence of the stroke of the sun on our way down, was unfit and unable to assist me, I was left alone in the Bassa country, to see where our Heavenly Father would open a door to our missionary labours. My stay amongst them was only 8 or 9 weeks, when it be-

came necessary for me to accompany my dear brother to Europe. During that time I looked at the country, went up and down the river, seeking for a convenient place to begin a mission settlement. I conversed and spoke with the natives, kings, and chiefs, about my coming and staying amongst them. They at first were distrustful; thinking me to be one of the slave-traders, for till recently they had seen no other white man; but bye and bye, when they, by my love towards them, were convinced to the contrary, they became as confiding as little children. They would say in their broken English: White man be too fine, white man likes black people, white man comes to teach them book, white man cannot die. They frequently brought to me their children, "to teach them book and white man's fashion." But my chief attention was drawn to the first king, Joseph Harris, a good-natured old man, who was extremely anxious to have me settled on his own ground. He said, "If no other king will take you, I will. You come from white man's country to sit down with me, to do my people good. You be my friend, and me be your friend." And when he showed to me some of the finest places on the river St. John, one of which I was to choose, he said, "Here, white man, is a place for you to sit down; my people must come to build you house, and to make you a farm. You make a school here, and I will send you my boys and my girls; they will and must learn book."

My time does not allow me to say more about this first visit to the Bassa country, but it is enough to encourage us. A large field is opened to missionary labours at Liberia and the surrounding country. Therefore, my dearly beloved friends, if you feel the love of Christ in your hearts, consider that there are millions of souls in Africa, whom Christ has ransomed with his precious blood, but who have no means of becoming acquainted with their beloved Saviour. Slave-traders do not hesitate to go to that dangerous coast for mean earthly gain's sake; and should we Christians be slow and backward to *save* souls whom Christ has redeemed with his precious blood, and to preach him crucified to a nation we have abused and injured for centuries? Will they not stand against us before the tribunal of God, and accuse us of having robbed them of their earthly bodily freedom and happiness, and, what is more, with not having given them opportunity to become acquainted with their Redeemer, that they might save their souls by his blood and enjoy him in yonder life of true liberty forever, while we have and enjoy this blessed privilege in abundance? No, my dear friends, we will take our lives in our hands, and follow Him our Master. We esteem it the highest favour to be sent out to those degraded beings, to tell them of the love of God in Christ Jesus our Lord.

But, humbly, I would entreat you, if you can, to help our Society, that they may be able to send out more missionaries to Africa, because the field is great and there is a great number that long to go to that place.

But on the other hand, I would also encourage you to take a more lively

interest in the benevolent operations of the Am. Colonization Society. It is a work of the greatest love and benevolence to mankind. I have spent almost a year in their Colony, and have seen, on the one hand, how much is yet to be done, and, on the other, how much good has already been done. You must not listen to such complaints as are often made by those new comers, who have for the most part been idle, lazy people in this country. But listen to those who have been residents for one or two years; when they have cultivated their allotted ground, and built a nice little house on it. There they live as comfortably as possible, and bless those American good people, who have caused them an opportunity of emigrating to the Colony. Some of them keep shops, others build boats, and trade up and down the coast with the natives; others cultivate their farms, and supply the market at Monrovia. They live in peace with the natives; they have their places of worship, where they meet in great numbers, singing, preaching, and praying for the good of the Colony and for the good people of America; and they feel at home, in the country of their fathers. But there are many wants, which are yet to be supplied. They want teachers and schoolmasters. There is only one coloured schoolmaster at Monrovia, and one at Caldwell. They frequently call upon us, with the desire that we should instruct their children freely; and as we have a mission-house at Monrovia, left by Mr. Ashmun, it is the wish of our Committee, that one or two of us should have our permanent stay at Monrovia, in order to open and keep a sort of free school for such children of colonists and natives as are not able to obtain instruction.

We rejoice that we are connected with the Colony in such a way, and we know that we cannot live and work without the Colony; but, on the other hand, I trust the Colony will also experience the joyful consequences of our operations amongst the natives. The Colony is a great blessing to the country both in a spiritual and temporal sense. The natives are even without teaching, by mere example, encouraged to imitate the actions and fashions of the colonists, they are ashamed to go without clothing as they once did, and to wear their gregees, to which they ascribe supernatural power; they learn to value time and labour; they are taught to observe week and Sabbath days, and to feel a sense of duty. But the greatest advantage of the Colony is, that it will put a final stop to the slave trade. You may think the slave trade abolished on that line of coast, but I am sorry to say it is not the case. Forty miles up and forty miles down the coast, from Cape Montserado, you can always see slave vessels taking in their precious cargoes without hindrance or molestation; the Colony being not yet strong enough to fight them, without making themselves enemies, as it were, to the natives.* About a year ago, I walked along the sea shore, below Grand Bassa, only about six miles, and found three slave factories lately established, and vessels coming and leaving the coast with their

*NOTE.—It is known that Mr. Ashmun did much, very much towards the suppression of the slave trade in the vicinity of the Colony.

cargoes. To send out occasionally a man of war to that coast, is of little use; for those slave-traders always keep their hired natives, who duly communicate to them the approach of a man of war, upon which they suddenly leave the coast. I repeat it, it is only the religious influence and the public intercourse of the Colony with the natives, that can effect the destruction of the slave trade.

But I have been too long. I hope you will excuse my freedom. I would only once more entreat you before I conclude, not to forget poor Africa! Remember the promise, "Ethiopia shall stretch forth her hands." It seems as if her time were at hand; Africa stretches out her hands, and calls for help. O let us help while we can; and Christ will also help us, and finally lead us through the valley of the shadow of death, and receive us into everlasting glory, where we shall be rewarded according to our doings.

Death of Judge Washington.

This venerable man expired in Philadelphia, on the 26th of November, in the seventy-first year of his age. It is not at present in our power, to give that extended notice of his talents and virtues, which is demanded by their exalted character. Having studied that profession of which he became so bright an ornament, in the office of James Wilson, Esq. subsequently a Judge of the Supreme Court of the United States; and after practising with reputation and success for several years at the bar of Virginia, in 1797 he was appointed by President Adams to a seat in the highest Judicial tribunal of our country. "He has ever (says a writer in the Baltimore Patriot) been distinguished for his untiring devotion to his arduous and interesting duties—for great sagacity and learning—for firm integrity of purpose, and unaffected simplicity of manners. The profession of which he was an ornament, and the country for which he has so long and so faithfully and so usefully laboured, will deeply regret his loss, and never cease to remember him with admiration and gratitude."

Judge Washington was elected President of the Colonization Society at its origin, and ever evinced a deep interest in its success. His donations to this Institution were liberal, and as far as the arduous and responsible duties of his station would permit, his time and thoughts were cheerfully given to the advancement of its objects. At the first annual meeting of the

Society, Judge Washington delivered an address containing sentiments honourable to his judgment, and expressive of his devout confidence in the power and goodness of God.

“In the magnificent plans now carrying on for the improvement and happiness of mankind, in many parts of the world, we cannot but discern the interposition of that Almighty power, who alone could inspire and crown with success these great purposes. But amongst them all, there is perhaps none upon which we may more confidently implore the blessing of Heaven, than that in which we are now associated. Whether we consider the grandeur of the object and the wide sphere of philanthropy which it embraces; or whether we view the present state of its progress under the auspices of this Society, and under the obstacles which might have been expected from the cupidity of many, we may discover in each a certain pledge, that the same benignant hand which has made these preparatory arrangements, will crown our efforts with success. Having, therefore, these motives of piety to consecrate and strengthen the powerful considerations which a wise policy suggests, we may, I trust, confidently rely upon the liberal exertions of the public for the necessary means of effecting this highly interesting object.”

Entertaining such views, Judge Washington was prepared to rejoice in all the success of the Institution over which he presided, and to meet with Christian fortitude and firmness all the obstacles inevitably to be encountered in its progress. He did much to advance its interests, and was far from considering his obligations limited to the influence of his opinions and the weight of his name.

At a meeting of the Board of Managers, Dec. 14th, 1829, the following Preamble and Resolutions were unanimously adopted:

“The Board having learned with the deepest regret, that the revered and distinguished President of the Colonization Society, the Hon. BUSHNOD WASHINGTON, expired at Philadelphia on the 26th of November; and desirous of expressing their respect for the character, and grief for the loss of this eminent man;

“Therefore, Resolved, That the Members of this Board will wear crape on the left arm for the space of thirty days.

“Resolved, That a Committee be appointed to express the cordial sympathy of this Board with the relatives of the deceased, and the affectionate remembrance which their members cherish of his eminent intellectual and moral worth.”

Annual Meeting of the Society.

The Annual Meeting of the American Colonization Society will be held in the City of Washington on the third Monday of January; public notice to be hereafter given of the time and place. Auxiliary Societies are earnestly invited to represent themselves by Delegates on that occasion.

Ladies' Fair.

It will be seen by our list of donations, that \$2,551 50 have been paid over to our Treasurer as the proceeds of the Fair recently held by the generous Ladies of Baltimore. An example of industry, perseverance and charity, so beautiful and imposing, demands our gratitude, while it awakens our admiration. At a meeting of the Board of Managers on the 8th inst. the following resolution was unanimously adopted.

Resolved, That the thanks of this Board be presented to the Ladies of Baltimore for their distinguished and very successful efforts, by their recent Fair, to increase the Funds of this Society.

Expedition for Africa.

Through the generous efforts of the Auxiliary Col. Society of the State of Pennsylvania, the brig *Liberia* has been chartered to convey from 100 to 150 emigrants to the African Colony. This vessel will sail on or before the 10th of January, from Norfolk. Every thing for this expedition has been furnished by the liberality of the citizens of Philadelphia, and we trust that their honourable example will excite the friends to our Institution elsewhere to come forward with increased energy and nobler contributions to the great cause which so imperiously demands their exertions. New York and Boston themselves, so frequently accustomed to take the lead, cannot be the last to follow in a work so humane, philanthropic and christian.

We learn from our Agent, Mr. Polk, that a State Society has just been formed in Indiana. We shall publish an account of it in our next number.

The President of Mexico has issued the following Decree, abolishing Slavery throughout the whole extent, of that Republic:

DECREE.—"The President of the Mexican United States to the inhabitants of the Republic, greeting:

"Desiring to signalize in the year 1829, the anniversary of our independence, by an act of national justice and beneficence that may turn to the benefit and support of such a valuable good; that may consolidate more and more public tranquillity; that may co-operate, to the aggrandizement of the Republic, and return to an unfortunate portion of its inhabitants those rights which they hold from nature, and that the people protects by wise and equitable laws, in conformity with the 30th art. of the constitutive act,

“Making use of the extraordinary faculties which have been granted to the executive, I thus decree:

“1st. Slavery is forever abolished in the Republic.

“2d. Consequently all those individuals who until this day looked upon themselves as slaves, are free.

“3d. When the financial situation of the republic admit, the proprietors of slaves shall be indemnified, and the indemnification regulated by a law.

“And in order that the present decree may have its full and entire execution, I order it to be printed, published and circulated to all those whose obligation it is to have it fulfilled.

“Given in the Federal Palace of Mexico, on the 15th of Sept, 1829.

VICENTO GUERRERO.
LAURENCE DE ZAVOLA.



FOR THE AFRICAN REPOSITORY.

Liberia.

BRIGHT gem on Africk's sable breast,
Pure fountain 'mid her desert sands,—
Spot where her baleful Simooms rest,
And cease to whelm the pilgrim bands;
To thee shall helpless thousands fly,
Mother and babe, and hunted sire,
When the dire slave-ship meets their eye,
Enkindling War's malignant fire.
Star of the lost!—thy beams are shed
Like Israel's refuge-cities blest,
When the sad outcast, panting fled,
And close the avenger's footstep prest.
Thy sheltering arms,—thy genial skies,
The enfranchis'd slave shall raptur'd view,
And in the scale of being rise
To joys his fathers never knew;
To learn the statesman's mighty lore,—
To guard the ark when storms invade,—
Bid learning's temples deck thy shore,
And churches crown thy palmy shade.
To thee, a wretched heathen band
Shall scape, from Superstition's rod,—
Eye of a long-benighted land!
Look up,—and gather light from God.

N. B. Many interesting articles, we are compelled to postpone.

Contributions

To the American Colonization Society, from 27th November to 29th December, 1829.

Collection in Springfield church, Ky. per Rev. D. Whitney, ..	\$5
By Rev. Mr. Lowrie in his congregation, Decatur co. India, per Hon. Mr. Hendricks,	5
In Church of Rev. David D. Field, Stockbridge, Mass. per Hon. Mr. Dwight,	15 50
In parish of Christ Church, Hartford, Conn. by Rev. N. S. Whea- ton, per J. M. Goodwin, Esq. through Hon. Mr. Huntington,	28
By Rev. Abr. Reck in the Lutheran church at Middletown, Md.	19
In the Church at Cazenovia, N. Y. per Rev. I. F. Schermerhorn,	24
By Rev. S. S. Woods in his congregation, Lewistown, Pa.	20
Per David Woody, Esq. Treasurer of Stubenville Col. Society, Annual subscriptions by members of that Society, \$36	
Collection in Episcopal Church, at Stubenville, 12 52—	45 52
Donation by Miss Landonia Randolph, Fauquier county, Va. ..	5
From one in Alexandria, D. C., who to her prayer, adds this mite to aid the benevolent designs of the Society,	5
Gerritt Smith, Esq.—his 3d annual payment,	100
Proceeds of a Fair held in Baltimore, per Mrs. Potter, Mrs. Pink- ney, Mrs. Hoffman, Mrs. Hawkins, Mrs. Dunbar, Mrs. Owen, Mrs. Latrobe, Miss Sprigg, and Mr. John Thomas,	2,551 56
Jos. Trever, Esq. of Connelville, Pa. the following subscrip- tions to the African Repository, viz:	
From Messrs. Baldwin & Long, Alex. Johnson, Isaac Mea- son, Davidson & Blackston, and Dempsey & Rogers, each \$2,—and Connelville Aux. Society \$5,	15
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THE
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Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D.; Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

(Continued from p. 298.)

FROM the Hottentots within the former limits of the Colony, Dr. Philip proceeds, in his narrative, to the Bushmen. During the seventeenth century, many of the Hottentots, driven to desperation by oppression and the loss of all their property, were occasionally forced by hunger to seize a few sheep or cattle belonging to the colonists. "To evade their pursuers, and to have the opportunity of devouring their spoil in peace, they would naturally seek refuge in the most inaccessible places of the mountains; and in this brief sketch will be seen the origin of the Bushmen." "And thus," says the landdrost Kupt, "from people living in peace and happiness, divided into kraals under chiefs, and subsisting quietly by the breeding of cattle, they are become almost all of them huntsmen, Bushmen and robbers, and are dispersed every where, among the barren and rugged mountains."

In this manner, from the circumstance of oppressing, and robbing and abusing them, as an inferior and subjugated race, the occasion very naturally arose of considering and treating them as beasts of prey, "made to be taken and destroyed." One of the greatest arts of *civilized* life, horrible to tell! is to give to oppression the aspect of *law*, to robbery the title of right, and to murder and extermination the credit of self-defence and *general* humanity. Those who would strip the Divine Being of the attribute of vengeance in behalf of the helpless, do violence to one of the best and most sacred principles that animate and ennoble our nature. The Bushmen being proscribed and outlawed, began to view all but their own class as their mortal and irreconcilable enemies; treated as wild beasts, they became such in reality; and upon the garments of their oppressors must rest the stain of their ferocity. At first few or no murders were committed by the Bushmen. The era of bitter and bloody hostility between them and the colonists commenced about fifty years ago. An overseer of a burgher, near the Zak river, was of a brutal and insolent disposition and a great tyrant over the Bushmen; and had shot some of them, at times, out of mere wantonness. Their patience was at length worn out, and while he was one day cruelly treating one of their nation, another struck him through with his assagai. This act was represented in the colony, as a horrible murder. "A strong commando was sent into the Bushman country, and hundreds of innocent people were massacred, to avenge the death of this ruffian. Such treatment roused the animosity of the Bushmen to the utmost pitch, and eradicated all remains of respect which they still retained for the christians." The whole race of Bushmen rose at once, and commenced a system of predatory and murderous excursions against the colonists. These acts were retaliated by fresh commandoes, who slew the old without pity, and carried the young into bondage. "Thus mutual injuries have been accumulated, and mutual rancour kept up to the present day," (1824.)

To screen from detestation, these atrocities, on the part of the colonists, in the view of *civilized* communities, it appeared necessary to add calumny to injury; and the Bushmen were represented as caricatures of human nature, as a species of semi-

baboon, full of deadly malignity against all other beings. The slanders, agreeably to a disgraceful practice not yet abandoned, were confirmed and spread by the journalists; and Colquhoun, in his "Resources of the British Empire," has stated, with matchless simplicity, that all attempts to tame the Bushmen have hitherto proved ineffectual, and that they cannot be civilized. Because, forsooth, they had not the spirit of cattle, to bow submissively to the yoke and whip and butcher-knife, they must be branded as unfit to be ranked with human beings. Untaught savages would, *in any case*, have an apology. Civilized savages are the genuine beasts in human form; or sometimes even more appropriately, demons incarnate.

It is a blot upon human nature, that any thing, which gratifies the taste or fancy, connected with folly and crime, screens them from merited abhorrence; and on the other hand, the sympathy due to suffering is neutralized by any concomitant producing disrelish or disgust. Hence the slanders attached to the Bushmen, were effectual in consigning them to wrongs and miseries, unpitied and undefended. The too tardy testimony of Dr. Philip decides, that "The civilization of that degraded people, is not only practicable, but might be easily attained; while they are by no means deficient in intellect, they are susceptible of kindness; grateful for favours; faithful in the execution of a trust committed to them; disposed to receive instruction; and by the use of proper means, could be easily brought to exchange their barbarous manner of life, for one that would afford more comfort." Dr. Philip adduces the statement of various facts to prove his opinion. The following account of one of these defamed people, is from the pen of Sir J. Brenton, Baronet.

"Hermes is an honour to the race, and a distinguished proof of what this amiable people are capable of. He possesses the sweetest disposition, and the strongest attachments possible. With all the fun and merriment you remember in him, there is a depth of thought and solidity of understanding that is really astonishing. He has been living for the last year with my sisters at Bath, to whom he is invaluable as a servant, and even as a friend. He heard, some time since, of an approaching confirmation, and expressed a wish to be confirmed. My sister mentioned it to the archdeacon, who requested to see him, and, after a long conversation, pronounced him to have attained a most extraordinary degree of knowledge in religion. He was accordingly confirmed, and became the subject of universal con-

versation. A clergyman, who had heard of the circumstance, begged to see him, and cross-questioned him in every way. He asked him which of all the characters in the Old Testament he should have wished to have been had it been possible. Hermes reflected for some time; and then said firmly, 'David, Sir.' 'What? sooner than Solomon, whose prosperity was so great?' 'Yes, Sir; both were sinners; but David, we know, repented of his sins: while there is no passage of scripture which gives us the same opinion of Solomon.' This is the substance of his answer, which greatly surprised his auditors. His memory is wonderful; he brings home every sermon, and comments upon it with extraordinary acuteness."

The following extract from an address of a Bushman to his countrymen, is also to the point; and contains an argument which shews him, in ethics at least, very far in advance of his oppressors.

"Why is it that we are persecuted and oppressed by the Christians? Is it because we live in desert lands, clothe ourselves with skins, and feed on locusts and wild honey? Is there any thing morally better in one kind of raiment, or in one kind of food, than another? Was not John the Baptist a Bushman? Did he not dwell in a wilderness? Was he not clothed with a leathern girdle, such as we wear? And did he not feed on locusts and wild honey? Was he not a Bushman? Yet Christians acknowledge John the Baptist to have been a good man. Jesus Christ (whose forerunner he was) has said that there has not arisen among men a greater than John the Baptist. He preached the doctrine of repentance to the Jews, and multitudes attended his ministry; he was respected even by the Jews, and preached before a great king. It is true John the Baptist was beheaded, but he was not beheaded because he was a Bushman, but because he was a faithful preacher; and where, then, do the Christian Men find any thing in the precepts or example of their religion to justify them for robbing and shooting us, because we are Bushmen?"

The colonial government, with an obvious view, at least in part, to get rid of the missionaries within their boundaries, recommended missions to the Bushmen. Accordingly a mission was established at Toverberg, $30\frac{1}{2}^{\circ}$ S. by 26° E. in 1814; and afterwards at Hephzibah, 20 or 30 miles north of the former. They were attended with signal success; their numbers were rapidly increasing; the subjects of their salutary influences ceased entirely their depredations on the colony; when in 1816 orders from government were issued for their abandonment, and the missionaries were recalled within the limits of the colony.

Subsequent events rendered evident the reasons of this measure. Designs were brooding, with regard to the Bushmen, which required secrecy, and which were likely at least to be retarded by the remonstrances and influence of the missionaries. Soon afterwards the grasp of the colony was extended over the Bushman country; and by the year 1822, all their lands and property, of any value, were appropriated to the colonists, as far as Orange river. Says an officer of the colonial government, in 1822, "While England boasts of her humanity, and represents the Dutch as brutes and monsters, for their conduct towards the Hottentots and Bushmen, a narrow inspection into the proceedings which have taken place during the last two or three years, will bring to light a system, taken altogether, perhaps exceeding in cruelty any thing recorded of the atrocities committed under the Dutch government."

The following deposition, resting on sufficient evidence of credibility, will serve perhaps as a fair example of the manner in which these high-handed measures were perpetrated.

"The Deposition of Uithaalter, the Captain of Toverberg:

"1st, That deponent is a chief of a tribe of the Bushman nation lying around Toverberg, south of the Great River, in the district of Graaff-Reinet.

"2nd, That many years ago, the father of deponent and his people, whilst in perfect peace, and not having committed the smallest provocation, were suddenly attacked in their kraal by a party of boors from the colony. He and many hundreds of his people, men, women, and children, were killed, and ten waggons, loaded with their children, were carried into the colony, and placed in perpetual servitude.

"3rd, That, since this melancholy occurrence, many commandoes have come against my people, in which multitudes of them have been shot, and the children carried away; and this practice was continued till our late teacher, the Rev. E. Smith, condescended to live among us, to preach the word of God, and to teach us to read, and to refrain from doing harm to any body.

"4th, That while the Rev. E. Smith continued among us, he taught us to cultivate gardens, he gave us seeds to plant them, he showed us how to grow potatoes, and ploughed land, which he sowed for us; and when the harvest came, he taught us to cut down the corn, and divided it among us; and as no more commandoes came against us, we were very happy, and hoped that our troubles were over, and we should live in peace.

"5th, That while we were thus enjoying peace, and getting food to eat,

the Rev. Mr. Smith was commanded by the government of the colony to leave Toverberg; and the teacher was very much grieved, and many Bushmen's hearts were sore pained: we wept much, but remained on the land of our forefathers, cultivating our gardens, and praying to the great God for Mr. Smith's return.

"6th, That some moons after Mr. Smith's removal, the boors came and took possession of our fountains, chased us from the lands of Toverberg, and made us go and keep their sheep. Whitboy, one of my Bushmen, and his wife, were both shot by the boors, whilst taking shelter among the rocks, and their child carried into perpetual servitude.

"7th, That I, Uithaalder, was sent by the field-cornet, Van der Walt, to keep his sheep; that one night three of his sheep were missing, and the field-cornet flogged deponent with the sambok, and drove himself and his wife and children from his place, and said, 'Go now, take that; you have not now Mr. Smith, the missionary, to go to, to complain against me.'

"8th, That deponent then went to a small fountain near Toverberg, where a few Bushmen once lived; but that last moon the field-cornet drove himself and wife, and young children, from the fountain, saying, 'that Bushmen should have no fountains in this country, and that they should have no pools but the rain-water pools out of which to drink.'

"9th, That about ten moons ago Louw Styns, the son of Hans Styns, travelled with his cattle over the Great River; that I, Uithaalder, was watcher of his cattle, and one evening when bringing the cattle home, some of the cattle were missing, when deponent was severely beaten with a staff by Louw Styns, who said, 'You have not Mr. Smith to go to now.' The strayed cattle that evening came home of themselves; yet three different times was I beat by Louw Styns for the same reason, whereupon deponent left his service.

"10th, That I, Uithaalder, without people, with my wife and four young children, was necessitated to live among the mountains, and to subsist upon locusts; and that, on hearing from a Bushman, who knew where deponent and his family were gone to, that missionaries were at Toverberg, deponent came to their waggons on the road, and stated to them his case.

"Uithaalder humbly begs that such white men as are true Christians will take into consideration his distressing case, and the distressing situation of his countrymen, who have survived the murdering commandoes, and who, after being deprived of their fountains, their gardens, and their game, are obliged to see their children taken from them, and themselves driven among wild beasts.

"11th, That last moon, whilst I, Uithaalder, ventured out to the plains, seeking roots to eat, a boor came up to deponent, and enquired what I was doing there?—saying, that I meant to steal some of his sheep, and eat them; and he, the boor, beat your deponent with a sambok severely over the head.

"12th, That Uithaalder knows that much has been said against the Bushmen. Whenever sheep, or goats, or cattle have either strayed, or been stolen, the boors say the Bushmen have stolen them, and they are flogged, and shot, on suspicion only, for the cattle and sheep which have been taken by others, or destroyed by the lions, wolves, and tigers.

"13th, That Uithaalder allows that Bushmen may, when starving, have taken a sheep from a farmer's flock, to keep himself and children alive, but deponent is certain that this seldom happens, and that the Bushmen are blamed and punished without having done anything wrong; and, as a proof of this assertion, he may state, that three sheep for which he was flogged, and driven from the field-cornet's place, were found next day."

"20th August, 1825."

The Griquas are a people situated on the north of the Orange river, about midway between the eastern and western coasts of the continent. They are a race of mulattoes, whose ancestors were the offspring of the colonists by Hottentot females. Finding themselves on a level with the Hottentots, they sought a refuge from reproach and oppression, beyond the limits of the colony. Their number was gradually increased by refugees of the same description. Their character corresponded with their origin. In 1800, when Mr. Anderson went among them, "they were a herd of wandering and naked savages, subsisting by plunder and the chase. Their bodies were daubed with red paint; their heads loaded with grease and shining powder, with no covering but the filthy caross over their shoulders, without knowledge, without morals, or any traces of civilization; they were wholly abandoned to witchcraft, drunkenness, licentiousness, and all the consequences which arise from the unchecked growth of such vices." Mr. Anderson and Mr. Kramer wandered about with them five years and a half; when at length they induced them to locate where they are now settled. Here, "when their labours began to produce their legitimate effects on the minds of the Griquas, promiscuous intercourse between the sexes was immediately abandoned, and since that period every man has confined himself to one wife:" murders, which had been frequent, ceased; they became honest in their dealings, and industrious in the cultivation of the ground; and assumed in all respects the aspect of a civilized community. In 1814, Mr. Anderson received an order from the colonial government, to furnish twenty men, from his institution, for the

cape regiment. With this order, coming from a source whence the Griquas had received neither laws nor protection, they refused to comply. Lord Somerset, the Governor, with much mildness of *manner*, accused them of the want of love and gratitude, and threatened to bring them all into the colony, and disperse them among the farmers. This people, at that time, lived ten days' journey beyond the limits of the colony. During Mr. Anderson's absence at Cape Town, one of the colonists persuaded them, that the mission was an engine of government to enslave them! Many of them, in consequence, left the institution, and the rest were the prey of alarm and jealousy. As the missionaries wielded no other power but persuasion, this wicked act was to them the source of immense mischief and misery. In 1820, a government order was issued to raise a powerful commando, and to take all the Griquas prisoners, and bring them within the colony. The execution of this order was prevented by the remonstrance of Dr. Philip, in which he made use of danger from a desperate people, as the chief dissuasive. As a substitute for the proposed measure, a government agent was appointed, and sent among them. This very greatly increased the jealousy, which before existed: large numbers of malcontents left the settlement, and combining together under the name of Bergenaars, carried murder and devastation and robbery in every direction, and became to a great extent, thieves, kidnappers and slave factors for the unprincipled colonists; and extended their depredations upon the defenceless tribes, far into the interior of Africa. *(To be continued.)*

An Address delivered in Charleston, before the Agricultural Society of South Carolina, at its Anniversary Meeting, on Tuesday the 18th of August, 1824. BY CHARLES COTESWORTH PINKNEY.

We feel under obligations to the Friend in South Carolina, who transmitted to us this address, although we must widely differ in opinion from many of the sentiments therein expressed. We learn with pleasure, that Mr. Pinkney is a gentleman of high respectability, and an esteemed and liberal-minded professor of

religion in the Episcopal Church. Doubtless, the opinions which he maintains prevail to a very considerable extent among the well-educated and enlightened citizens of South Carolina. We are the more convinced of this, because the errors of this address are also to be found in the *Southern Review*, a work deservedly respected for its literary character, but occasionally dishonoured and defaced by sentiments unworthy of our country and the age. Nor can we feel much surprize, when we reflect on the mighty influence which the habits and circumstances and feelings of the Society in which they live, exert even upon thoughtful and well-regulated minds, that Mr. Pinkney has not yet, with the independence and boldness of a master spirit, cast away from him opinions which derive no sanction from conscience, reason, or the word of God. "Men (says a very judicious writer) without a high degree of religious and moral principle, may be brought by habit and familiarity to tolerate any thing;" and we may add also, that *with* a high degree of moral and religious principle, they may be led to believe and defend doctrines, particularly in regard to human rights and political institutions, odious in themselves and ruinous to the interests of mankind. While then we utterly condemn most of the principles avowed by Mr. Pinkney in this Address, we feel no inclination to deny to him either intellectual or moral worth, nor can we doubt that a candid reconsideration of the subject will result in a conviction that these principles are alike false, and hostile to human happiness.

It is time, however, that not the author of this Address only, but South Carolina should calmly and seriously review opinions which she is attempting to maintain, contradictory, in the judgment of nine-tenths of the civilized world, to the law of nature and of God. It is no part of our creed that the Southern States are morally bound to proclaim immediate and universal emancipation. With a writer in the *Southern Review* we say, "the situation of the people of these States was not of their choosing. When they came to the inheritance, it was subject to this mighty incumbrance, and it would be criminal in them to ruin or waste the estate, to get rid of the burthen at once." With this writer we add also, in the language of Captain Hall, that the "slave holders ought not (immediately) to disentangle themselves from the obligations which have devolved upon them, as

the masters of slaves." We believe that a master *may* sustain his relation to the slave, with as little criminality as the slave sustains his relation to the master.) But we feel little sympathy for those who in the language of Mr. Harrison of Virginia, "still look upon their slaves in the light in which most men regarded them when the slave trade was legitimate. Of those, wherever they are, who hold their slaves with that same sentiment which impelled the kidnapper when he forcibly bore them off, I know not how morality can distinguish them from the original wrong-doers, pirates by nature, and pirates by civilized law." That the system of slavery must exist *temporarily* in this country, we as firmly believe, as that for its existence a single moment, there can be offered justly no plea but necessity. Were the very spirit of angelic charity to pervade and fill the hearts of all the slaveholders in our land, it would by no means require that all the slaves should be instantaneously liberated, and to us it appears as evident that in the adoption and execution of any measures for the removal of this system, the welfare of the proprietors is to be regarded equally with those of the slaves, as that measures for this purpose are demanded by considerations of expediency, morality, and religion. That the plea of necessity for this system can but for a short time remain valid; that during this period, christian kindness should soften down as much as possible its revolting features; that the obligations to remove it, based upon the obvious injustice of its nature, its countless and incomprehensible evils and the certainty that its removal is practicable, press upon the people of the south, and that to them it pertains as a matter of duty and of right, immediately to set about a work of such momentous interest and importance, we can no more doubt than we can doubt the responsibility of human actions, or the reality of the rights of man. That most of those interested in the system of which we write, will unhesitatingly admit the correctness of these sentiments, we have perfect confidence.) Almost all masters in Virginia, (~~says Mr. Harrison~~) assent to the proposition, that when the slaves can be liberated without danger to themselves, and to their own advantage, it ought to be done.) If there are few who think otherwise in Virginia, I feel assured that there are few such any where in the South."

Mr. Pinkney maintains that slavery as it exists in South Carolina, is "no greater, or more unusual evil, than befalls the poor in general; that its extinction would be attended with calamity to the country, and to the people connected with it, in every character and relation; that no necessity exists for such extinction; that slavery is sanctioned by the Mosaic dispensation; that it is a fulfilment of the denunciation pronounced against the second son of Noah; that it is not inconsistent with the genius and spirit of Christianity, nor considered by St. Paul as a moral evil." We presume the views of Mr. Pinkney, differ little from those of Governor Miller, who, in his recent message to the Legislature of South Carolina, says;

"Slavery is not a national evil; on the contrary, it is a national benefit. The agricultural wealth of the country, is found in those States owning slaves, and a great proportion of the revenue of the Government is derived from the products of slave labor. Slavery exists in some form every where, and it is not of much consequence in a philosophical point of view, whether it be voluntary or involuntary."

Sentiments like these, we trust, will never receive the approbation of the American people. Before we could adopt them, we must forget the age in which we live, and our glorious country; we must forget the principles of our independence, and turn our eyes from the sacred memorials of freedom; we must escape from the humanising influences of philosophy, the abodes of civilization, and the mild and cheering accents of religion;—we must in fact extinguish the light of conscience, and silence the loudest remonstrances of Justice and of Truth. But it is not our purpose to discuss the questions between Mr. Pinkney and ourselves. But we would earnestly invite his attention to the Discourse of Edwards, on the subject of slavery, the arguments of which it is impossible for any reasonable mind to resist. We would also entreat him to peruse the tracts of Granville Sharp, whose luminous essay produced a change in the legal opinions of Lord Mansfield. Our present purpose is, to exhibit the contrast between the opinions of Mr. Pinkney, and those of many eminent individuals, not less interested perhaps than himself in the system which he attempts to defend.

Patrick Henry.

"I repeat it again, that it would rejoice my very soul, that every one of my fellow beings was emancipated. As we ought, with gratitude, to admire

that decree of Heaven which has numbered us among the free, we ought to lament and deplore the necessity of holding our fellow men in bondage."

[*Debates in Virginia Convention.*

Governor Randolph.

"I hope that there is none here, who, considering the subject in the calm light of philosophy, will make an objection dishonourable to Virginia; that at the moment they are securing the rights of their citizens, an objection is started that there is a spark of hope, that those unfortunate men now held in bondage, may, by the operation of the General Government, be made free."—[*Ibid.*

Zachariah Johnson.

"They tell us that they see a progressive danger of bringing about emancipation. The principle has begun since the Revolution; let us do what we will, it will come round. Slavery has been the foundation of that impiety, and dissipation, which have been so much disseminated among our countrymen. If it were totally abolished, it would do much good."—[*Ib.*

Judge Tucker.

In 1795, this gentleman wrote;

"The introduction of slavery into this country, is, at this day, considered among its greatest misfortunes." In 1803—"Will not our posterity execrate the memory of those ancestors, who having it in their power to avert evil, have, like their first parents, entailed a curse upon all future generations. What a blood-stained code must that be, which is calculated for the restraint of millions held in bondage. Such must our unhappy country exhibit, unless we are both wise and just enough to avert from posterity, the calamity and reproach which are otherwise unavoidable. Those who wish to postpone the measures (to remove this evil) do not reflect that every day renders the task more arduous to be performed."

Mr. Jefferson.

"And can the liberties of a nation be thought secure, when we have removed their only firm basis, a conviction in the minds of the people, that these liberties are the gift of God. With what execration should the statesman be loaded, who, permitting one half the citizens to trample on the rights of the other, transforms those into despots, and these into enemies; destroys the morals of the one, and the *amor patriæ* of the other!"

[*Notes on Virginia.*

Judge Washington.

"The effect of this Institution, if its prosperity shall equal our wishes, will be alike propitious to every interest of our domestic society; and should it lead, as we may fairly hope it will, to the slow, but gradual abolition of slavery, it will wipe from our political Institutions, the only blot which stains them, and in palliation of which, we shall not be at liberty

to plead the excuse of moral necessity, until we shall have exerted all the means which we possess, for its extinction."—[*Speech before Col. Soc.*

General Harper.

"It tends, and may powerfully tend, to rid us, gradually and entirely, in the United States, of slaves and slavery; a great moral and political evil, of increasing virulence and extent, from which much mischief is now felt, and very great calamity in future, is justly apprehended. It speaks not only to our understandings, but to our senses; and however it may be derided by some, or overlooked by others, who have not the ability or time, or do not give themselves the trouble to reflect on, and estimate properly, the force and extent of those great moral and physical causes, which prepare gradually, and at length bring forth the most terrible convulsions in civil society; it will not be viewed without deep and awful apprehensions by any who shall bring sound minds and some share of political knowledge and sagacity, to the serious consideration of the subject. Such persons will give their most serious attention to any proposition which has for its object, the eradication of this terrible mischief lurking in our vitals."—[*Letter on Col. Society.*

Darby.

"Copying from Montesquieu, and not from observation of nature, climate has been called upon to account for stains on the human character, imprinted by the hand of political mistake. No country where negro slavery is established, but must bear in part the wounds inflicted on nature and justice. Without pursuing a train of metaphysical reasoning, we may at once draw this induction, that if slavery like pain, is one of the laws of existence, the latter does not more certainly produce physical weakness, debility and death, than does the former lessen the purity of virtue in the human breast."—[*History of Louisiana.*

M. Call.

"It is shocking to human nature that any race of mankind and their posterity should be sentenced to perpetual slavery."—[*History of Georgia.*

General Mercer.

"For, although it is believed, and is, indeed, too obvious to require proof, that the Colonization of the Free People of Colour alone, would not only tend to civilize Africa; to abolish the slave-trade; and greatly to advance their own happiness; but to promote that also of the other classes of society, the proprietors and slaves; yet the hope of the gradual and utter abolition of slavery, in a manner consistent with the rights, interests and happiness of Society, ought never to be abandoned."

[*Report to Colonization Society.*

F. S. Key, Esqr.

"I hope I may be excused, if I add, that the subject which engages us,

is one in which it is our right to act—as much our right to act, as it is the right of those who differ from us not to act. If we believe in the existence of a great moral and political evil amongst us, and that duty, honor and interest, call upon us to prepare the way for its removal, we must act. All that can be required of us, is that we act discreetly, &c.”

[*Speech before Colonization Society.*

G. W. P. Custis, Esqr.

“And oh, Sir, when we look too, to ourselves—when we see the fertilization of those barren wastes, which always mark the land of slaves—when we see a dense population of freemen—when lovely cottages and improved farms arise upon our now deserted and sterile soil—and where now deep silence reigns, we hear the chimes of Religion from the village spire, will you not, will not every friend of his country, thank this Society for its patriotic labours? Yes, Kings might be proud of the effects which this Society will have produced. Far more glorious than all their conquests will ours be, for it would be the triumph of freedom over slavery, of liberality over prejudice, and of humanity over the vice and wretchedness which ever wait on ignorance and servitude.”—[*Speech before Colonization Society.*

Mr. Clay.

“If they would repress all tendencies towards liberty, and ultimate emancipation, they must do more than put down the benevolent efforts of this Society. They must penetrate the human soul, and eradicate the light of reason and the love of liberty. Our Friends, who are cursed with this *(greatest of human evils (slavery) deserve our kindest attention and consideration. Their property and safety are both involved.)*—[*Speech before Col. So.*

Wm. H. Fitzhugh, Esqr.

“Slavery, in its mildest form, is an evil of the darkest character. Cruel and unnatural in its origin, no plea can be urged in justification of its continuance but the plea of necessity not that necessity which arises from our habits, our prejudices, or our wants; but the necessity which requires us to submit to existing evils, rather than substitute by their removal others of a more serious and destructive character. There is no riveted attachment to slavery prevailing extensively, in any portion of our country. Its injurious effects on our habits, our morals, our individual wealth, and more especially on our national strength and prosperity, are universally felt, and almost universally acknowledged.”

Such are the opinions of gentlemen of eminent talents, all of whom were or are citizens of the South; most of whom, if not all, have been (and many of them are at present) extensive proprietors of slaves. We adduce their testimony to show, that the most distinguished and highminded individuals in the southern states,

cannot without injustice, be accused of maintaining the absurd and abominable doctrines, boldly asserted by Governor Miller, and which Mr. Pinkney has laboured to defend. Very few, we believe, will be found willing to share with these gentlemen, the honours of maintaining principles which are seen only, perhaps, in their true character, around the throne of the Turk, or among the Arabs of the desert. Indeed the Southern Review cannot go with them, without some manifest reluctance and relenting. Even this, instead of regarding slavery as "no national evil, but a national benefit," thinks the "conscientious slave-holder deserves a larger share of the sympathy of those who have sympathy to spare, than any other class of men, not excepting the slave himself." Even *this Review*, thinks *one great evil of the system*, is its tendency to produce disorders and poverty in a country, by the excessive indulgence of careless, or too scrupulous masters. Even *this Review*, considers the slave trade to have been "A conspiracy of all Europe, and the commercial part of this continent, not only against Africa, but in a more aggravated sense, against these southern regions." "The sternest justice," it remarks, can demand no more than that we should be thought *as bad as those*, who brought this evil upon us." We could not better have expressed our own opinion; yet, we have too much liberality towards our Brethren of the South, to copy this remark, without entering our solemn protest against any attempt to fix the inexpressible guilt, and infamy of the slave trade, elsewhere, than upon those *who defend the principles in which it originated*, and *would perpetuate the tremendous evil*, which it has brought upon our country. If Liberty must be wounded in the house of her friends, let not the guilt of such an outrage, be imputed to the innocent. We are mortified, to think that such an evidence of ingratitude can exist within our beloved and blessed Country. We cannot see without regret, such a stain upon our reputation; such occasion given to Foreigners, to cast upon us reproach. We are confident, however, that few among us deserve this reproach. We have just read, with a degree of pleasure, which any passage of the same length has seldom excited, the bold, yet candid remarks of Mr. Levasseur on this subject; and we trust, that it will be long before Americans will dissent from his opinions, or invalidate his testimony.

Mr. Levasseur.

"Happily, there is no part of the civilized world in which it is necessary to discuss the justice or injustice of the principle of negro slavery; at the present day every sane man agrees that it is a monstrosity, and it would be altogether inaccurate, to suppose that there are in the United States more than elsewhere, individuals sufficiently senseless to seek to defend it, either by their writings or conversation. For myself, who have traversed the 24 States of the Union, and in the course of a year have had more than one opportunity of hearing long and keen discussions upon this subject, I declare, that I never have found but a single person who seriously defended this principle. This was a young man, whose head, sufficiently imperfect in its organization, was filled with confused and ridiculous notions relative to Roman History; and appeared to be completely ignorant of the history of his own country. It would be waste of time, to repeat here his crude and ignorant tirade."

Mr. Pinkney justifies the continuance of slavery on the ground that "among all the plans and projects of abolition, no humane and rational means of carrying it into effect has ever been devised. Sad experience has already exposed the absurdity and cruelty of African Colonization." It is not easy for us to understand how a well-informed, honest, and honourable man can, without some compunctions of conscience, hazard such unfounded assertions. Does not Mr. Pinkney know, (he certainly ought to know,) that the plan adopted by the American Colonization Society, has hitherto, in its execution, been attended with a measure of success, unparalleled in the history of similar enterprises? Does he not know, that a fertile territory has been obtained; that more than 1400 souls have been established upon it; that they are contented, happy and prosperous; that they share in the offices of a well-organized government; that they are making advances in agriculture, commerce, and all useful occupations; exerting a benign influence upon the native tribes, and strengthening the foundations of a free and christian Society? Is this a failure? Are such results deserving the ridicule and contempt of an intelligent, sober and benevolent mind? Considering the difficulties encountered by this Society, and its scanty resources; has it effected nothing meriting the public approbation and animating to the spirit of a philanthropist, and the heart of a Christian? We gladly submit these questions to the tribunal of public opinion.

Mr. Hodgson's Letter.

Necessity alone could have induced us to delay so long as we have done, the publication of the following highly interesting Letter. It evinces clear and comprehensive views, and is from the pen of a gentleman, whose merits, we are glad to see, are known and appreciated, not only in our country, but by the learned of England.

The Fellatahs, Central Africa, and the Colonization Society.

ALGIERS, JUNE 1, 1829.

The late travels of Captain Clapperton in the interior of Africa, have made invaluable contributions to science. The geography, the political and natural history of Nigritia, were heretofore as obscure as are the fountain and issue of its mysterious Nile. So ignorant were the ancients of this remote country, that in the Augustan age of Rome, the fifth zone of the globe, comprehending the equatorial regions, was deemed, *inhabitabilis æstu*—uninhabitable from heat. It was reserved for the British traveller to visit and describe the populous kingdoms of Soudan.

Associated with Major Denham in his first expedition from Tripoli, Capt. Clapperton traversed Fezzan and the desert of Tibbou, and reached Bournou, a great negro empire, the extent and power of which was represented to our own Ledyard, whilst at Cairo. Between Bournou and the river Niger or Quorra, to the east, lie the populous states of Haoussa, Gouber and Sackatoo. The town of Sackatoo, which was the limit of Captain Clapperton's first expedition, is the capital of the Fellatahs and the residence of the sultan, the renowned and learned Bello.

In the latter part of 1825, Captain Clapperton proceeded to the Gulf of Benin, with the object of penetrating to Sackatoo and Bournou, in a direction opposite to that of his former expedition. He landed at Badagri, west of Dahomey, and his journey thence to Sackatoo, was marked by extreme hospitality from the negro nations through which he passed. His happy arrival at the capital of sultan Bello, completed an accurate survey of this continent, from Tripoli to Benin. The untimely death of Captain Clapperton at Sackatoo, leaves us deeply to regret that he had not survived to perform other voyages of discovery in that Cimmerian land, which has equally attracted the curiosity of science and the benevolence of philanthropy. The great objects of both will be much facilitated by the enterprise of this distinguished pioneer.

Of all the nations of central Africa, described by Captain Clapperton, the Fellatahs are esteemed the most remarkable. The publication of his first journey to Soudan, represented this people as inhabiting the country of the negroes, but differing from them essentially in physical character,—

They have straight hair, noses moderately elevated, the parietal bones not so compressed as those of the negro, nor is their forehead so much arched. The colour of their skin is a light bronze, like that of the Wadregans, or Melano Gætulians, and by this characteristic alone, can they be classed in the Ethiopian variety of the human species.

The Fellatahs are a warlike race of shepherds, and have within a short period subjugated an extensive portion of Soudan. The lamented major Iaing, who arrived at Tombuctoo, assures us that they were then in possession of that far-famed city. It was an order from the Fellatah governor which compelled him to leave Tombuctoo, and to his instigation or connivance is his death, probably, to be attributed. Mungo Park was killed by a party of these people, while descending the Quorra. They may be supposed to occupy the banks of this unknown river, from its rise to its termination.

During the late visit of Captain Clapperton to Sackatoo, his inquiries were particularly addressed to the history, the social and political condition of the Fellatahs. The publication of his narrative will be received with unusual interest, for this nation presents itself as a curious and important subject of philosophic speculation. The Fellatahs will probably erect one vast empire in Soudan, and the influence this power may exercise in the great question of African civilization, gives to them no ordinary importance. If Sultan Bello should be induced to abolish slavery, the most efficient means will have been discovered for its entire suppression. The example of so great an empire, or the menace of its chief, would effectually check the inhuman cupidity or barbarism of the lesser tribes of the coast. Such an event would cause a great revolution in the commerce of these countries, and the arts of civilized life would speedily be adopted. Morocco, Algiers, Tunis, and Tripoli, would lose their lucrative trade in slaves, which being no longer objects of barter, commerce would seek the more convenient markets of the Atlantic coast, in preference to encountering the horrors and perils of the desert. This view of the subject has not escaped the Moorish statesmen, who, it is known, have been using their influence with the negro governments, to obstruct the free access of Christians among them. The colony of Liberia is destined to have an agency in such a revolution of commerce, and will participate in the great advantages thence to result.

The history and character of the Fellatahs acquires importance; and in anticipation of the more extensive information to be derived from Captain Clapperton's travels, some remarks are submitted upon this nation.

The Fellatahs are so denominated by the negroes; but the name by which they call themselves is *Fellan*, which might be more correctly written *Foulan*, according to the sound of the syllables. The origin of the term Fellatahs is not known, but as they are *anthropoklepths*, like the Tuaricks, and steal negroes, to make slaves of them, it is probably an appellation of reproach, like that of *Sergoo*, given to these latter.

They are known on the Senegal and Gambia, as Poolahs, and Pools.—Mungo Park describes them under the first denomination, and M. Mollien under the second. The Fellatahs extend from the Atlantic to the confines of Darfour, and speak every where the same language.

A vocabulary is here subjoined, with grammatical inflections of words.

	Singular.	Plural.
Water	Deam	
Fire	Gheahingol	
Sun	Nandjee	
Moon	Lauro	
Man	Gorkoo	Gorbai
Woman	Debbo	Eroubai
Head	Horee	Koiee
Eye	Yeterce	Gitee
Hand	Djungo	Djundai
Dog	Rawano	Dawaree
Cow	Naga	Nai
House	Sodo	Ouro
Horse	Putcho	Putchee
Cat	Musoro	Musodee
Bird	Sondo	Chiullee
Day	Handee	Nyandee
Night	Djemma	Baldee
Year	Dungoo	Doobee

Adjectives suffer no change of gender.

The pronouns personal are

Mec	I	Meenorn	We
An	Thou	Anoon	Ye
Kankoo	He	Kambai	They

Possessive pronouns are thus—

Horee-am	My Head
Djungo-an	Thy Hand
Sodo-mako	His House

This vocabulary shows that the Fellatahs are not of Arabic origin, as suggested by the *Revue Britannique*, January No. 1829, nor of Berber, as M. Mollien seems inclined to think. This nation issued probably from the elevated plateau about the source of the Niger, where a temperate climate may be supposed to reign. As the Fellatahs are found in the vicinity of Abyssinia, they would be identified with the Falasha, of that country, if their language should be ascertained to be the same.—Bruce says that the Falashas are Jews, and speak the ancient Æthiopian. About this language little is known.

Negro languages possess a peculiar character.—An investigation of the idioms of Tibbou, Bornou, Haoussa and Tombuctoo, discovers that they have no distinctions of gender and number. Perhaps verbs are not inflected. If the complex languages of the Tuarycks on the north, and the Fellatahs to the south, which nations occupy co-extensive parallels of latitude, be compared with the simple, rude dialect of Soudan, it might be inferred that the great Author of the Universe has made as broad a difference in

the speech as in the skins of men. If a full investigation establish the fact that languages may be divided into white and black, then philosophy will demand illustrations of the moral History of man.

The exploration of Africa, has been an object of constant solicitude to the British Government. To accomplish this, several expeditions have been sent, at great expense, and its enterprising travellers have penetrated across this continent, hitherto the terra incognita of geography. The interesting question of the rise and termination of the Quorra (Niger) has not yet, however, been completely solved. The Quarterly Review of the last year, infers from the observations made by Captain Clapperton, that it runs into lake Tchad in the kingdom of Bournou. Whether it takes a southerly direction, and empties into the gulf of Benin, or flowing easterly, it falls into lake Tchad, is a question yet *sub judice*, and we may enter the field of discovery with peculiar advantage.

Our colony of Liberia is planted at a point of the African coast, which offers great facilities for voyages into the interior. The river Mesurada,* takes its rise in the mountains of Kong, and in a district which from mild temperature of climate, fertility of soil, and beautiful aspect of nature, is called by the natives, *Alam*,—the country of God. It is probable that the Quorra has its source in the same elevated region, and that it interlocks with the Mesurada. If the Fellatahs have a western origin, they must be indigenous to these mountains; and it may be imagined, that they have descended to the southern plains, as they now occupy the north. That negro tribe discovered by Mr. Ashmun, in the country adjacent to Liberia, which had advanced in arts and was familiar with the Arabic language, may be Fellatahs.

The solution of these questions would be interesting in science, and are important to Liberia, which is destined to become a great empire, and may now be esteemed the nucleus of African civilization. At no other point could it so favourably commence. In the countries north of the Sahara, where the climate permits the white man to exist, the savage fanaticism of the Mahomedan religion would not tolerate a christian settlement. Among the negroes of the Senegal, the Gambia, and the Rio Grande, that religion has taken so deep root, that a christian colony of negroes would be extirpated in obedience to the sanguinary precepts of the Koran. Liberia is on the confines of Islam, where the *feliche* of the simple African does not require the blood of man, in the name of God. To the west of the colony, along the coast, are the fierce people of Ashantee and Dahomey, and a settlement further south, would have been too distant from the centre of Africa and from the coast of America. The selection therefore of the windward, coast for the establishment of an American colony, was by providential direction.

*This is an error. The Mesurada or Montserado is a small river, the St. Pauls bieng much larger.

The nations of the interior have already heard with astonishment and delight that black men from America are settling on the coast, and that they possess the arts of the white man. To cultivate good intelligence with these nations, to make known the objects of the colony, its pacific and commercial character, will be deemed a wise policy. This purpose would be best effected by a mission from among the colonists. A small expedition from Monrovia, ascending the Mesurada to its head waters, and proceeding from the source of the Niger, along its course, would accomplish these objects, and at the same time make useful discoveries. Perhaps the solution of the *questio vexata* of geography, the rise and termination of the Niger, is reserved for the Liberian. Such an expedition is conveniently within the means of individual enterprise; it would promote the general interests of science, procure commercial advantages, and in the prospective of philanthropy, might have a happy and active influence in the suppression of the slave trade.

In this view, a small part of the national appropriation, might not be deemed misapplied for that object. Should it be reserved for individual undertaking, I now offer a contribution of one hundred dollars, which are placed at the disposition of Peter S. Duponceau, Esq. A scientific expedition for African discoveries is an object worthy of the American Philosophical Society, and under the direction of which, that now suggested should be performed.

WILLIAM B. HODGSON.

P. S. DUPONCEAU, Esq.

Intelligence.

On the 14th of October, a meeting was held in the middle Dutch Church, in New York, to consider the present condition and wants of the Colonization Society. The Hon. Walter Bowne, Mayor of the City, was called to the chair, and the Rev. Dr. Knox appointed Secretary. The meeting was addressed in an interesting and impressive manner by the Rev. Thomas H. Gallaudet, Principal of the Deaf and Dumb Asylum at Hartford, (Conn.) Captain Stockton, of the U. S. Navy, and by F. S. Key, Esqr. one of the managers of the Parent Institution.

After Mr. Key had concluded his address, the following resolutions were adopted:—

Resolved, As the sense of this meeting, that we highly approve of the objects, the past exertions, and the future plans, of the American Colonization Society, and earnestly recommend it to the patronage of this community.

Resolved, That a committee of three be appointed to take immediate measures to raise funds for the American Colonization Society, in its present exigency, and transmit the same to the Board of the Society at Wash-

ington. (*Myndert Van Schaick, Frederick Sheldon and J. Leavitt, Esqs.* were appointed such committee.)

Resolved, That the thanks of this meeting be given to the gentlemen who have presented such full and satisfactory information concerning the interesting question of colonizing Africa.

Resolved, That the committee appointed by this meeting be requested to procure copies of the addresses delivered on the present occasion, and to cause the same to be published, with the view of disseminating information, and exciting the zeal of the philanthropic public in favour of the objects contemplated by the American Colonization Society.

Resolved, That the thanks of this meeting be given to his honour the mayor, for his attention in presiding.

Resolved, That these proceedings be signed by the chairman and secretary, and published in the papers of the city.

WALTER BOWNE, *Chairman.*

JOHN KNOX, *Secretary.*

At a Public Meeting in Philadelphia, on the 21st ult. on the subject of African Colonization, the following resolutions were unanimously adopted:

On motion of Mr. Peters: *Resolved*, That the views and purposes of the American Colonization Society; its arduous and successful labors in planting a prosperous Colony of Free People of Color on the shores of Africa; its influence in the Southern States, by which a number of those who were born to slavery have been emancipated, and the assurances the Society has received that a much greater number, now in bondage, will be made free when means are afforded to transport them to the Colony, entitle the Society to the confidence and support of the friends of the abolition of slavery.

On motion of Mr. McIlvaine: WHEREAS it appears to this Meeting that several hundred persons, now held as slaves in the Southern States, may be gratuitously liberated whenever the Colonization Society shall be able to send them to Africa, and that the emancipation of such slaves cannot be effected by any other arrangement:

Therefore, Resolved, That this meeting earnestly recommend to the consideration of the citizens of Philadelphia the expediency and the duty of contributing to the liberation of the slaves referred to; and the President and Secretaries of this Meeting, together with the Managers of the Pennsylvania Colonization Society, be a Committee to obtain contributions, and to place the funds so collected at the disposal of the American Colonization Society, on condition that they be applied exclusively to the outfit, transportation, and subsequent support, of slaves, who being willing to join the Colony, can be liberated only with a view to their emigration.

PRESBYTERIAN SCHOOL IN LIBERIA.—The Presbyterian Synod of Virginia, has determined to obtain money, by subscriptions and voluntary con-

tributions, for the purpose of erecting a suitable building for the accommodation of about 80 pupils, which shall likewise serve as a temporary place of worship, until a church can be erected. It is designed for the benefit of the Presbyterian population of the colony, and to be under the direction of a teacher or teachers belonging to that denomination.—*Fam. Vis.*

EMIGRATION. *Charleston, (Ran. co.) Va. Nov. 6.*—The tide of emigration through this place is rapid, and we believe, unprecedented. It is believed that not less than 8,000 individuals, since the 1st September last, have passed on this route. They are principally from the lower part of this state and North Carolina, bound for Indiana, Illinois, and Michigan. They jog on careless of the varying climate, and apparently without regret for the friends and the country they leave behind, seeking forests to fell, and a new country to settle.

Should not such things instruct the legislators of Virginia! The press of emigrants from the lower part of the state, is not because of a crowded population! On the contrary, it has diminished, and is diminishing, in many counties. The same things are happening in certain parts of Maryland, and from nearly like causes. Among them, and chiefly, because that negro slavery has rendered labor dishonourable, or restrains, in its operation, a right in the soil to laboring white men; who see their children growing up around them, without a hope that their condition will be improved; and, for their sakes, home is abandoned, and a resting place sought for in lands beyond the mountains, where they have heard that free men labor in the earth, and schools abound.

COLONIZATION SOCIETY.—At a meeting of the Board of Managers of the Colonization Society of Kentucky, Nov. 12, 1829, the following Preamble and Resolution, were unanimously adopted, to wit:

Whereas, this Board has received from the Conference of the Methodist Episcopal Church in Kentucky, a copy of certain resolutions in favor of the objects of this Society, which meets our cordial approbation:

Resolved, That the thanks of this Board is due to that body, for the lively interest manifested in favor of the Society, and that the respective Editors in Frankfort be requested by the recording Secretary, to give said Resolutions a place in their respective papers, together with this notice thereof.

Extract from the proceedings of the Board of Managers.

Attest:

H. WINGATE, *Recording Secretary.*

Whereas the situation of the free people of colour of our country, is necessarily connected with many difficulties and disadvantages, social, civil, political, and religious—and whereas we have always desired most anxiously to see the day that would present a consistent and practicable plan

for the alleviation of their relative sufferings and National degradation; Therefore, Resolved by the Kentucky Annual Conference:

1. That we regard the American Colonization Society, as an Institution worthy of our liberal and industrious patronage.

2. That the existence of a State Colonization Society for this State, in the town of Frankfort, does in our opinion, present to the community great facilities for aiding in the good work of transporting the blacks of this country to the land of their fathers.

3. That we will so far as other duties shall permit, exert our influence to bring about the formation of Colonization Societies in the bounds of this Conference, auxiliary to the State Colonization Society, and will do what we can to induce the people to whom we shall have access to become members of such Societies.

4. That a copy of this document be forwarded to the Secretary of the State Society, to be laid before the board of Managers, and published, if they see proper.

STATE SOCIETY OF INDIANA.

At a meeting of citizens from different parts of the State of Indiana, held at the Court House in Indianapolis, on the evening of the 4th day of November, 1829, for the purpose of considering the expediency of forming a State Colonization Society, in aid of the National Institution, the Hon. Jesse L. Holman of Dearborn county was called to the chair, and Bethuel F. Morris of Marion was appointed Secretary.

JOSIAH F. POLK, the Agent of the American Colonization Society addressed the meeting, giving an outline of the history, the principles and the objects of the institution.

On motion of Gen. M'KINNEY of Franklin county, it was unanimously *Resolved*, That we deem the principles of the American Colonization Society, worthy the confidence and support of every friend of the human race, especially of every American citizen; that the countenance it has received, and the success which has attended it, induce the hope of the happiest results; and that this meeting proceed to organize a State Society to co-operate in the accomplishment of the objects of its institution.

A Constitution was then presented by Mr. Polk, which being considered and amended, is on motion, adopted.

And, at an adjourned meeting of the Society, held on the next evening, the following officers were elected, to serve until the first annual meeting, to be held at Indianapolis on the second Monday in December next.

Jesse L. Holman, President; James Scott, Isaac Blackford, Ebenezer Sharpe, Vice Presidents; James Rariden, James Morrison, Samuel Hall, Calvin Fletcher, Samuel Merrill, Managers; Isaac Coe, Treasurer; James M. Ray, Sec'y.

And afterwards, at a meeting of the Board of Directors, it was *Resolved*, That the Hon. Isaac Blackford, or one of the Vice Presidents,

be requested to deliver an address to the Society at the first annual meeting at Indianapolis, on the second Monday in December next.

Resolved, That Isaac Coe, Samuel Merrill and James Morrison be appointed a committee to prepare and submit to the public, through the newspapers, an address on the objects of this Society.

JESSE L. HOLMAN, President.

J. M. RAY, Sec'y.

MR. CLAY.—We have a copy of this gentleman's address to the Colonization Society of Kentucky, at Frankfort, on the 17th ult. It will be recollected that Mr. C. has been a leading and powerful friend of this institution, from the beginning. His present views of it are given with that freedom and force for which his speeches are always remarkable; and we think that this address is nearly the best he ever delivered. We shall give it a place as soon as we can. The subject itself is hourly acquiring a greater interest; and circumstances are taking place which *must* needs direct the public attention, more and more, to the general principles which led to the establishment of this society, though some of its early friends have ceased to exert themselves in behalf of the beneficial, as well as benevolent, project.

☞ The British are encouraging the emigration of free blacks to *Canada*. It seems that certain colored persons have *purchased* 124,000 acres of excellent land, in Upper Canada, and have a million at their refusal. Many have already left Ohio, &c. for this colony, and it is supposed that its number will equal 2,000 in the spring. There is much matter of interest in this proceeding—perhaps, it may become *important*. That they will be used for military purposes, must be expected, if Britain retains Canada, and shall be at war with the United States. It is well, however, that certain of the great free states will stand between them and the slave-holding; but the gathering of such persons on our borders, who may, in a very short time, furnish fifty thousand fighting men, with the natural facilities existing for prompt and extensive marches, or transportations of them, do not present a very comfortable prospect. Their whole force will be a *disposable* one.—[Niles.

GEORGIA.—A Savannah paper gives the following abstract of a law recently passed by the legislature of the state—

It imposes a quarantine of forty days on all vessels having free colored persons on board—this clause to take effect upon vessels from ports of the United States, in three months; from all other ports, in six months. The act also prohibits all intercourse with such vessels by free persons of color or slaves, and compels captains of vessels to convey back such persons on board; *renders capital the circulation of pamphlets of evil tendency, among*

our domestics; makes penal the teaching of free persons of color or slaves to read or write; and prohibits the introduction of slaves into this state for sale. It is perhaps proper to state, that the act referred to, was passed in its present form (another having been previously on its passage,) in consequence of a message of governor Gilmer, on the last day of the session, founded upon a pamphlet of an insidious character, introduced into, and detected in this city, a copy of which was forwarded to the executive department.

☞ The circumstance mentioned, as a reason for this law, was unfortunate—to say the least of it. We cannot regard any one as a good citizen, or considerate man, that would violently disturb the present relations existing between masters and slaves. If ever they shall be altered, (and we surely hope that they will) the greatest circumspection, with no small degree of preparation, must be exerted for the safety and preservation of the parties. But we can hardly imagine a state of excitement that should have caused the passage of a law so severe; and which we apprehend, cannot be executed without a violation of the constitution of the United States.—*ib.*

REVIVAL OF RELIGION IN SOUTH AFRICA.—The Directors of the London Missionary Society have received communications from Messrs. Hamilton and Moffat, dated New Lattakoo, 6th March, 1829, representing the natives among whom they labour, as attending, with singular and affecting earnestness upon the means of religion, and a number of them giving evidence that they have experienced the power of our Holy Religion.—“To see,” they observe, “the careless and the wicked drowning the voice of the missionary with their cries, and leaving the place with hearts overwhelmed with the deepest sorrow, was a scene truly novel to the unthinking heathen. On Monday last we held our Missionary prayer-meeting. The attendance was great, and the whole presented a most affecting scene. Many, independent of every remonstrance, were unable to restrain their feelings, and wept aloud, so that the voice of prayer and singing was lost in that of weeping. It became impossible for us to refrain from tears of gratitude to our indulgent Saviour, for having thus far vouchsafed some tokens of his presence and blessing. These things are not confined within the walls of the sanctuary. The hills and dales, the houses and lands, witness the strange scene. Sometimes three or four at a time are waiting at our houses for counsel and instruction. For some time past, the sounds which predominate in our village, are those of singing, prayer, and weeping. Many hold prayer-meetings from house to house, and occasionally to a very late hour; and often before the sun is seen to gild the horizon, they will assemble at some house for prayer, and continue till it is time to go forth to labor. It has often happened lately, that before the bell was rung the half of the congregation was assembled at the doors.”

Memorial of the Kentucky Colonization Society.

We are happy to perceive that this Society have resolved to solicit support to the great enterprise in which they are engaged from the National Government. This, we are perfectly convinced, is the only power adequate to the complete accomplishment of the design. It seems obvious that the States of the South could not, without difficulty, effect the object; and, it is certain, the Northern States will think they have done much, should they consent to pay their equal proportion of the expense out of the common fund of the Nation.

*To the Senate and House of Representatives of the United States,
in Congress assembled.*

The undersigned petitioners, citizens of the State of Kentucky, would respectfully represent, that we cordially unite with our fellow citizens of other States in the Union, in deeply lamenting the miseries attendant upon slavery; and that we are anxious to see those miseries mitigated by every possible means not repugnant to the rights of individuals or to the constitution of the United States.

It would be superfluous for us, on the present occasion, to attempt an enumeration of the evils resulting from slavery among us; permit us however, to present to your contemplation a picture drawn by the illustrious Jefferson nearly fifty years ago. We would particularly call your attention to that part of it which breathes a prophetic spirit, as applicable to the present times: "The whole commerce between master and slave," says he, "is a perpetual exercise of the most boisterous passions, the most unremitting despotism on the one part, and degrading submissions on the other. Our children see this, and learn to imitate it; for man is an imitative animal. This quality is the germ of education in him. From his cradle to his grave he is learning what he sees others do. If a parent had no other motive either in his own philanthropy or self-love, for restraining the intemperance of passion towards his slave, it should always be a sufficient one that his child is present. But generally it is not sufficient. The parent storms, the child looks on, catches the lineaments of wrath, puts on the same airs in the circle of smaller slaves, gives a loose to his worst of passions; and thus nursed, educated, and exercised in tyranny, cannot but be stamped by it with odious peculiarities. The man must be a prodigy who can retain his manners and morals undepraved by such circumstances. And with what execrations should the statesman be loaded, who, permitting one half of the citizens thus to trample on the rights of the others, transforms those

into despots, and these into enemies; destroys the morals of the one part, and the *amor patriæ* of the other. For if the slave can have a country in this world, it must be any other in preference to that in which he is born to live and labor for another: in which he must lock up the faculties of his nature, contribute as far as depends on his individual endeavors to the evanishment of the human race, or entail his own miserable condition on the endless generations proceeding from him. With the morals of the people, their industry also, is destroyed. For in a warm climate no man will labour for himself that can make another labour for him. This is so true, that of the proprietors of slaves, a very small proportion indeed are ever seen to labour. And can the liberties of a nation be ever thought secure, when we have removed their only firm basis—a conviction in the minds of the people, that these liberties are the gift of God? That they are not to be violated but with his wrath? Indeed, I tremble for my country when I reflect that God is just: that his justice cannot sleep forever: that considering numbers, nature, and natural means only, a revolution of the wheel of fortune, an exchange of situation is among possible events; that it may become probable by supernatural interference! The Almighty has no attribute which can take side with us in such a contest. But it is impossible to be temperate and to pursue this subject through the various considerations of policy, of morals, of history, natural and civil. We must be contented to hope they will force their way into every one's mind. I think a change already perceptible, since the origin of the present (American) revolution. The spirit of the master is abating, that of the slave rising from the dust; his condition mollifying; the way, I hope, is preparing, under the auspices of Heaven, for a total emancipation; and that this is disposed, in the order of events, to be with the consent of their masters, rather than by their extirpation."

If such remarks were appropriately made at a time when there were only about *seven hundred thousand* blacks in the United States, how much more forcibly will they apply to the present, when there are probably not less than *two millions and a half*? But we would not be understood as advocating the cause of absolute *emancipation*. Far from it: For emancipation, without something more were done, would but render our situation doubly deplorable. It is the removal of the *Free Blacks* from among us, that is to save us, sooner or later, from those dreadful events foreboded by Mr. Jefferson, or from the horrors of St. Domingo. The present number of this unfortunate, degraded, and anomalous class of inhabitants cannot be much short of *half a million*; and the number is fast increasing. They are emphatically a *mildew* upon our fields, a *scourge* to our backs, and a *stain* upon our escutcheon. To remove them is mercy to ourselves, and justice to them.

Viewing, therefore, with the highest approbation, the exertions which are making by the friends of Colonization throughout the United States, for the removal of the *Free Blacks* to the land of their fathers; and believing

that the enterprise, if successfully prosecuted, will meliorate our own condition and that of the Colonists, and that it is intimately connected with the present dearest interests and future welfare of our beloved country, we, as patriots, christians, and philanthropists, do most earnestly request and petition your honorable body to extend its energetic arm for the complete and speedy accomplishment of this great and glorious undertaking. We would not presume to prescribe the mode by which your patronage and assistance shall be afforded: but we trust that every constitutional expedient in your power will be adopted: and we would beg leave to suggest, that a donation of some portion of either the public treasure or territory of the United States, and a free employment of its navy in the transportation of Colonists, will be among the most feasible and efficient measures which can be adopted.

Since the formation of our Government, millions of dollars have been annually expended for the maintenance and comfort of the North American Natives, exclusive of the purchase-money for their lands. No one has ever questioned the policy or doubted the justice of this measure:—and it is still to be hoped that the good faith which has been pledged by the preceding administrators of our government, will not be violated by their successors. We would plead the precedent for the extension of an equally liberal hand to the oppressed African. His claim, if not superior, is at least of equal dignity with that of the savage. It may be said, perhaps, that the curse is forever to hang upon the devoted heads of the descendants of Ham: But woe to the agents by whom that curse is perpetuated!—Finally; we will close our petition to your honorable body in behalf of the *Free* Negro, in the words of a Legislator of far greater eminence and authority than Jefferson; “It shall not seem hard unto thee, when thou sendest him away *free* from thee: And when thou sendest him out *free* from thee, thou shalt not let him go away *empty*. Thou shalt furnish him *liberally* out of thy flocks, and out of thy floor, and out of thy wine-press: of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him: And the Lord thy God shall bless thee in all that thou doest.” In duty, &c.

Annual Meetings of Auxiliary Societies.

We have been favoured with a copy of the Tenth Annual Report of the Vermont State Colonization Society. It is a brief, but comprehensive and interesting document. The following extract will show the spirit and energy with which our great and good cause is prosecuted among its early and devoted friends in this state:

At a meeting of the Managers of this Society in October last, a commit-

tee was appointed to employ, at their discretion, a travelling agent, for the purpose of forming auxiliaries in the several counties within the State. This committee, aware of the expense of time and money, which the organization and perpetuity of such societies must necessarily occasion, deemed it undesirable to add to the number of societies for various charitable objects, which already exist in the community, in case the object sought could be otherwise obtained. And as they believed the taking of a collection in every worshipping assembly in the State, on or near the fourth of July, would raise the requisite sum, for this State, they judged it expedient, before resorting to the measure contemplated in their appointment, to make one more effort to obtain such a collection.

They therefore proceeded to appoint an agent in every town, or nearly every town, in the State, requesting him, in behalf of the Society, to use his best endeavors to have a collection taken up in each congregation in his own town, and forwarded to the Treasury of the Society. About the time of the appointment of these agents, the committee found themselves aided in the method they had proposed, by the proposal of the publisher of the African Repository, to allow to each clergyman, who would take up a collection for the Society, a copy of that work. The success of the measure adopted by the committee, will appear from the Report of the Treasurer, a summary of which is as follows:

Cash in the Treasury, Oct. 30, 1828,	-	\$317 36
78 Contributions,	- - - - -	666 98
53 Members,	- - - - -	55 08
		<hr/>
		\$1039 42

From this statement it appears that over twice the number of collections have been taken up this year, than in the year preceding.

We have repeatedly admired the noble and generous feelings evinced by the citizens of Vermont towards the objects of the American Colonization Society. Were similar feelings to prevail throughout this country, the National Government would soon bring its mighty powers and resources to aid, and finally to consummate, the design of this Society. May God hasten the day when the whole American people shall be animated by one sentiment, in favor of this enterprise of justice and mercy! The following sentences conclude this Report:

Whoever considers the movements of the past year, in relation to our cause, must be convinced that public sentiment is rapidly accumulating in our favor, and that a spirit is rising in these United States, and is fast leaving the body politic from Maine to Florida, and from Cape May to Missouri, which will never rest till every slave that treads American soil shall

be emancipated, and every negro, desirous of the privilege, shall be transported to the land of his fathers' sepulchres;—nay, which will never rest, till the traffic in slaves shall cease forever, and the whole population of Africa rejoice in the freedom and happiness of the sons of God.

That such a time will come, the sure word of prophecy leaves no room to doubt. That events are now transpiring in a connected train to bring it forward, we firmly believe. And we are perfectly assured that when it shall arrive, it shall grieve no man's heart to reflect, that, in the spirit of Christian benevolence, he has done what he could to hasten the accomplishment of an event so glorious.

*Proceedings of the Wilmington Union Colonization Society,
Delaware.*

We are glad to perceive that our friends in Wilmington are convinced of the necessity of advancing to the work before them with renewed zeal and augmented energy. Attached to this Report is an impressive address, by the Rev. Mr. Pardee, from which we insert the following closing sentences:

“‘There was a time when the torch of religion and the lamp of science shed their mingled rays over the people of Africa.— But the torch and the lamp have gone out.’ But the Colonization Society relumes this torch, lights again this lamp, and sheds upon the darkened minds of the people the renovated lustre of civilization and christianity. And who can tell what shall be the condition of this country in after ages? It is slavery which has degraded Africa. Eradicate this, and send to her the light of knowledge, and the institutions of religion, and she will rise in the scale of moral and physical being, and take her place among the nations of the earth. The night of barbarism which now enshrouds her, will depart and the dawn of refinement reappear. Civil institutions will rise upon the ruins of anarchy, the social affections will bloom with renovated freshness and beauty, the spectres of superstition will vanish, temples resound with the vocal praise of the living and true God, and an empire, a nation, a continent stand forth regenerated, ransomed, and redeemed through the influence of the *Colonization Society*.

‘All hail! the age of crime and suffering ends,
The reign of righteousness from heaven descends,

Vengeance for ever sheathes the afflicting sword,
 Death is destroyed and Paradise restored,
 Man rising from the ruins of his fall,
 Is one with God, and God is all in all!

Rise then, ye Patriots! ye Philanthropists! ye Christians! unite all your efforts in this grand and glorious cause. Be not disheartened by the doubts of the timid, but animated by the past, look with confidence to the future, and though to human foresight the prospect may sometimes be clouded, yet to the eye of faith it is clear and bright. It is the cause of God, and must prevail. That almighty Being who said 'let there be light, and there was light,' hath also said 'Ethiopia shall stretch out her hand unto God.'"

Annual Meeting of the Society.

This meeting was held in the Capitol, in the House of Representatives, on the evening of the 18th inst. This ample room was full to overflowing; and much interest was evinced in the objects of our Institution. Some account of the proceedings of this meeting will appear in our next. At this meeting a Resolution was adopted, approving the measure adopted by the Kentucky Society, of circulating a memorial to be presented to Congress, and recommending that this example should be imitated by other State Societies and subordinate Associations, and indeed by our Friends generally throughout the country. *To this subject we solicit the immediate attention and efficient efforts of all who desire the prosperity of our Institution.*

Interesting Facts.

A donation, of two dollars, has been received from several students in the academy of the Rev. Mr. M'Vean, of Georgetown, D. C. We are particularly gratified by this interesting example, which we hope the pupils in many of our schools will imitate.

An English gentleman, of wealth and noble feeling, has just presented a hundred dollars to our Institution.

THE
AFRICAN REPOSITORY,
AND
COLONIAL JOURNAL.

VOL. V. FEBRUARY, 1830. No. 12.

Review.

Researches in South Africa; illustrating the Civil, Moral, and Religious condition of the Native Tribes: including Journals of the Author's Travels in the Interior; together with detailed accounts of the progress of the Christian Missions, exhibiting the influence of Christianity in promoting Civilization. By the Rev. JOHN PHILIP, D. D., Superintendent of the Missions of the London Missionary Society at the Cape of Good Hope, &c. &c. London, 1828. 2 vols. 8vo.

(Concluded from p. 328.)

WHEN we commenced our Review of the Researches of Dr. Philip, we did not imagine that it would be so extended as to reach the concluding number of the present volume. The Book, however, is of far more than ordinary interest. We cannot take leave of it, in this number, without expressing the hope that some enterprising publisher will give an edition of this work to the American people; for surely no better evidence of the importance of freedom, and the utility of missionary efforts than that which these volumes contain, was ever presented to the world. Though we have occupied so large a space, in so many numbers, with this Review, our extracts have been much shorter and less numerous than would have been justified by the merits of the work.

We mentioned in our last number that the establishment of an agency, by the Colonial government, among the Griquas,

increased the jealousy which had before existed, and that large numbers of malcontents left the settlement; and, under the name of Bergenaars, carried their cruel and warlike depredations far into the interior, among the native tribes.

“Nothing could be more dreadful than the depredations committed by this lawless horde, on the Bechuana tribes: hundreds of these having been murdered, and thousands reduced to want and misery.” Nor can any thing be more shocking than the accounts which are put on record, by Dr. Philip, of the proceedings of these robbers and murderers. It was in 1825 that Dr. Philip first saw some of the tribes who had been suffering from the attacks of the Bergenaars. The following is his description of the appearance and manners of these people :

“I have seldom seen a finer race of people; the men were generally well made, and had an elegant carriage; and many of the females were slender, and extremely graceful. I could see at once, from their step and air, that they had never been in slavery. They had an air of dignity and independence in their manners, which formed a striking contrast to the crouching and servile appearance of the slave.

“They keep their heads cropped, leaving a tuft of hair upon the crown. Some of the men wore ostrich feathers; and others I observed with a wild-crain's feather, fixed on the head in an oblique direction to the forehead, which derived a motion from their carriage rather graceful.

“They were of a bronze colour, and had more of the European countenance than any people I had before seen on the south side of the line. The men had generally a ring in one ear; the women had rings in both; and both sexes wore short strings of small beads, attached to the tuft of hair on the crown of the head, and disposed in a fanciful manner over the forehead, or hanging loosely on the temples.

“The men use the Caffer caross; but they do not, like the Caffers in the neighbourhood of the colony, appear in public uncovered.

“The farmers acknowledged to me that they made most excellent servants; that they had been accustomed to labour in their own country; and that they took a pleasure in working.

“We have seen that this people have been represented as entering the colony of their own accord, and as coming to the farmers and soliciting employment and bread, and that the farmers have been praised for their humanity in relieving them. We must now hear the account they give of themselves. Those of them with whom I conversed stated to me, that they came from the sources of the Great River (Gariep); that their country was a moon's distance from the colony; that they were eating the bread of

peace; that they were a numerous people; that they were employed in cultivating their gardens and corn-fields, unsuspecting of danger, when a people (called Bergenaars) riding upon horses, and with fire-arms, came upon them and killed many of them, and took away all their cattle and many of their children.

“On the first appearance of the invaders, they assembled, and attempted to defend themselves and their property; but finding that they were attacked by a people who commanded the thunder and lightning, they abandoned themselves to despair, and took refuge in the rocks and the bushes, leaving their enemies to carry away all that they could not take with them in their flight. After recovering from the consternation in which they had been thrown by the suddenness and the nature of the attack which had been made upon them, many of them found that they had lost their children; and that all had been deprived of the means of subsistence by the loss of their cattle. They resolved to follow their plunderers, in the hope of recovering their children and their lost property.

“The more effectually to conceal themselves, and to secure their object, they generally travelled under the cover of night; and coming into the colony, in quest of their property and their children, they had been detained by the Boors.

“On our arrival at the Cradock branch of the Great Orange river, on the 17th of August, we met a family of this people. They were in the service of the Boor on whose place we halted for the night; and, the moment our waggons stopped, the men came running to us with reeds and bushes to make a fire for us. This family consisted of one man, his wife, his wife's mother, two sons, two daughters, and one son-in-law. I had in my train a young man who was a native of Lattakoo; and, when they found out there was a person in our company who understood their language, and could talk to them, they were quite in raptures. I think I never saw two finer figures than the father and the eldest son. They were both above six feet; and their limbs were admirably proportioned. The father had a most elegant carriage, and was tall and thin; the son, a lad about eighteen years of age, was equally well proportioned, and had one of the finest open countenances that can possibly be imagined. The second son was inferior in stature, but he had a fine countenance also; and, while they indulged in all their native freedom, animated by the conversation of my Bechuana, or began to tell the story of their misfortunes, expressing the consternation with which they were seized when they saw their children and parents killed by an invisible weapon, and their cattle taken from them, they became eloquent in their address; their countenances, their eyes, their every gesture, spoke to the eyes and to the heart. I was very much struck at seeing how suddenly they could suffer their feelings to be excited, and how suddenly they could pass from the expression the recollection of their misfortunes had produced to gay subjects and a lighter manner.

"Having spent a few hours with these Bechuanas, standing by the fire they had kindled for us, one of my travelling companions began to talk to them, by the assistance of our Bechuana. We could not discover that they had any ideas of religious worship. They had some confused notions of an invisible agency; but they had no rational idea of a Supreme Being, nor of a future state. We began to convey to them some notion of the Christian belief; and they paid very great attention to all that was said, and several times remarked, "These things are all new to us; we never heard any thing of the kind before." The Bechuana, who was our interpreter, is a gay young fellow, always laughing and talking, and in every place which we visited a general favourite. Religion, at that time, had no visible power over him, but he acknowledged its importance, and had acquired some acquaintance with its doctrines. On this occasion, in addition to what was said to him, he added his own remarks; and he was very eloquent in his manner, and spoke as if he really felt the force of what he was saying. When he came to declaim upon a state of future happiness and punishment, the countenances of the strangers expressed great astonishment; one or two deep sighs escaped from them; and when he pointed to the fire, and spake of the wicked being consigned to everlasting burnings, the old man was startled, and sighed. When Marootze, the interpreter, had done talking to them, they retired very serious and apparently very much affected. Turning his back on the fire as he went away, the old man murmured aloud, "Do the people who killed my children, and took away my cattle, believe those things?"

"The females of this family had not made their appearance at our wag-gons; and when we paid a visit to them next morning, we were very much struck with their fine figures, and the dignified and easy manner with which they received us. Their countenances and manners discovered marks of cultivation, accompanied with an air of superiority, which at once marked the class of people to which they belonged, and which, under other circumstances, would have been admired in an English drawing-room. The youngest daughter, apparently about fourteen years of age, bore a strong resemblance to her eldest brother. When we approached their huts, she was holding a pack ox while her father loaded it. She had a caross wrapped round her middle, so as to resemble a petticoat; no part of her body was uncovered excepting the bosom; and so exquisite was her modesty, that on our coming near her, she blushed, and by this and other indications discovered so much pain, as to convince us of the cause of her uneasiness, and to make it necessary for us to turn aside and spare her feelings."

In order to prevent the evils to which these poor people were exposed, Dr. Philip addressed a letter to the chief of the Bergenaars, requesting an interview, which was granted, and for

two days he remonstrated against their violent and cruel conduct, "plying them with every topic, human and divine, that appeared calculated to deepen the impressions made upon their minds; and many of them were moved to tears." He invited them again to meet him at Griqua Town, and on this occasion the men assembled were thought to be between three and four hundred.

Three days were spent in hearing and settling their differences. A few simple regulations, adapted to their understandings and circumstances, were then proposed, and carried by acclamation.

"At the passing of each resolution, all the men stood up, and held up both their hands. While they were yet standing, in passing the last resolution, with their hands lifted up, "That they would all unite in suppressing all commandos against Bushmen and Bechuanas, and in putting an end to the nefarious system which had been carried on by the Bergenaars," I addressed them as follows:—"Your hands are now lifted up in the presence of God and angels, before whom you have solemnly pledged yourselves that you will keep this resolution; and, if this solemn engagement is violated by you, I shall appear as a witness against you on the day of judgment."

"The scene was altogether one of the most solemn and interesting I have ever witnessed; and the manner in which the people were affected, after this public expression of their sentiments, may be conveyed in the language of a Coranna chief, who exclaimed, "My heart is glad! My heart is glad! A few days ago, when we saw each other at a distance, and did not know to what party we belonged, we were glad to creep behind the bushes.— We were afraid to meet; but now we can travel over the country in peace; we have nothing to fear; we can go from house to house, and in every house meet with friends!"

While among the Bechuanas, in a very desert place, Dr. Philip, on one occasion, observed at a little distance from the waggons, three young women about the ages of twenty, nineteen, and thirteen. They were copper coloured, and had nothing of the negro countenance. Upon one of them nature had bestowed peculiar elegance and delicacy of form, and her countenance exhibited an expression of sensibility and mental cultivation entirely incompatible with the opinions usually entertained among Europeans, of the degradation of the African race. One of these females had a child in her arms, over which she

wept while she fondled it; and, from this circumstance, Dr. Philip was confident that she was a mother. On inquiry, it appeared that her father was a chief; that he was killed by the Bergenaars; that she had been married to the son of a chief who had also been murdered; that, at the time of this event, her child was but two moons old; that she had been carried away by her enemies, and given to persons who treated her ill; that she had finally escaped from them, with her companions, and was seeking to return to her own country. Had they not met with us, says Dr. Philip, they might, indeed, have eluded the pursuit of their oppressors, "but, it must have been, by finding a refuge in that place, 'where the wicked cease from troubling and the weary are at rest.' I could not help wishing, he adds, that the abettors of slavery had been present, who deny that such people have the same sensibility as Europeans; under such misfortunes."

A relation of the chief, at Griqua Town, was found, by Dr. Philip, in a dying state. This man related, in a very affecting manner, the change which had taken place in his views since Mr. Anderson, the missionary, had been residing among them. When Mr. Anderson first came among us, he said, "my wish was to become possessed of his waggon and goods, and I intended to murder him. Indeed, until I understood and believed the word of God, I never could conceive what prevented the accomplishment of this purpose." This man had had two wives; and, on this account, after religion had made some impression upon his mind, he became greatly distressed. He was attached to both, and finally resolved, instead of abandoning either, to maintain both, and yet separate himself from them, until Providence should more clearly reveal to him his duty. The younger was soon married, when he took the elder home; and now, pointing to her, he observed, "there she is, attending me in my dying moments, and forgetting her own wants to supply mine. It is painful to part, but the struggle will soon be over with us, when we shall meet in our Father's home, never to part more!"

From Griqua Town, Dr. Philip proceeded to Kuruman, or Lattakoo, a missionary station, far in the interior from the Colony, lat. 27° S. lon. E. 24°. The situation first occupied by

the missionaries was about ten miles distant, but want of water compelled them to make choice of their present station. The Kuruman, says Dr. Philip, is the finest spring of water I have seen in Africa. It is about 6 feet in breadth and nearly 2 feet in depth. At its source it flows from a hill, a little elevated above the surrounding country; and the missionaries, in order to secure its fertilizing influence to the country below, have finished a ditch, two miles in length, two feet in depth, and from three to five feet in breadth. In the valley is a neat row of houses, with gardens attached to them, and they have been stocked, by Mr. Moffat, the missionary, with a variety of seeds and edible roots. Should the same spirit of improvement which now exists continue to prevail here, this settlement will, in a few years, present a very pleasing object to the African traveller.

Mr. Moffat, observes our author, is now able to address the Bechuanas in their own language. He has prepared some school books, which, together with some parts of the Holy Scriptures, have been printed in England, and are, by this time, in the possession of the missionaries and the people. The attendance and attention of the people is increasing.

The scarcity of rain in this country often occasions much distress. Not a drop had been seen running on the surface of the ground for five years, and their sole dependence is on irrigation. The government of these people is tyrannical, yet in the public assemblies there is perfect freedom of debate. A speaker may, in these meetings, point out the faults of the king, in the plainest manner, and even condemn his personal and domestic vices. The fact, that the Bechuana language prevails over a vast portion of the African continent, is a circumstance, says Dr. Philip, which adds greatly to the importance of this mission.

The Bechuanas, though active and intelligent, are neither generous, honest, nor humane. Their women perform all the labour, and endure the most severe oppression. Mr. Moffat has travelled three hundred miles beyond Lattakoo, and found the country populous, the people able to understand his language; and extremely desirous that missionaries should come and settle among them.

In these volumes there are many things which we are now obliged to omit, but which we may present to our readers on some future occasion. The great object of Dr. Philip, in the publication of this work, was to arouse the humanity and sense of justice in England, to deliver, from the most cruel oppressions, the coloured population within the limits or vicinity of the Colony of the Cape of Good Hope, and to secure to the native tribes the privileges of freemen, and to place them under the protection of equal laws. We rejoice to learn that this object is accomplished. It is known, we presume, to most of our readers, that Dr. Philip, with several missionaries from France and Switzerland, embarked, some months ago, on his return to South Africa. Three missionaries from Paris, destined to this field, were brought forward, at the last anniversary of the London Society, and placed under the direction of Dr. Philip, who goes as superintendent of the several missionary stations. The Rev. Mark Wilks, in his address, on this occasion, turning to Dr. Philip, observed: "St. Paul had to vindicate his own freedom, and to struggle for his own rights, but it has been your happy and enviable lot to vindicate the rights and to struggle for the freedom of the tribes of Africa, and, in those struggles, to be successful. Others have said to the slave, abide in your calling; consoling him in his bondage, and assuring him of liberty and rest in Heaven. But you have broken their bonds asunder; you have told them not only of peace and rest in Heaven, but of liberty, peace, and happiness on earth."

That Christianity is destined, speedily, to triumph over the degrading superstitions, the ignorance, and cruelty of the native tribes of South Africa, can hardly admit of question to any well-informed and candid mind. We cannot better bring this Review to a close, than by soliciting the attention of all our readers to the following remarks of Dr. Philip, in regard to the success which has already attended the benevolent exertions of missionaries to enlighten and reform these people :

"To such as think that nothing is doing by the missions, unless they are continually hearing of miraculous conversions, I must be allowed to hazard a remark, for the accuracy of which I can vouch, as far as my own observation extends, that the number of conversions which come under

the notice of missionaries do not bear a greater proportion to the general good done by the missions, than the conversions and triumphant deaths recorded in our monthly publications in England do to the entire sum of good done in our native country, by the preaching of the gospel and the institutions of Christianity. While the missionaries are complaining that they have so very few striking instances of the power of divine grace to record in their communications to their respective societies, let it be remembered that their influence is much more extensive, and the change carrying on by them much greater, than they themselves are able to imagine. In those countries where our missions have gained a marked ascendancy there is scarcely one spot, however much secluded, impervious to their all-pervading light and heat. Where perhaps they are grossly misrepresented and spoken against, they are checking the grinding power of oppression, raising the standard of morals, proclaiming liberty to the captives, opening the prison doors to those that are bound, diffusing abroad the lights of science and literature, undermining the false systems of religion against which they have to contend, multiplying those charitable institutions that have for their object the relief of suffering humanity, vanquishing infidelity by the most direct and powerful of all arguments, by living exhibitions of the truth of Christianity, and changing the very face of our colonies; while they are accelerating the approach of that moral revolution which will shortly usher in the kingdoms of this world as the kingdoms of our Lord and of his Christ."



Annual Meeting of the American Colonization Society.

THE Society held its Annual Meeting on Monday evening, the 18th of January, at the Capitol, in the Hall of the House of Representatives. The ample room, so kindly granted to the Society, was, at an early hour, filled to overflowing, with citizens and strangers from every quarter of the Union, and at seven o'clock the Hon. CHARLES FENTON MERCER, one of the Vice-Presidents of the Society, was called to the Chair. An appropriate prayer was offered by the Rev. Dr. LAURIE.

The following gentlemen appeared as Delegates from the Auxiliary Societies :

From the Society of Canfield, Trumbull county, Ohio.

The Hon. ELISHA WHITTLESEY.

From the Indiana State Society.

THE HON. WILLIAM HENDRICKS.

From the Society of Newark, N. J.

THE HON. THEODORE FRELINGHUYSEN.

From the St. Clairsville and Belmont Co. Society, Ohio.

THE HON. B. RUGGLES.

From the Society at Pittsburg, Penn.

THE HON. WILLIAM MARKS.

From the Society of Hampton County, Mass.

THE HON. ISAAC C. BATES.

From the Society in Wilmington, Delaware.

THE HON. ARNOLD NAUDAIN.

From the Society in Cincinnati, Ohio.

THE HON. JACOB BURNET.

From the Washington County Society, in Penn.

THE HON. W. M-CREERY.

From the Societies of Crawford and Erie Counties, Penn.

THE HON. THOMAS H. SILL.

From the State Society of Vermont.

THE HON. BENJAMIN SWIFT.

From the Society of Zanesville, Ohio.

THE HON. WILLIAM IRVIN.

From the State Society of Maryland.

THE HON. B. C. HOWARD,

J. H. B. LATROBE, Esq.

From the Society in New York.

G. P. DISOSWAY, Esq.

From the Society in Alexandria, D. C.

REV. MR. JACKSON, and HUGH SMITH, Esq.

From the Society in Georgetown, D. C.

JOEL CRUTTENDEN, Esq.

SAMUEL MCKENNEY, Esq.

ROBERT P. DUNLOP, Esq.

The Annual Report was then read by the Secretary, Mr GURLEY.

The following resolutions were then adopted :

On motion by the Hon. Mr. IRVIN, of Ohio :

Resolved, That the Report just read be received and printed.

General WALTER JONES then rose, and, in a very appropriate and impressive speech, of some minutes, portrayed the high character of the venerable President of the Society, Judge WASHINGTON, and eloquently expressed the grief which not himself only, but the Society and country have deeply felt, for the loss of private virtue and public worth which has been sustained by his death. He then offered the following Resolution, which was unanimously adopted :

Resolved, That this Society entertain a deep sense of the loss which it has sustained by the decease of its venerable President, the Hon. BUSHROD WASHINGTON, and that it will cherish an affectionate remembrance of his intellectual and moral worth.

Mr. KEY stated that he had just been requested to discharge a duty which it was impossible for him to decline.

It was to propose a Resolution, calling on this meeting to do honour to the memory of one who had given his life to the cause of African Colonization—who had forsaken friends, kindred, and country, and the fairest prospects of fame and happiness, to fulfil the dangerous and honourable duty to which he had devoted himself, and in which he had fallen !

As a member of the Board of Managers, where the zeal and talents of Dr. Richard Randall, (the lamented individual to whom the resolution referred) had been so conspicuous, it was grateful to his feelings to be permitted to call for this tribute of respect to his memory. It was still more grateful to him, and still more his duty, as a native of Maryland, to offer a resolution which endeavoured to express and to record the worth of him whom Maryland had given to the cause of this Society. He was proud to know how early and earnest an interest that State had manifested for the success of this work of patriotism and benevolence. The means of making the Society's first experiment on the African coast, he well remembered, were chiefly furnished, and with a zeal and readiness that did them honour, by the liberal inhabitants of her principal City—that City which has so recently received our thanks for another contribution to our Treasury. But, Maryland deserves to be remembered, on this occasion, for far richer gifts than those of treasure—she has given us her sons. Her small metropolis, small in extent and population, but great in the estimation and affections of all who have had the happiness to know it—her small metropolis has afforded two noble sacrifices to this cause of humanity. Nor has Maryland ceased to be prodigal of such gifts, when such a cause demands them.—Another of her sons is now proceeding to the same scenes of peril, and has offered talents, health, and life, to the service of that cause in which his brethren have honorably fallen !

If time permitted he would be glad (he said) to show why it was that Maryland felt this distinguished interest in the success of this enterprise—

stealth, without exciting our fear or wonder; but soon, like that tropic gale, which, first appearing but as a speck in the horizon, speedily becomes a whole Heaven of clouds—it bursts, with overwhelming and resistless fury, bearing along with it, in wide and devastating course, all that may be within the scope of its influence!

'Tis strange, "nay passing strange," Sir, that, while in our honest endeavours for the success of our good cause, we have steadily pursued our onward way, trusting for our guerdon to the approbation of the liberal and humane, we have been most ungenerously assailed, and phials of wrath poured, and in "no stinted stream," upon our devoted heads, by those veritable Southrons, who, above all other persons, this Institution can, and will, most essentially serve. They tell us, that when our journal reaches their dwellings, the affrighted mother clasps yet more closely the babe to her breast, scared at the daggers which gleam in every line of our proceedings! Sir, 'tis the air-drawn dagger of Macbeth which they behold, and like which, when they attempt to "clutch it," it will fade from their grasp; and, while, with the chieftain of Dunsinane, they may bid an "unreal mockery hence," let them reflect upon the real dagger, which has been rankling in their bosoms for an hundred years, and still rankles there. And is there no balm in Gilead? Yes! Here, Sir—here, in the wholesome influences of this noble charity, is there alone to be found that soothing balm, and effective antidote, which can heal so deep and dangerous a wound. I may be allowed to speak somewhat feelingly on this theme, having the honour to be affectionately remembered, in divers of the writings of my brother Southrons, on such matters.

How remarkable are the strong currents of prejudice, which set so many and counter ways. It was but yesterday this Institution was accused of interfering with the rights of slave property—to-day we find that very property (not of our seeking) interfering with us; and we, who were to have been the purloiners of these human articles, have them now offered to our acceptance, "without money and without price;" and, the rare spectacle is afforded, in this our very morning of life, of numbers of slaves waiting on our ways, their bonds ready to be, by their masters, knocked off, and they, free as air, to crowd the decks of the few barks our limited means enable us to freight for Liberia. Sir, be the spirit of prophecy my fame! Did I not foretel, in this very palace, in by-gone years, that Emancipation would follow in the train of Colonization? Behold! already they are beginning to go hand in hand. 'Tis the only possible mode of Emancipation, at once safe and rational, that human ingenuity can devise. Colonization, to be correct, must be beyond seas—Emancipation, with the liberated to remain on this side of the Atlantic, is but an act of dreamy madness!

(There are those, Sir, who ask—and could not a quarter century)

Leave and determine the two great evils?) These are young minds who behold every thing through the false and flattering medium of youth, when hope is buoyant, and when we are ardent in our expectations of pleasure or good. You and I, my dear Sir, on whom the frost of time has fallen rather perceptibly, would say a century. And now, let me ask, could ever a century, in the whole course of human affairs, be better employed? When the faithful historian shall record the rise and progress, the decline and fall of this great Empire, my life on it, the century which embraces in its annals the annihilation of slavery will be the most among, I trust, the many, brilliant epochs, in the history of our country!

Will you permit me, for a brief space, to introduce you, Sir, to the realms of Fancy. Suppose the Genius of Emigration, bringing with him the Learning, the Arts, and the History of the Old World, appears in his car to hover over this hemisphere, undetermined where to alight and fix his abode. Suppose he should descend in the South, on the soil of the ancient and honoured mother of the commonwealths, and behold the gloom and silence which there reign around. The mansions which once held the magnates of the land—who, if they were the pomp, were, too, the moral and intellectual pride of the Old Dominion—tottering with decay, exhibiting melancholy mementoes of fallen greatness! Sir, he would readily conceive with what besom of destruction this once flourishing land had been swept. Quickly reascending his car, the Genius would soar above the peaks of the Alleghany, where Nature reigns in all her primeval grandeur, and from thence behold the smiling regions of the West! Alighting in midst of a community, embracing a million of freemen, the amazed Genius would perceive the wonders which that favoured region alone exhibits, and when told, the countries you have left were old in civilization and the arts, while this was yet a howling wilderness, the abode of savage beasts, and “men more savage still than they,” the Genius would exclaim, ’tis the work of giants—man could never have produced such stupendous changes. But, let him remember, Sir, that, in a state of freedom, man is possessed of a giant’s powers.—To conclude.—The Genius, content to abide in the favoured West, dismisses his car, and establishes his home and household gods, exclaiming, with the venerable Franklin, “*ubi libertas, ibi Patria!*”

While, Sir, I have thus “rendered unto Cæsar the things which are Cæsar’s,” in doing justice to the better destinies of my Western brethren, believe me, I am loyal to the South, aye “every inch” a Southron; in all her misfortunes, she is my country still; but, “*magna est veritas et prevalebit.*” We groan, Sir, under the evil entailed upon us by our ancient rulers. ’Twas from England’s seeking to cram the ravenous and insa-

tiate man of her commercial monopoly, by the trade in that *nefarious weed of luxury* that our "woes unnumbered" have sprung. Would that the baneful plant had withered, ere it ever bloomed in our soil; for, in the evils it has caused to ages past, present, and to come, it is second only to the "apple that damned mankind."

Let us pause, Sir, and pause to mourn! Let us assume the habiliments of sorrow, while we pay a passing tribute to the worth and memory of one, who, if not entitled to rank with the immortal discoverer that gave to Castile and Leon a new world, or him, whose adventurous anchor, first clinging to our soil, found our land so fair, he deemed it worthy to be named after his virgin queen, deserves to be ranked with the milder but not less admirable P^{ER}NN, who won countries from the savage, rather by reason than arms, and preferred planting among the heathen the stainless banner of peace and good will to man, to the more renowned standard of conquest and dominion. But, although abounding "in the milk of human kindness," in practice and profession a man of peace, Africa contained not a bolder lion, when the energies of our lamented friend were aroused to the necessity of war; and he defended the settlements which he had formed in the spirit of kindness and conciliation toward the natives, with courage and conduct worthy the heroism of a Smith or a Standish.

Broken down by care, toils, and the severities of climate, he reached his native country only to prepare his grave; and, in pious resignation to the divine will, yielded up a life, the best years of which had been devoted to as noble a benefaction as ever adorned the annals of mankind. The gratitude of this Society has decreed, to its valued and lamented servant the monumental marble; but his grave would be honoured,

"Although no sculptured form should deck the place,
Or marble monument those ashes grace,
Still, for the deeds of worth, which he has done,
Would flowers unfading flourish o'er his tomb."

Like the Indies, which claimed the remains of her famed Columbus, Liberia will demand the ashes of her patriarch, and have them transferred to the shores where his virtues and services will live in ever grateful and endearing remembrance; and, in long distant day, when a noble superstructure of civil and religious liberty shall have risen from the foundation his parental hand first laid, and an infant Colony become a great and flourishing Empire—then, oh! then, Sir, will the future sons and daughters of Liberia, make pilgrimage to his tomb, and strew Africa's fairest flowers o'er the remains of her ASHWEN!

I trust that bright days are before us, and many and happy results will crown the labours of this noble charity, even up to the time when the

poor natives of Africa will no longer crouch in their thickets, fearing the white man's approach, for the white man will soon tread that soil, not as heretofore, a human robber, but as a human benefactor. May a kind Providence guide our destinies, and speed this benevolent Institution, which can never cause to humanity a tear, and may give joy and happiness to millions!

J. H. B. LATROBE, Esq. addressed the Chair, as follows :

MR. PRESIDENT :—I rise to offer a resolution, which present circumstances have made peculiarly appropriate to the present meeting. From the Report, which has just been read, it appears that the ladies of Baltimore, animated by the feeling which is now becoming universal throughout the land, presented, at the close of the last year, upwards of two thousand five hundred dollars to the Colonization Society. This was not the contribution of a few wealthy individuals, it was the aggregate amount produced by the personal industry of very many of our fair country-women, who gave their time, their talents, their ingenuity, and, above all, woman's active, enthusiastic and untiring zeal, to aid the cause of African Emancipation. It was not the first time that the ladies of Baltimore had lent their assistance to objects of a liberal and extended charity. Their exertions, in common with others of their country-women, in behalf of suffering Greece, and the benefit which Greece derived from those exertions, are too recent not to be remembered. Not circumscribed in its operation by the limits of their native land, their active benevolence extends itself to any of the human race whose wants may be relieved by its exercise.—The same hands which had, once before, joined to send succor to captive Greece, resumed again their disinterested labours in the cause of benighted Africa. Greece called to them from her distant isles, and her cries of anguish came so faintly that, except in woman's heart, they might have failed to find a responsive echo. But, Africa spoke to them from their very hearth stones—the evils, which required alleviation, were on every side. The Greek might have fought his way to freedom—the American African was hopeless of assistance, unless from the free will of those who held him in bondage; and, coming forth again from that retirement which is their peculiar and appropriate sphere, and which occasions like those in question can alone justify their leaving, the ladies of Baltimore listened to the prayers of Africa, as they had before done to those of Greece, and redoubled their efforts in behalf of the more immediate objects of their bounty. Nor was the pecuniary contribution, which I have mentioned, the only result of their labours. At the fair, which was held to dispose of the numerous products of their industry, the greatest enthusiasm prevailed. The contagion of benevolent feelings and sympathies spread from the fair vendors to crowds of purchasers, and hundreds became, for the first time, interested in the success of a Society of which they had before known

nothing but the name, or which they had considered as chimerical in its object and inefficient in its results. Advocated by the generous, the pious and the beautiful, there are few institutions which can fail to acquire friends; and the Colonization Society, within the last year, has been so advocated in Baltimore. The moral influence of female zeal, exerted in a cause like this, can scarcely, I think, be too highly appreciated; and the day, now distant, may yet arrive, when Africa, then regenerated, recalling the memory of those to whom she was indebted for civilization and knowledge, may rank among her most efficient benefactors the women of America. Sensible of their influence, anxious to prolong it, and wishing, on the present occasion, to express to them the obligations of the Society for their past exertions, I submit the following resolution :

Resolved, That this Society is cheered and encouraged by the favour shown to it by our fair country-women, and that their generous efforts deserve the most cordial and heartfelt thanks.

The Hon. Mr. FRELINGHUYSEN then addressed the Chair—

MR. PRESIDENT :—I beg leave to submit a few general remarks. The claims of the Colonization Society are increasing in interest and strength at every successive anniversary. The more this noble scheme develops itself, the more diversified become the aspects in which it awakens our admiration and conciliates our esteem.

The flourishing Colony, which has been planted on the shores of Africa, at its origin encountered not only privation, disease, and death, on that continent, but a singular weight of ridicule and opprobrium at home. It was counted by many as a brain-sick chimera of the wildest fanaticism, and certain discomfiture and defeat were predicted, with a confidence that would have staggered minds less resolute of purpose than those who dared to spread out the enterprise, and fearlessly maintain its practicability before the American people.

The storm is past, Sir; the trial has been had, and the results are as honorable to the authors as they are propitious to the interests of humanity. Scorn no longer points its finger, and the language of reproach is seldom heard more. So powerfully has this little settlement plead its own cause, that it has been deemed worthy of the patronage of legislative approbation; already have eleven of our State Legislatures extended their decided countenance, and commended it to the notice of our National Councils.

It has achieved collateral benefits that richly entitle it to our grateful consideration. At one period (and it was the most delicate and dangerous in its history) it encountered equal jealousy from the North and the South. The one arraigned it as a covert scheme, to rivet more effectually the chains of slavery, and the other denounced it as a disguised attempt to encroach upon the rights of property, and aggravate the dangers of an existing evil, by unseasonable and imprudent interference.

Thus assailed, this Society, while it meekly bore the common reproaches of both, unrolled its purposes, and so successfully urged the purity of its motives and the fairness of its views, that these prejudices have subsided. But the Northern States were led by the discussion, with more temperate feeling, to revert to the history of their own relations to the subject of slavery; and, as they turned over the pages, we found, Sir, that, tremendous as were the evils of slavery, we had no plea to make but guilty.— We could exhibit no charge against a sister State that did not implicate ourselves. If any difference existed, it was in extent merely, and that was the result not of principle but occasion. And no cause for superior complacency was to be found in our earlier systems of emancipation. This great revolution, in a whole nation of separate and distinct men, could be accomplished with perfect safety, and comparatively trifling sacrifices of property. Yes, Sir, I ascribe it chiefly to the kindly influence of this Society that the indiscriminate clamours, once so liberally dealt out, have all died away. I hail the return of better feelings, of juster views. We, now, Sir, regard the mischief as of common and universal concern. The language of harsh and unjust crimination and reproach, is succeeded by that of sympathy and kindness.

There is a moral sublimity and beauty in this enterprise that deserves the favourable consideration of every patriot and statesman. It is not only a fountain of light, that will shed its healthful beams over the degraded African tribes, but it will reflect a moral influence upon ourselves, propitious to the best hopes of freedom. It is a living monument of philanthropy that we have elevated to the vision of an admiring world, that will most happily nourish the principles and cherish the spirit of enlightened liberty!

Wherefore is it, that, by so many means, we carefully perpetuate the memory of our revolution—that, by monumental and historical records, we anxiously endeavour to keep alive the recollection of all that eventful story? Wherefore is it, that among all enlightened nations, where freedom has ever found an abode, we perceive the like concern? Plainly, Sir, because the great mass of the people have not the time to cultivate, as matters of morals and science, those principles, but need some palpable and striking manifestations to arrest their attention. They have minds to apprehend and hearts to appreciate their value, when, by some prominent and tangible object, you exhibit their nature and operation. And where, Sir, permit me to inquire, where, in all the earth, can there be found a nobler, grander spectacle, than that of a great and free people, planting on the shores of a distant continent, the germs of a future Empire of redeemed, liberated captives, and directing its counsels and cares to establish a government upon kindred principles with our own? But, this is not its only feature to admire. It is to illustrate and perpetuate the reputation of ϵ justice, also. We have committed a mighty trespass. Africa has a heavy

claim against us—it is a long and bloody catalogue of outrage and oppression—the report of our National crime has gone up to Heaven. It rose, Sir, upon the groans and tears of her kidnapped men—the infernal horrors of the slave ship have, in ten thousand instances, wrung from distracted bosoms the cry for vengeance, and there is a just God to hear and regard it! On the front of this blessed scheme of humanity is inscribed, in better than golden characters—*Recompense to the injured!* And where is the American heart that does not rejoice to render it? Granted, that it has a feeble commencement. In the impartial administration of the Infinite Judge, the desire to do justly is approved, and the practice of this virtue, commensurate with ability, is alone expected.

But, in truth, the progress of the Colony takes away the reproach of feebleness. It numbers now about fifteen hundred souls. True, incredulity inquires, with seeming triumph, what impression can such meagre materials produce upon an evil of such great and increasing magnitude? Nothing but the wildest extravagance, argues the adversaries, can entertain the hope of any beneficial results. To meet the exigency you need a giant's strength, and you vainly employ an infant in its cradle.

All history repels the charge, and gives to your hopes, Sir, the stability of soberness and truth. Let it be remembered, that less than ten years efforts of private charity, and that very scanty, have located, under a happy constitution, and in the most flourishing temporal circumstances, fifteen hundred freemen!

Recur to the annals of any colony that first broke ground in this Western World, and their contrast with this will astonish us—fifteen hundred rescued captives, on the heights of Liberia, looking out upon the broad face of day, with the animated elevation of conscious freemen; and yet, many among us are slow to believe, when it was only about one hundred of devoted spirits that first kindled the flame of liberty on the Plymouth rock. Yes, Sir, only the fifteenth part braved the wild waste of waters, and a whole hemisphere of savage foes to oppose them—sickness, desertion, and death to dismay them—yet, Sir, they cast their fortunes here—they struck up the lights of civil and religious liberty, that penetrated these western forests—that have been enlarging and expanding until these whole Heavens are illumined, and twelve millions of freemen live to honor their unshrinking firmness and patriotic patience.

Every comparison, with kindred enterprises, through all past time, leave no cause for despondency. Let us go forward, Sir: it is a nation's interest. It deserves, and I hope will soon receive, a nation's patronage. And, in particular reference to the resolution which I have the honour to submit, while the reverend Clergy of our country deserve our best thanks, we may confidently look to them, Sir, for prayerful co-operation, as the ministers of that blessed gospel, that proclaims "liberty to the captives and the opening of the prison doors to them that are bound."

Resolved, That the thanks of this Society be presented to such Clergymen as have, during the year past, invited the attention of their congregations to the objects of this Institution, and taken up collections in its behalf, and that they be respectfully and earnestly requested to continue to it the encouragement of their efforts.

On motion by the Rev. Dr. LAURIE,

Resolved, That this Society has observed, with great pleasure, the recent establishment of State Societies in New York and Indiana, and that they earnestly recommend it to their friends in those States, where such Societies do not already exist, to adopt measures for their organization without delay.

The Rev. Mr. DURBIN then rose, and, in a brief but eloquent speech, expressed the pleasure which he felt at the progress already made by the Society, and his unwavering belief that the apprehensions, interests, and religion of the Southern States, would contribute their united influence to promote the success and triumph of this Institution. He adverted, feelingly, to the condition of Africa, and to the light and moral beauty which it might be expected the scheme of Colonization would spread over the dark and melancholy features of that continent. He then moved the following resolution, which was adopted :

Resolved, That the efforts of the several Auxiliary Societies, during the past year, merit the warmest thanks of this Institution.

On motion of G. P. DISOSWAY, Esq.

Resolved, That the thanks of this Institution be offered to those individuals who have subscribed on the plan of Gerrit Smith, Esq. to raise \$100,000 for this Society, and that to this plan the attention of the liberal and wealthy be earnestly solicited.

On motion by the Right Reverend Bishop CHASE,

Resolved, That the warmest thanks of this Society be presented to R. Smith, Esq. the Treasurer, for the continuance of his able and important services.

On motion,

Resolved, That the thanks of this Society be presented to the Board of Managers of the Pennsylvania Society for their distinguished liberality and efforts in providing the means required to fit out an expedition with emigrants to Liberia.

The Society then proceeded to elect officers for the ensuing year.

The Hon. CHARLES CARROLL, of Carrollton, was then chosen President of the Society, and the following gentlemen were added to the list of Vice-Presidents :

Hon. JOHN COTTON SMITH, of Connecticut.

THOMAS S. GRIMKE, Esq. of Charleston, S. C.

Hon. THEODORE FRELINGHUYSEN, of New Jersey.

The other officers remain the same as during the last year.

On motion by Rev. Dr. LAURIE,

Resolved, That the thanks of this Society be presented to the Hon. C. F. MERCER, for the dignity and ability with which he has presided during this evening.



Letter from the Secretary of an Auxiliary Society in Virginia.

We greatly desire the accomplishment of the plan proposed in the following interesting letter. The possession of a ship by the Society, would, in our humble judgment, advance in an important degree its operations. We hope that the time is not remote, when a packet will leave this country for Liberia once in three months at least. To this interesting letter we earnestly invite the attention of all our friends.

DECEMBER 9th, 1829.

Dear Sir:—I have been requested by Mr. ——— of this county, to say to you, that you may consider him a subscriber of \$50, on the plan proposed to raise a fund of \$20,000, for the purchase of a vessel for the transportation of emigrants to the African Colony.

In addition to the above, it has become my duty to announce to you, that the members of the Colonization Society of this county, at their last annual meeting, pledged themselves to raise the sum of one hundred dollars, over and above their yearly contributions, to be applied to the same object. As soon therefore as the sum of \$20,000 has been subscribed, you are at liberty to draw upon our Treasurer for the above amount.

The purchase of a vessel by your Society, I have always regarded as a matter of the highest importance, and I regret ex-

ceedingly to find that so little encouragement has been given to the plan now before the public to effect that object. I therefore suggest to you the propriety of calling the attention of the different Auxiliaries to this subject, and of urging upon them the necessity of imitating the example which has been set them by the Society in this county. If each Auxiliary would at its next annual meeting appoint a committee, whose business it should be to solicit subscribers, and if the committees so appointed would give to every person to whom a subscription paper should be presented, the liberty of subscribing just what sum he might please, no matter how small; I will venture the assertion that the \$20,000 would be realized in a very little time. I do not know the number of the different Societies in the U. States; but there is not perhaps one, that cannot with even ordinary exertions, raise at least one hundred dollars, while some could raise double, and others treble that amount, by adopting the plan which I have suggested, or one similar to it. In this county, no pains have been spared to prejudice the public mind against African Colonization. Our Society therefore numbers but very few members—as few, perhaps as any in the commonwealth or the U. States—yet the greater part of the \$100 for which the Society is pledged has been already subscribed, and I have no hesitation in saying, (if the committee whose duty it is to obtain subscribers do not relax their efforts,) that before it becomes payable, it will be increased to 200. Upon the whole, it seems to me that the raising of a fund for the purchase of a vessel, is an object, to accomplish which the different *Societies* ought to put forth all their exertions. *They* can and will accomplish it, and I trust that another year will not pass by without witnessing the complete success of the efforts which they may make.

I am, with much respect, your obedient servant,

Female Colonization Society of Richmond and Manchester.

We have perused with feelings of far more than ordinary interest, the First Annual Report of this Institution. No small part of our hopes for Africa depend upon the generous sentiments and persevering benevolence of the Ladies of our country. The cause in which we are engaged appeals

irresistibly to their hearts; and their influence and exertions may, and we believe will, aid immensely in its accomplishment. We make the following selections from this cheering Report:—

“The Executive Committee of the Female Colonization Society of Richmond and Manchester, present with feelings of gratitude and pleasure their first Annual Report. Although the sphere of their influence is limited, they are conscious that they have not labored in vain. Our Society has scarcely been in existence one year; but our pecuniary contributions, small as they may seem, we trust have contributed to advance the great and philanthropic cause for which we have associated. From the report of the Treasurer it appears that *two hundred and twenty dollars and thirty-one cents*, have been received by her since the organization of the Society; of which \$197 25 have been disbursed. The manner in which the funds have been applied, is as follows:

“In accordance with a resolution of the Executive Committee, immediately after its organization, that part of their funds should be annually appropriated to constitute one of the pastors of the several churches a member for life of the American Colonization Society, the sum of \$30 was applied to make Bishop Moore a life member thereof. Twenty dollars and fifty cents more were applied to the purchase of articles of clothing for the colonists who embarked last winter;—and the sum of \$139 75 has been paid over to the Treasurer of the Colonization Society of Virginia. After deducting the expenses of the last year, there yet remains in the hands of the Treasurer twenty-seven dollars eighty three cents.

“We are sure that the expectations we have formed as Christians, of the good to be done in Africa by the Colonization Society, are not visions never to be realized. As a missionary scheme it commends itself to the heart and the mind of every Christian. The promise that Ethiopia shall stretch out her hands to God, will be soon fulfilled—and our humble efforts, with the blessing of God, shall contribute to that glorious issue.

“Already have we the satisfaction of knowing that the slave trade has somewhat decreased through the agency of the colony, and that the names of Americans are sometimes uttered in Africa unassociated with chains and scourges.

“As to our own exertions, which must be within a contracted sphere, we have a reward for which we are thankful, in the consciousness that it has been our privilege to set the first example to our sex of an association of females engaged in this good cause. If it shall be followed by a more general movement among females in its favor—if female influence shall be enlisted in the work (and we conceive it to be perfectly within the sphere which christianity describes for it) we hope that we shall not cease to be thankful. In that event we cherish the persuasion that our sons and daughters will be brought up to feel a tender and compassionate interest in those whom providence has subjected to them—and that the principles of the nursery in this matter, as we know they do in other things, may exert an expanded influence upon society.

“To God’s care we recommend the work, and it shall be our constant prayer, that ‘from the rising of the sun even unto the going down of the same, his name may be great among the Gentiles, and that in every place incense and a pure offering may be offered Him.’”

Intelligence.

We mentioned in our Number for December, that, through the liberality of the citizens of Philadelphia, the brig *Liberia* had been chartered to convey emigrants to the African Colony. This vessel sailed from Norfolk on the 16th of January, with fifty-eight coloured passengers, forty-nine of which were liberated slaves. It was expected that a larger number would have embarked; and a few days after the departure of the vessel thirty slaves, emancipated by Joel Early, Esq. of Georgia, arrived at Norfolk. It is hoped that they will not be compelled to remain long in that place, but that, with many others, they may soon obtain a passage to Africa. Two Swiss missionaries, Messrs. Rudolf Dietschy and H. Graner, sailed in the *Liberia*; and also Dr. J. W. Anderson, assistant Agent and Physician to the Colony. Dr. Anderson is a native of Hagerstown, Maryland, and a gentleman whose medical science and moral and religious worth command our highest respect and confidence.

Interesting Facts.—It was stated by the Hon. C. F. MERCER, in the recent Virginia Convention, that, in 1817, the lands in Virginia were valued at \$206,000,000
 In 1829, at 96,000,000
 Average value of slaves in 1817.....\$300
 In 1829,..... 150

FORMATION OF AUXILIARY SOCIETIES.

In our last Number we mentioned the formation of an *Auxiliary State Colonization Society* at Indianapolis, the capital of Indiana. Through the zealous and well directed efforts of JOSIAH F. POLK, Esq. an Agent of the Parent Society for several of the Western and South-Western States, much interest appears to have been excited in behalf of the objects which it is the design of this Institution to accomplish. We rejoice to perceive that three other associations have more recently been organized in the same State for the promotion of the same cause, at *Connersville, Brookville, and Madison.*

*Officers of the Connersville Auxiliary Colonization Society.*Samuel W. Parker, *President.**Vice-Presidents.*Paul Davis,
Newton Clayport,
Caleb B. Smith, *Secretary.*

Edmund J. Kidd.

Saml. C. Sample, *Treasurer.**Managers.*Rev. Isaac Wood,
Wm. Helm,
Joseph Abrams,Philip Mason,
Thomas J. Sample.*Officers of the Brookville Auxiliary Colonization Society.*Rev. Augustus Joceelyn, *President.**Vice-Presidents.*Richard Tyner,
Elijah Barwick,
John Milton Johnston, *Sec.*

John Fowley,

Jas. S. Coalscott, *Treasurer.**Managers.*Nathan Hammond,
David Price,
George W. Kimble,Amos Church,
James L. Andrew.*Officers of the Madison Auxiliary Colonization Society.*Rev. J. H. Johnston, *President.**Vice-Presidents.*Moody Park,
Victor King,
John King, *Secretary.*

John Jewell.

James White, *Treasurer.**Managers.*Adam Moderwell,
John Irwin,
Silas Ritchie,J. W. Stone,
Jonathan Barnet.

State Colonization Society in Tennessee.—This Institution has been recently organized at Nashville, and the Secretary informs us that, on the 9th of January, there were eighty-five members, five of whom were members for life. Our Agent, Mr. Polk, visited that place about the middle of December, and made a vigorous and successful effort to arouse public attention to the great and benevolent purposes of the Parent Institution. The Constitution and list of officers of this Society have not yet come

into our hands. HENRY A. WISE, Esq. the Secretary, writes—"you will see, by our Constitution, that we have resolved to aid the Parent Institution at Washington, not only by the contribution of money, but by exertions to promote the formation of other Societies." We may expect benefits of the most important character, from the energy and liberality of the citizens of Tennessee. It cannot be forgotten that the Legislature of this State was among the first to express its approbation of our scheme, as meriting the countenance and aid of the National Government.

State Colonization Society in Alabama.—We are informed by our Agent, JOSIAH F. POLK, Esq. that a State Colonization Society was established, under favourable auspices, on the 11th of January, at Tuscaloosa, Alabama. One hundred and forty-one dollars were paid down, several individuals having, by the payment of \$10 each, constituted themselves life members. Five Judges of the Supreme Court of the State have enrolled themselves among the members of this Institution.

Officers of the Aux. Col. Society of the State of Alabama.

Hon. Abner S. Lipscomb, *Mobile, President.*

Vice-Presidents.

Hon. John Gayle, *Greensborough,*

Doctor Thomas Fearn, *Huntsville,*

R. L. Kennon, D. D. *Tuscaloosa,*

Hon. Reuben Safford, *Cahawba,*

E. W. Peck, Esq. *Elyton,*

Henry Hitchcock, Esq. *Mobile.*

T. Nixon Vandyke, Esq. *Secretary, Tuscaloosa,*

David Johnston, Esq. *Treasurer, do.*

Managers.

Wm. B. Martin, Esq. *Florence,*

Hon. James Russell, *Bellefonte,*

Doctr. Samuel M. Meek, *Tuscaloosa,*

B. G. Sims, Esq. *Tuscaloosa,*

Wm. Marr, Esq. *do.*

We rejoice, also, to learn, that an Auxiliary Society, with fair prospects, has been formed at Huntsville. The list of officers not yet received.

Auxiliary Colonization Society, Courtland, Alabama.

Doctor J. Shackelford, *President.*

Vice-Presidents.

Rev. Alexander Sale,

Joseph Trotter,

Jacob K. Swoop,

G. C. R. Mitchell,

Managers.

Hon. John White,

Robert W. Macklin,

Wm. H. Whitaker,

William Lynn, *Treasurer.*

Benjamin M. Bradford,

David A. Smith,

Richard M. Sheegog, *Secretary.*

Auxiliary Colonization Society of La Grange, Alabama.

Rev. Daniel P. Bestor, *President.*

Vice-Presidents.

Platt Stout,

Doctor Alexander Hedge,

Doctor G. G. Williams,

Maj. E. Mendith.

Managers.

Doctor Silas Webb,
William W. Hudson,
Samuel M. Peters,
Edward D. Sims, *Secretary.*

William Hyde,
William E. Newell.

Maclin Hedge, *Treasurer.*

Tuscumbia Auxiliary Colonization Society, Alabama.

Micajah Tarver, *President.*

Vice-Presidents.

Rev. Geo. W. Ashbridge,
Rev. Solomon Reece,

Rev. John Haynie,
Doctor W. H. Wharton.

Managers.

L. Howard,
J. B. Lockart,
James Elliott,
Doctor E. Coons, *Secretary.*

L. J. Gist,
Henry S. Foote,

John F. Pride, *Treasurer.*

Florence Auxiliary Colonization Society, Alabama.

Judge Posey, *President.*

Vice-Presidents.

Rev. Mr. Shuck,
Jas. H. Weakly,

Thomas Childress,
Doctor Rucker.

Managers.

James Sample,
James Martin,
Robert Gorden,
G. Little, *Secretary.*

Algernon S. Vigus,
Marschall Clarke.

S. Feemster, *Treasurer.*

Note.—Owing to unavoidable circumstances, we have been prevented from publishing the receipts of our Agent, Mr. Polk; they will appear soon.

KENTUCKY—Importation of Slaves.—The Bill more effectually to prevent the importation of Slaves as merchandize into this state, has been lost in the House of Representatives by a vote of 48 to 48, there not being a majority for it, and the absent members when the vote was taken, being also equally divided in opinion.

A bill was recently introduced into the House of Representatives of Kentucky, "to provide for the constitutional emancipation of all slaves in the state," but on its first reading was postponed indefinitely, by a vote of 18 to 11.

It appears that in the State of Kentucky, the owners of slaves who are executed for crimes receive pay for them from the State Treasury, and that \$68,000 have already been paid for that object. In a late legislative debate, it appeared that there were in the State 160,000 slaves, and that they were owned by *one-fifth* of the tax paying whites; and an effort was made to alter the law, so as to relieve the non-slave-holding whites from the odious tax, but without effect.—*W. Intel.*

Domestic Slave Trade.—The Mercantile Advertiser of New Orleans, of 21st ult. has this paragraph:

Arrivals by the sea and river, within a few days, have added fearfully to the number of slaves brought to this market for sale.

New Orleans is the complete mart for the slave trade—and the Mississippi is becoming a common highway for this traffic. By whom are these slaves to be purchased? With the present crops of our planters, they will have but little money to advance in that way—nor is it possible that they will consent to involve themselves in new speculations until they can see themselves clear.

A fact worth circulating.—At the close of one of his powerful discourses before the African churches in this city, says a Baltimore paper, the Rev. Mr. Hewit was informed by a coloured man present, that he had abstained from the use of ardent spirits for more than twenty-five years, and had saved enough of grog money to purchase a library of books worth \$400. Here is an example worthy to be imitated by every black and white man in the land. "I will proclaim it," said Mr. H. "wherever I go."

Mr. Wm. B. HODGSON, whose interesting letter on "the Fellatahs, Central Africa, and the Colonization Society," was published in the newspapers a few months ago, has been elected a corresponding member of the Royal Asiatic Society of London, and invited to co-operate in their scientific labours. We are further informed that he has translated the four Evangelists and the Book of Genesis, into the language of the Berbers of Africa, (which he has undertaken to prove to be the ancient Numidian) and that the British and Foreign Bible Society have offered to have those translations published under their direction.—*Nat. Gaz.*

COLONY OF AMERICAN SLAVES IN TRINIDAD.—We make the following extract from a speech of Mr. Pownall, delivered some time ago at an Anti-Slavery meeting in England. By a convention between the two Governments the sum of \$1,204,960 was paid by Great Britain as a full and final liquidation of all claims arising from the abduction of the persons referred to.

"In further illustration of the principle that if the slaves were emancipated they would take good care of themselves, Mr. P. referred to a case which occurred at the close of the second American war. In 1814 a British squadron, having on board a large land force, made various descents upon the Southern coast of the United States. During these visits some hundreds of American slaves joined the British standard by invitation.—These slaves were, at the termination of the war, settled at Trinidad, as free labourers. What was the result? The experiment had been going on for fifteen years, and not one individual out of the community had been

chargeable to any person in Trinidad. They had supported themselves, and become possessed of considerable property, increasing in respectability, and augmenting in numbers."

Conclusion.

At the close of another volume of our work, while we devoutly express our gratitude to God for the blessings which have thus far crowned our humble endeavours in a cause which we doubt not will still enjoy his favour, we would earnestly invite those who have conducted this cause to its present high place of promise, to consider what means may most effectually advance it, during the year upon which we have entered.—Some visitations of calamity we have indeed been called to endure, in that which has just elapsed, yet has there been, manifestly, a great and favourable change taking place in public sentiment towards our object; and, while we have been acquiring strength at home, our African Colony has been making a sure if not a rapid progress. The afflictions which we have endured were incidental, and for them it became us to be prepared. The success which has resulted from our efforts is their natural product, and gives firm ground for confidence that it will in future more amply reward exertion.

Our fair country-women have come forward to the help of Africa, with warm hearts and liberal hands. Their contributions have done them honour, and given new vigour to our operations. The proceeds of the Fair, which was created by the enterprise, ingenuity, industry, and taste, of the Ladies of Baltimore, exceeded \$2,500; and this sum was immediately paid over to the Treasurer of the Parent Institution. Now, it seems to us, that an example like this must have animating power. We hope that it will reach and affect the mind of every enlightened female in the land. Why should not the Ladies in every city and large town of our country *imitate*, during the *present year*, the example which their sisters of Baltimore have so successfully exhibited? We respectfully put this question to their judgments and their hearts, and we only ask them to answer it in a manner satisfactory to their own pure minds.

The collections in the churches on the 4th of July, or on a

Sabbath near to it, have been numerous and encouraging, but very far from universal. *This year, this day of joyful remembrances, of gratitude, of praise, of patriotic ardour, and exulting thoughts of freedom will be a Sabbath.* May we not hope and expect that the Clergy, of every name, in all the churches of our wide spread country, will invite their people to do something, on that anniversary, for Africa? Will not all the Christians in this land then unitedly testify their love to our free and invaluable institutions, by contributing to extend their influences and blessings to another race and another continent? How easily may our *professed friends*, by the adoption of timely and judicious measures, secure to our Institution, on that day, a fund far exceeding the amount ever received by it during any two years since its origin! We make our appeal to *all the Clergy* of this Union—we invite, to this subject, the attention of the *elders or officers* of every Church. We call upon every friend of the Redeemer to engage, with becoming earnestness and liberality, in this holy work of charity. And, finally, we ask every citizen of this blessed country, whose bosom will, on that day which first rose upon the independence of our Nation, feel the warmth of patriotism and liberty, to assist in spreading over another continent, in securing to her vast population and her remote generations of men, freedom and knowledge, and religion.

But, there is another subject which we must not omit to mention. It is well known that the American Colonization Society has, from its commencement, looked to the powers and resources of the National Government for the means of fulfilling, adequately and most successfully, its great design. Its memorial has been presented to Congress, and committees, to whom it has been referred have, repeatedly, in that body, made Reports approving of its object, as of sufficient magnitude to merit the countenance and support of the Nation.

Twelve State Legislatures have expressed their belief in the benevolence of its principles, and eleven of these have already instructed their Senators, and requested their Representatives in Congress, to lend it their support. The State Colonization Society of Kentucky has drawn up a memorial, and put it in circulation for signatures, which will shortly be offered to the consideration of the National Legislature. Under these cir-

cumstances we feel encouraged to invite all the *Auxiliary Societies* throughout the land to follow *the example of that in Kentucky, and to urge our friends, every where, to send in their petitions to the Government of the Union, praying that such measures may be devised, and such means be afforded, as can, consistently with the constitution of the country, be brought to aid the scheme of African Colonization.*

Contributions

To the American Colonization Society, from 26th December, 1829, to January, 1830.

By Messrs. Robert Gilmer & Sons, of Baltimore, for 1829 and 1830, on the plan of Gerrit Smith, Esq.....	\$ 200
By Gerard Ralston, Esq. of Philadelphia, Treasurer of Pennsylvania Society,.....	25
By members of Calliopean Society of Georgetown, D. C. composed of youth of the Rev. Mr. M'Vean's academy,.....	2
By Jos. F. Polk, agent for the Society,.....	25 50
By Thos. D. Baird, of Pittsburg, Pa. as follows, viz :	
Collected in the Congregation,.....	\$ 7.
His own contribution,.....	3— 10
Wm. M. Adams, of Painesville, Ohio, collected in that place,...	5
By Erie County, Pennsylvania, Aux. Society, per Hon. T. H. Sill,	12 62
By Charles Kellog, of Kellogsville, New York, per Hon. Judge Powers,.....	10
By collections in Presbyterian Church, Fairville, Erie co. Penn.	7 78
By Female Colonization Society, Georgetown, D. C.....	12 56
By Hon. Mr. Crawford, a donation from Congregation of Rev. Andrew Hemphill, Chambersburg, Pa.....	7 50
Donation by Rev. Eliphalet Nott, D. D. President of Schenectady College, N. Y.....	50
Do. by Benjamin Smith, Esq. of England, the son of the gentleman who started the Colony at Sierra Leone,.....	100
Do. by D. F. Newton, of Fifes,.....	1
Do. by John Ware, of Chester C. House, South Carolina,.....	1
Newark Aux. Colonization Society, by the Hon, Theodore Frelinghuysen,.....	150
Hampton County Massachusetts Col. Society, per Hon. J. C. Bates,	125
	\$744 96

☞ The money alluded to by the Rev. Mr. Candee, of Oxford, N. J. in his note published in the *Belvidere Apollo* of the 1st of December, was doubtless included in the sum received from R. Voorhees, Esq. and acknowledged in the September No.

Errata.

December No. last page, seventh line from bottom, for *2d payment* of Jasper Corning, Esq. on the plan of Gerrit Smith, read *3d payment*.
January No. page 328, seventh line from bottom, for 1824, read 1829.