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AFRICA'S TYPES AND PROMISES.*

There are those who while they believe that Christianity is adapted to all mankind, and profess themselves to have experienced its renovating power, still hold that the Gospel should not be sent abroad so long as there is so much to be done at home; that is, the people of various nations and kindred and tongues should be left in ignorance and darkness until all the people of one nation and one language are converted to God. But is this according to the spirit of Christianity? Is not Christianity rather the "little leaven" which should be introduced among all the masses of mankind in all parts of the earth, that it may permeate those degraded communities by its silent operations and transform them gradually and simultaneously from habitations of cruelty into temples of the living God? Was not this the significance of those extraordinary events which transpired on the day of Pentecost, when the apostles, miraculously endued, spoke in their respective languages of the "wonderful works of God" to men of "every nation under heaven?"

But suppose that this indefinitely restrictive theory had been allowed to influence the action of the Christian church, generally, during the last eighteen centuries; suppose the first Christians of Jerusalem had acted upon this principle; what would now be the state of the world? It is not difficult to conceive. All those lands which have been snatched from the abominations of idolatry, and are now under the influence of the arts and decencies of civilization, would still be lying in degradation and wickedness. Gregory did not reason on such

*Closing passages of a Sermon preached in Monrovia, at the opening of the Presbytery of West Africa, December, 1866, from Rev. vii: 9, by the retiring Moderator, Rev. Edward W. Blyden, A. M., Fulton Professor in Liberia College.

narrow principles when he saw the three Yorkshire youths exposed for sale in the slave-market of Rome, and resolved to send the Gospel to their unevangelized countrymen.*

No; the very nature of Christianity—the condition of its efficient existence—is diffusion. It is quite compatible with its own vitality that the promulgator of its sanctifying doctrines should leave large cities, where there are masses of men sunk in revolting ignorance and vice, and go in search of benighted men at a distance; seek intercourse with men of other climes and other tongues, of other nations and kindreds, and rear on some barbarous shore the Christianized village, as an outpost in that spiritual warfare by which the “Kingdom of Heaven” is to supplant all other kingdoms, and spread its benignant and elevating rule to the farthest extremities of the earth.

In keeping with this idea, brethren, we have been established on this coast. Liberia is one of the outposts in the spiritual warfare. The Church with which we are connected is a branch of the sacramental host enlisted in the struggle; and we may expect that as the ground has been so long occupied by enemies it will be most earnestly contested. Hence the numerous drawbacks we experience in our work; the tide of discouragements which often threaten to sweep us from our trust in God; the many inexplicable things which transpire, affecting injuriously what we regard as God's work. There are few things about which we are more liable to err in our judgment, and by which we are more liable to be staggered, than those which appertain to the service of God—the relations which exist between God's designs for Africa and the present state of things. We see things occurring that to us seem needless and injurious. But there is only one way by which we can be comforted, and by which we can be urged on to duty, and that is by taking the promises of God and by looking at God's dealings with us in

*“The story has often been repeated of the interviews which took place between Gregory and three Yorkshire youths, who, when Gregory held only a subordinate position in the Church, were exposed for sale in the slave-market of Rome; how he was struck with the open countenance and noble bearing of the lads; how he declared that the Angles should become angels; that the Deirans must be rescued *de irâ*; that the subjects of King Ella should be made to sing Alleluia.”—*Hook's Lives of the Archbishops of Canterbury*, vol. i, p. 48.

the past. Let me, then, endeavor to comfort you in your labors with the comfort wherewith I am myself comforted amid the discouragements that surround us; and which makes me feel confident that from this land, with all the untoward influences that now operate upon it, shall go forth many to join the throng of which the text speaks, out of all nations and kindreds and tongues.

Excepting the Jews, there is no people with reference to whose destiny God has spoken more distinctly and encouragingly than he has with respect to the African. A mysterious cloud has for centuries overshadowed this people. Besides their sufferings in various parts of the world, their country has presented insurmountable barriers to the introduction of civilization and Christianity. Many have lost their lives in attempts to explore the country and introduce the arts. This has been a great trial of faith to God's people in Christian lands. The question has often pressed itself upon them, can Africa be evangelized? Will that great continent, in its remoter regions, be ever accessible to the influences of religion and civilization? It would seem, therefore, that because their case has been an apparently hopeless one, God has given special and unmistakable promises and types looking to the elevation of this people.

Before the coming of Christ, and before the Gentile world was called, God gave express indications of his merciful designs to the Gentiles by choosing here and there individuals from beyond the pale of the Jewish church as types—first fruits of the great harvest that he would eventually gather; thus Melchizedek, Abimelech, Rahab, Ruth, and others were called as pledges and proofs of what would be done for the Gentile world. So we find that there are not only promises made to Ethiopia or Africa—not only specific predictions—but express types are given, in the call of individual Africans, of the future blessings to be bestowed upon this land.

Under the Old Testament dispensation we have an African or Ethiopian taking a prominent part in receiving the prophet Jeremiah, whom King Zedekiah, in his wrath, had cast into prison. Jeremiah was forsaken by all his friends, and in that dark and dismal dungeon would certainly have perished had

it not been for the kindness and compassion of Ebedmelech, the Ethiopian. For this service God sent a special message to Ebedmelech, through Jeremiah, assuring him of protection and safety in recognition of his faith; (Jer. 39: 16-18.) Ebedmelech was a type of Africa submitting to God.*

Then we have, under the Christian dispensation, Simon, the Cyrenian, a native of Africa, bearing the cross after Jesus. It was not a matter of accident that Simon was met and pressed into that glorious service. This apparently trifling circumstance was not without significance. It was that Africa might be represented. Simon filled a post to which all sufferers for Christ's sake, martyrs and confessors of every age of Christianity, have counted it their highest honor to succeed. An African follows Jesus. Here then was another type of Africa's coming to Christ.

Take again the case of the Eunuch of "Candace, Queen of the Ethiopians," whose conversion is mentioned (Acts viii) as having been brought about by the special direction and agency of the Holy Spirit. Yes, the first Christian missionary that penetrated into these intertropical regions was an African, recognised in the Holy land, and sent by God himself to bear the glad tidings to Africa. "Go and join thyself to that chariot," said the Spirit to Philip. What chariot? Why the chariot of an African dignitary returning from Jerusalem to his country, and earnestly studying on the way the Holy Scriptures. Philip went, enlightened him in the word of God, baptized him, and "he went on his way rejoicing," in his new relationship as an adopted son into the family of God, through Jesus Christ our Lord. The Eunuch was a type of Africa submitting to Christ.

And was not this interesting incident a type also of the manner in which God intends to evangelize this land? May it not be that God intends that Africa's own sons, having gone abroad and suffered a grievous bondage, as his own chosen

*In all ages regular intercourse has been kept up between Palestine and Ethiopia; and distinguished personages (as the Queen of Sheba and the Eunuch of Candace) made frequent visits to the land of Israel. While at Jerusalem a few months ago, I saw tall, fine looking men from the interior and West Coast of Africa—some from regions neighboring to Liberia—walking with dignified step and noble bearing the streets of the Holy City, and I was often reminded of "Ebedmelech, the Ethiopian."

people of old did, shall return, taught by his spirit to introduce the Gospel? We cannot for a moment doubt that this is his design.

We have also, as another type, Simon, surnamed Niger, so called, it is generally supposed, from his belonging to the negro race.* He was one of the most distinguished among the prophets and teachers in the primitive church at Antioch. (Acts xiii: 1.)

All these have been given to us as pledges that Africa is not forgotten by God or left out of his regards. Not only have we then specific predictions, but express types of the regeneration of our fatherland. Let us, then, take courage and pray God to baptize with his spirit our brethren in exile, especially those who are permitted to enter institutions of learning, that they may be aroused to a sense of their filial obligation to Africa, and that having been specially prepared they may be thrust forth into this vast field to engage in the great work of evangelizing this land.

A great responsibility devolves upon the Christian Church with reference to Africa. The hand of God through all history has pointed to this land. Through all the long, long, dreary years of its darkness and gloom, its sufferings and sorrows, His eyes have been upon Ethiopia; and He has, though unseen, been shaping events to make them subserve His purposes of beneficence to this land.

Besides the types which He has given us in sacred writ of Africa's participation in his spiritual kingdom, His providence in our present history is most remarkable. Every possible agency calculated to destroy a people has been brought to bear upon us; but we have survived every pernicious influence; and in all the countries of our captivity there have arisen from the oppressed and down-trodden ranks men of intellectual and moral grandeur, who have stood forth as witnesses for God that He has not forsaken the race.

Our duty as a church here is to labor faithfully to bring to pass a realization of the predictions which belong to us. And as Presbyterians we have a distinct testimony to bear. It is ours, earnestly and perseveringly, to sow the seeds of moral,

* Kitto's Cyclopædia: London, 1866.

educational, and social regeneration; to direct the moral and intellectual as well as spiritual forces by which this land is to be redeemed. We have to bring our teachings to bear upon the dry bones that seem to us entirely hopeless. God has bid us to prophesy. He has said that these bones shall live. Ethiopia shall stretch forth her hands unto God. "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring my offering." (Zeph. iii: 10.) We have then a sure word of prophecy. And while it may seem impossible to us that the desolate places of the land shall be built up, and it may require a mighty exercise of faith to see these forests smiling under the influence of an active Christian population, still it is ours to go forth earnestly to our work, laboring with a diligence and praying with a continued fervency as if the whole work depended for its success upon our individual effort. We know not by what mysterious impulse the daughters of Ethiopia shall be led to bring offerings to the Most High from beyond the rivers. But we have the promise they shall do it. Let us labor then and wait. This land, along whose coasts, on the banks of whose rivers, and in whose valleys the accursed slave-trade has strewn its victims, shall yet be cheered by the shout of new-born sons of God. "Behold Philistia and Tyre with Ethiopia; this man was born there."

Thousands now in the western hemisphere, as though actuated by one uncontrollable impulse, will flock to these shores. God has kept them in that land for centuries, doubtless to prepare them for the work that must devolve upon them in this. They were born in that foreign land, and they have grown up under its laws, but as aliens. They have, many of them, made themselves homes in its cities and towns, and yet are treated as strangers. They are not needed *there*; they *are* needed *here*. They shall, one of these days, arise from their indifference and lethargy; they shall unite themselves in one purpose to return; and they shall pour into this land till the waste and desolate places swarm. Then from many a sequestered vale and remote hill-top, from the verdant side of rivers and from arid plains, shall the shout of praise ascend, and the kingdoms of Ethiopia become the kingdoms of the Lord and of his Christ.

What if Mohammedanism, that wonderful delusion, has spread over so large a portion of the continent? It is only preparatory. Owing to the hindrances of climate this land has been shut out from the influences which have operated upon those countries which have outstripped us in the race of civilization. We have been for the most part left to the fostering hand of nature alone, or dependent upon the slow and uncertain processes of traditional information handed down, with accumulating imperfections, from one generation to another. The influence of those mighty agencies for promoting civilization—such as immigrations, extensive conquests, visits of foreign traders, &c—has been but little felt in Africa. And had it not been for Mohammedanism, which, by making converts of negroes, has penetrated as far as the West Coast, even to the borders of our Republic, the natives throughout Soudan and Senegambia—the active and enterprising tribes in the valley of the Niger—the Jalofs, Foulahs, and Mandingols—would, perhaps, have been sunk in the same moral degradation, the same intellectual torpor and lifelessness as the aborigines on the banks of the Congo river. Much as we may lament the extraordinary development of the Moslem faith in the interior of our country, we cannot but admit that it has produced a religious sense among the people; it has taught them somewhat of the proprieties of life; it has inspired them, in some measure, with the power of outward self-restraint. And when we consider the long protracted darkness of centuries which has enveloped the land, it is a fact not without encouragement—nay, it is a cheering sign and full of promise for the moral and political destinies of our aboriginal brethren—that we find tribes with a degree of veneration for Divine things, with a certain amount, if limited, of acquaintance with the great hereafter, and a feeling of responsibility to a personal omniscient God; tribes who, if they have not so exalted and so informed a piety as the generality of Christians in Liberia, yet have turned from idolatry and renounced fetichism. I affirm, then, that the faith of the Koran has achieved a preparatory work. It has taught the unity of God. It has initiated an intellectual and abstract worship, without inter-

mediate pictures and images.* It has engendered reverence for the great moral and spiritual characteristics of religion and a susceptibility to Divine light; it is but the coming of Ishmael before Isaac, the bastard before the child of promise.

Mohammedanism, I discovered in conversations with Arabs in Egypt, is founded to a great extent upon race. Mohammed was an Arab, and therefore all Arabs and their kindred believe that he was a messenger sent specially to *them*, and that they are bound to follow his teachings. Their religion depends for its perpetuity more upon national and social considerations than upon its own inherent vitality and spiritual power. Among the Mussulmans neighboring to us, the faith is looked upon as an indigenous growth. They adhere to it because they think it is "racy of the soil." They perform pilgrimages to Mecca by land, and in their journeyings they perceive no remarkable or striking difference of race in their co-religionists with whom they come in contact. They look upon Christianity, on the other hand, as a religion from beyond the sea, and pertaining to a foreign and different people. But the influences with which they will be confronted on this coast will be brought to bear upon them by people of their own race. They will come in contact with Christianity in towns and communities of Africans; and they will find that it offers more than national consolidation and social uniformity; that it operates not only in the tent, but on the highway, compassing and vivifying the whole of life, elevating its thought, refining its manners, ordering its affections, and ennobling its actions; acquiring ascendancy not by the sword, but by its own intrinsic excellence. They will discover that it is suited to nomadic tribes and to settled communities; that it is not what their own religion is, an abstractive, dividing, segregating agency, but a healing, restorative, and uniting principle. They will fall in with it, and God's spirit seconding the efforts of the church, we shall have these same bigoted Moslems as earnest co-workers in the enterprise of extirpating ignorance and superstition, oppression and wrong from the land, and introducing the reign of

* Hundreds of natives in our vicinity, who are not professed followers of Islam, can repeat the first four words of the Koran, *Bismi illahi 'r-rahman, 'r-rakim*: "In the name of God, the merciful and gracious;" and *Allah Akbar*: "God is great."

the Prince of Peace—a reign of knowledge, purity, and love. Ethiopia shall stretch forth her hands unto God, through his Son, Jesus Christ, and Africa shall furnish her full quota to that great and glorious multitude, which no man could number, of all nations and kindreds and people and tongues, which stood before the throne and before the Lamb.

“Mohammed’s right of power is past,
And error’s chains are riven;
The Gospel’s sound is heard at last,
Louder than the muezzin blast;
In sweetest tones from Heaven.

“And soon shall Mecca’s fame decay,
And soon the spell be broken;
The crescent slowly wanes away
Before the glorious orb of day—
The Cross becomes the token.

“O’er Afric’s land a ray appears,
With blessings from above;
Her sable sons cast off their fears,
And Jesus wipes away their tears
With mercy’s hand of love.”

WHAT RECENT AFRICAN DISCOVERIES TEACH.*

1. All the discoveries show that Africa is possessed of *commercial* advantages that will sooner or later be improved and give it the basis of a permanent importance and prosperity. From whatever side it is approached there are found a richness of soil and water privileges, and choice products, sufficient to warrant at length the prospect of a remunerative trade, apart from the horrors of slave-driving, and after that has been wholly rooted out. Many tracts are found, indeed, to be desert and comparatively worthless; but there are also valleys teeming with the richest stores and rivalling in wealth, if not extent, that of the Amazon. The Niger and its tributaries, in all their course, flow through the richest lands, even now set with cotton and sugar-cane, and promising in the future the largest returns in those profitable products. Their banks in some places are lined with precious woods, and palm-oil, ivory, rhinoceros horns, indigo, rice, wax, and hides are only a part of the stores that would find their way to other countries in case of the establishment of a regular trade.

*From an elaborate article in THE NEW ENGLANDER for July, 1867, on the “Openings for Christian Effort in Central Africa.”

This question, of the prospects of *commerce* in that land, is intimately connected with its future civilization and Christianization. This will determine how soon and how thoroughly Africa will be brought under better influences. Trade itself will not *convert*, but it will open the way for the missionary. Dr. Barth, in his minute descriptions, speaks in the highest terms of the fertility of the country on the Bénouwé—the chief eastern branch of the Niger—and of all that section to the south and west of Lake Tsád. Corn and cotton fields abound, magnificent tamarind and tulip trees rise in majestic beauty, and the butter-tree and giant *Aselepias*, with a multitude of other varieties, fill the valleys, while the luxuriant pastures support large herds of milk-white cattle. Birds of every hue fill the air with music; and in many cases the tilled fields, the groups of fowls and domestic herds, great bowls of milk, and dishes of butter and honey, testify to the generosity of the earth, and show that one day that region may rejoice in material wealth and happiness.

DuChaillu also, after long journeys in the dense forests of western equatorial Africa—forests of ebony and other valuable timber—would often come out on great prairies pasturing their immense herds of buffalo. Animal and vegetable life fill that region in surprising affluence. And along the Zambesi and its branches, traversed by Dr. Livingstone in his iron steamer, lay valleys filled with cotton and sugar-cane, and the indigo plant, while *lignumvitæ*, ebony, and other valuable trees abounded on every side. Captain Speke also, once beyond the coast line west of Zanzibar, and especially around the Victoria Lake, found a soil of remarkable depth and fertility, ready to repay labor most amply—the natives almost living on its spontaneous productions. Of the country on the Kitangulé river, which flows into the lake on the west, Captain Speke says that it is “a perfect garden of plantains.” Sweet potatoes, yams, sugar-cane, Indian corn, and rice also abound; and goats, fowls, pigs, sheep, and cows, together with great quantities of wild game, the buffalo, the rhinoceros, and several kinds of antelope—some extremely beautiful—are found on every side. The same he found to be true in Uganda, a kingdom on the north border of the lake, where he made a long forced stay with King Mtésa.

This varied testimony from all sides assures us that Africa, under the proper influences, may at length support in comfort an immense population, and pour its wealth through its rivers into foreign ships, to be amply repaid in the treasures of civilization.

2. The *character of the native population*, again, is an impor-

tant item in the future prospects of that country. Among the great number of tribes there is, of course, a great diversity of character. *Position*—whether on the coast or in the interior—whether in the north, the south, or directly under the equator—exerts a great influence in this respect. So likewise the exact locality occupied, whether on the borders of a desert tract or in the midst of fertility and abundance, affects the development of the dweller and his mode of life. So, too, the fact whether his district lies in the midst of very fierce and warlike or more peaceable tribes. And, again, whether he belongs to a strong, or a weak and down-trodden clan. And still further, his *extraction*, whether he is of pure negro, or of mixed negro and Arabic, or some other blood. But in general what may we hope for the native of Africa, or what must we fear for him? Does he belong to a race that will make advances, or die out before civilization? Is he fitted *physically* for a long and improved course under better influences? And *mentally* is there ground for any good expectation? What do these researches teach?

To answer briefly these questions, it seems to be true that there is little cause of fear in regard to the native African adapting himself to new circumstances. It appears to be established that the North American Indian cannot fit himself into and thrive under the manners and restraints of civilization. The fibers in his nature run the other way. The Sandwich Islanders as a race may become at length extinct. Time, of course, must test this question in regard to the African. But we get the impression, as we study his nature, that, in respect to many tribes at least, they will bear improvement, and rise and fit themselves for and flourish under a different state. We see no reason, contrary to the opinion of some, why Africa may not attain to and *hold* at length a respectable position among the nations. There is a great difference between the condition of migratory savages and that of civilized men. But where there is native force of character, time and favoring circumstances will work the change. The ancestors of the Anglo-Saxon were once wandering, armed with bow and shield, through the thick woods of Germany. And the common opinion that Africa is inhabited only by low, stupid, and imbruted tribes, is far from correct. Where Dr. Barth traveled, the population partook largely of the Arabic character. They were not negroes proper. And the quick, supple, ready natives of the Desert and the countries south seemed adapted physically and intellectually for a better state. Indeed, many of them possessed much intelligence; some had traveled extensively, and had good experience in trade and the ways of the world;

and strangers coming often among them from Morocco or Egypt, had diffused much knowledge among those tribes. In these parts, indeed, have been found good Arabic scholars. Mohammedanism prevails over all this section, and there is great bigotry. Dr. Barth says that the Vizier of Bornu was willing that Bibles should be brought in to some extent, and bestowed as gifts, but not offered for sale; and the Psalms of David, in an improved Arabic version, were especially desired. This was about sixteen years ago. The American Bible Society has now nobly provided for this want.

So, too, the Arabic blood is discernible in large measure among the tribes on the East Coast and in the interior. The result is energy and quickness, mingled with softness of temper. Captain Speke met with many noble tribes—strong, well-built, and hardy in person; and though frivolous, indolent, and capricious, it was often to be ascribed to their position, under bad rulers, with no worthy motive in life to stimulate and direct their energies, rather than to any want of natural quickness of mind and intelligence. The Wahuma, in particular, supposed to be the same as the Gallas or Abyssinians, are a powerful and haughty race, and form the ruling class in a large extent of territory, which they seem to have occupied by conquest, to the south and southwest of Abyssinia. The common negro in this section is less intelligent and spirited, but not destitute of good qualities, physical and mental.

Dr. Livingstone finds in the African in his native home no incapacity in either mind or heart. And as to his vitality and power of endurance, it is the testimony of this traveler that "he is nearly as strong physically as the European, and, as a race, is wonderfully persistent among the nations of the earth." Neither the diseases nor the ardent spirits which have proved so fatal in other cases, he says, seem capable of annihilating the negroes. It is truly wonderful, also, what a power they possess of withstanding the crushing influence of servitude and incredible hardship. These facts may point to important events in the future history of that race.

3. A word upon the *forms of government* met with in Africa. These have a bearing upon opening the country to civilization. In the north, where Mohammedanism bears sway, the rulers have oriental titles. At Agades, Dr. Barth found the Sultan chosen by the principal chiefs of the neighboring tribes, and by them invested with power, and then brought before the people for their recognition. At Kúkawa, in Bórnu, Sheik Omar was ruling nominally, his Vizier being ruler in fact.

In the interior, about Victoria Lake, there are kings and courts, and a body of counsellors always attend the royal head.

The strictest etiquette is observed, and a slight inadvertency dooms the unfortunate offender, however high his station, to execution. Life and death are in the king's hand, and depend on his wildest and most capricious whims. In other portions of the country the government is chiefly patriarchal,—the various tribes having district-chiefs, whose orders are issued by bodies of counsellors to the lower village-chiefs, and obedience enforced by fines.

4. The *slave-traffic* is an important question in considering the welfare of Africa. It is the source of untold misery, directly and indirectly. Not only the present pangs of parting, when families are dissevered; not only the horrid butcheries often enacted; not only the life-long wretchedness of multitudes, are to enter into the account; but the *terror* everywhere diffused through that unhappy country by this infernal practice,—not a moment of rest or a feeling of security to many tribes—no heart to sow, or build; or reap—the approach of every stranger regarded with dread—the miserable beings fleeing for their lives to the hills and thickets, leaving their dwellings to the mercy of passers-by, fearing a worse fate; these things show that slave-hunts must in some way be brought to an end before confidence can arise and peace dwell in that land, and its energies be turned to productive and stable labor.

The origin of these wicked excursions is two-fold. On the one hand *domestic* slavery calls for them. To provide servants for the house and laborers for the fields,—this induces the powerful to war on the weak and carry them away captive. Again, these tribes often make raids into the villages of the defenseless, and enslave the dwellers for the purpose of selling them to the Arab traders, who scour the whole country in this inhuman traffic. Or these traders themselves, with a few guns and a handful of men, lurk everywhere, ready to seize the youth of the villages and hurry them off to the sea-coast in gangs—half-starved, bruised and mangled—and put them on ship-board. Thus have the Spanish West India and South American slave-markets been supplied from time immemorial; and thus were British and United States marts once filled.

Africa is a noble continent. Discoveries have revealed vast resources there; and at no distant day, we believe, Christian blacks from this country, will be hastening thither to carry the bread and water of life. England has done much toward opening the field, but she cannot, neither will she desire, to occupy it all. We believe that not many years will elapse before new and far more extended measures will be taken to save that land. Africa is fast becoming the chief point of interest to the Christian world; and it is but right that the Church should know its history, and watch the opening of the doors there to Christ.

The coast has for some time been partially occupied by the missionaries of various nations. Now is speedily drawing near the day when the inner portions of that land may be seized and held for God. When the set time is come may the Church of Christ not be found wanting!

SIERRA LEONE.*

The English colony of Sierra Leone is sometimes called "the stronghold of missions" on the coast of West Africa. And perhaps it deserves that name, for it is indeed a bright spot, from whence good influences are being diffused among the surrounding tribes. In many respects it is far inferior to Liberia, yet as a missionary center it may be regarded as fully its equal.

The colony occupies a peninsula containing some three hundred square miles. This peninsula is situated in latitude $8^{\circ} 30' N.$, and is bounded on one side by the Sierra Leone river, and on the other by the Atlantic Ocean. Its scenery is said to be finer than that of any other point on the western coast of Africa. No traveller, approaching its harbor after a weary sea-voyage, can remain an indifferent spectator of the scene that rises before his eyes. At first the mountains loom up faint and blue, lying cloud-like in the far horizon; but, as he nears the coast each peak gradually assumes its own peculiar shape, and crowned with a wealth of foliage, towers against a background of dreamy tropical sky. A few green open slopes and cultivated patches, with here and there a pretty village perched on the hill-side, vary the prospect; while on a narrow plain, between the foot of the mountain and the Sierra Leone river, lies Freetown, the chief city, and capital of the colony. A few vessels are anchored in the harbor, and opposite the town, across the bay-like mouth of the river, the eye discovers the low, level Bullom shore, stretching away in the distance. Over all rest that soft haze which is peculiar to the tropics, hiding every harsh outline and uncouth feature, and causing the whole view to seem almost like the scenery of a fairy tale. The graceful palms, that stand like sentinels along the beach, their long plumes bending idly in the air; the beautiful cocoa-nut, with its clusters of fruit surrounding the parent stem; the luxuriant orchards of banana and plantain, loaded with huge bunches of ripening fruit, and the long, broad leaves shining in the sunlight; the pyramidal bread-fruit, the fragrant orange, the blossoming lime-hedge, with numerous other foreign-look-

* From "Glimpses of West Africa," by Rev. Samuel J. Whiton, published by The American Tract Society, 28 Cornhill, Boston.

ing trees, shrubs, and flowering vines, all conspire to rivet the gaze of the looker-on, and fill him with admiration.

In a commercial point of view, Sierra Leone is a place of some importance. Vessels from all parts of the world frequent its harbor, bringing the merchandise of other countries in exchange for palm-oil, hides, ground-nuts, &c., which are procured up the rivers, and brought down by native traders in rude canoes. Several foreign traders have established themselves in the colony, and are doing a thriving business in this trade; but a large part of the business of Sierra Leone is transacted through the native merchants. Some of these exhibit a good deal of sagacity, and have acquired considerable wealth. Many of them have had to struggle with great difficulties, and by their perseverance have overcome obstacles at which even some New England boys would have been daunted. The history of many a Sierra Leone man effectually shows that the African is possessed of more native ability than many have been wont to believe. One of the leading merchants whom I met there was stolen when a child from the far interior. Fortunately, the vessel in which he was confined was captured by the English fleet, and he was liberated at Freetown. But he was a poor boy, alone among strangers, and surrounded by heathen influences. He struggled on amid many trials and disappointments, and now he owns a store in Freetown which would be no disgrace to an American city; and, what is better, he is an active Christian man. Other cases, as marked as this, might be narrated, and, if the history were fully given, it would certainly contain many touching incidents and strange, wild adventures, as well as forcibly illustrate the power of well-directed effort even in heathen Africa.

The population of Sierra Leone is variously estimated. Its chief city, Freetown, is supposed to contain thirty thousand inhabitants; and perhaps there are as many more in the towns and villages scattered among the romantic hills and valleys of the colony. The population may be divided into three classes—foreign residents, educated natives, and common people. There are also many subdivisions of the people depending on the tribe or country from which they originally came. The foreign residents are few in number, and comprise missionaries, government officers, and traders. The missionaries are chiefly supported by the Established Church, and Wesleyan Methodist Societies of England, and, notwithstanding the idle tales of want of success, told by some travellers who have spent three or four days in the colony, and gone away laden with that superabundant wisdom which such temporary sojourns always beget, they are doing a most excellent work. It must be confessed, however, that the influence of many of the traders and

government officials is anything but favorable to the morals of the people. The second class, educated natives, comprise ministers, lawyers, physicians, editors, teachers, merchants, mechanics, and others who have enjoyed the advantages of schools. The attainments of some are very limited, but a few would rank quite high as scholars. The educated class is increasing year by year, and it is hoped that they will soon outnumber the lower class, who now form the larger part of the population. Many of the latter profess Christianity, but they mingle with their worship and belief many relics of heathenism. Others still cling to their olden ways.

A few of the early settlers of Sierra Leone came from Nova Scotia,—free negroes, who had aided the British during the American Revolutionary war, and for whom they felt bound to provide; but nearly all of the present inhabitants are “liberated Africans” and their descendants. The term “liberated Africans” is applied to such as have been rescued from slave-barracoons and slave-ships on the African coast. Sierra Leone, consequently, is almost entirely peopled by those who have been rescued from the fearful doom of slavery, and have found here a refuge and a home.

Freetown, the capital and chief town of the colony, is a city of strange extremes. Civilization and barbarism meet in its streets and walk side by side. The contrasts are striking, and sometimes ludicrous. Here goes an English lady, with rustling silks and spotless muslin; and closely following is a poor heathen woman, half naked, with chalk-marked face and grotesquely-braided hair. Yonder is a Frenchman, attired in the latest Parisian styles; and a few steps behind him a stately Mohammedan from the interior, his flowing robe reaching from his shoulders nearly to the ground, and his arms and neck hung with an abundance of gree-grees. Market-women go chatting along the streets, balancing their “blies” of fruit and vegetables on their heads; and little children, destitute of any covering, toddle after them. There is no roar of carriages, but the ever-passing throngs keep up a constant stream of talk, varied with frequent shrill exclamations and bursts of laughter. This noise sometimes becomes almost deafening, especially in the narrow streets, which are lined with shops, where excited crowds gather round the different stands, eagerly intent on driving a bargain. Many of the people, in their intercourse with each other, use the language of the tribe to which they belong; and as there are representatives of sixty or seventy tribes in Freetown, as many different languages are spoken. Nearly all, however, speak a broken English, which furnishes a universal medium of communication.

THE BANANAS AND PLAIN TAIN ISLANDS.

Off the extreme south western point of Sierra Leone, about a league from the main land, the islands called the Bananas are situated. They are two in number, and are remarkable for their salubrity. The eastern, or one nearest the continent, is considerably the larger of the two, and contains two villages, Dublin, and Ricketts.

About the distance of seven or eight leagues to the southeast are situated three other small islands, called the Plantains; these are low and sandy.

The Bananas belonged to the family of the Caulkers, of whom, there were three brothers. The eldest, Thomas, was headman of the Bananas, which, for an annual payment, he transferred, in the year 1819, to the British Crown, and which therefore became a dependency upon Sierra Leone. The population at that time consisted of a few Sherbros from the opposite coast, who had previously been in a state of slavery. When it became a British possession it was used at first as a penal settlement for criminals from the coast—any of the liberated Africans who were found unmanageable, or who had misconducted themselves, being transferred there from Freetown, and other places on the main land. The state of morals, as might be expected under such circumstances, was very low, but the gospel of Christ, when faithfully administered, is a wondrous remedy, and can meet the case of even the lowest and most degraded. This has been the means used in Sierra Leone. Our missionaries, when placed in charge of the poor negroes whom the slave-trade had so fearfully debased, taught and preached to them Jesus Christ, and that name, through faith therein, gave to many of them a perfect soundness, so that the principles of their moral nature, like the feet and ankle bones of the lame man received strength, and they were enabled to walk, and leap, and praise God. Thus the Bananas improved, and trees of righteousness sprang up there which bore pleasant fruits. In 1845 we find the Bananas especially mentioned as being full of promise, missionary meetings being attended by no less than three hundred persons, and the congregation on the Lord's-day being large and intelligent. The last mention of the Bananas as a missionary station, occurs in the "Church Missionary Record" for 1862. At that time the little church on the island was exerting itself to the utmost in honest efforts towards self-support, the amount of collection being much larger than could be expected from so small a Christian community. Since then the Bananas have been transferred to their native pastor.

We have said that of the three Caulkers, the eldest was headman of the Bananas. The second, George, was headman of the

Plantains. He had been educated in England, and being a sincere Christian, felt for his countrymen, and desired to do something to enlighten their darkness. He therefore translated the morning and evening services of the Church of England into the Sherbro tongue. His name appears to this day in the Annual Reports of the Society. Portions of the Holy Scriptures into the Sherbro tongue were also made by him.

Some of Newton's Olney hymns were also made by Caulker into the Sherbro tongue; this is the more interesting when it is remembered that the Plantains are the islands where John Newton, when engaged in slave-dealing transactions, amused himself with planting lime-trees. The lime-trees have perished, but the hymns remain. What John Newton did as a sinner is cancelled and forgotten. What he did as a Christian remains to this day.

George Caulker, then, was the first Sherbro missionary, and it was only yesterday that the Parent Committee bade farewell to their missionary, the Rev. A. Menzies, who was about to return to Sierra Leone, in order to carry forward the Sherbro Mission. It is an old work resumed.—*Missionary Gleaner*.

GREBO HOUSES.

The man having built the house it is the woman's task to convey to it the several articles, which are given by the mother of both parties, while her mother arranges them. The number of things given depends upon the wealth of the families; the kind and quality varies but little.

One of the two doors serves as the main entrance, the other is the *kai-de's* door (*kai*, house, *de*, mother,) the one near which she does her work; it is generally near this that the fire is built upon the floor, three cylindrical clay-supporters, made of the same clay as the floor, beaten hard and dried in the sun, serve for the pots in which the food is cooked to rest on. The pots are made by different tribes up the Cavalla river. They are generally shaped much like our iron pots and resemble them. They are made of white clay and moulded with hands, and baked hard. They hold from a gill to twelve gallons.

The two mortars, one for rice three feet high, the other for palm-nuts two feet or less, and the pestles, all of hard wood, are made here. The rice fanner is of country rope woven closely, and very neatly, and is about two feet in diameter and very shallow. Small baskets of country rope are the cullenders used in making palm-butter. Baskets made in the same way and plastered with clay (the largest were not over two feet in diameter) were used by the women to keep their articles of

dress, which are cloths, beads, brass rings for wrists and ankles, iron anklets, and such like—before boxes were introduced from foreign countries. A small board slightly hollowed and a hanno-shell make a sort of mortar and pestle to mash the pepper for palm-butter. A wooden ladle to stir the pot is an essential article. Wooden bowls are indispensable, both for use and ornament; the *kai-de* who has the greatest number hanging around the walls of her house is a proud woman. These are made in the interior, and are bought by the tribes on the seashore with salt, tobacco, and cloth. They are quite shallow and vary from half a foot to three feet in diameter.

The four poles forming a square in the centre of the house have each a name. The "*kai-buo's* (house-father) pole" is between the front door and the fire; the other nearest the fire the "*kai-de*" monopolizes; the one opposite the "*kai-buo's*" is styled the "*beggar's* pole," because it is there any person desiring to share in the family meal places himself; the remaining pole is the "*tale-bearer's*," a person coming in with news sits by it. Upon the bamboo floor, some feet above, the mats are kept during the day. Mats are made from the long leaves of the *kpænh* tree.

Sticks of hard wood split in the centre, and cut about eighteen inches in length, form the seats. The men sometimes make a kind of chair of the same wood, which is really quite pretty and very comfortable.

From the bamboo floor the rice bin, made of bamboo and country rope, is suspended directly over the fire.

The house in readiness the bride gets a fowl from her father (if he is "*well to do*" a goat is substituted) and going to her new home prepares the marriage feast, and the groom calls his friends to eat.

And should we look in upon them, we would see the company seated upon the floor enjoying their rice and palm-butter, and verily fingers were made before knives and forks, for unless spoons have been brought by the husband from sea, pieces of large shells to eat soup with are the only substitutes for the fingers.

If the new wife proves an industrious woman she will soon have stacks of wood piled beautifully between the poles and the sides of the house.

These are meant entirely as ornament or rather to show the diligence of the *kai-de*, just as piles of linen were stored away in the days when it could be said of woman "she layeth her hands to the spindle, and her hands hold the distaff."

The husband gathers in time plates, wash-basins, pitchers, mugs, etc., which are hung about the house, and but very rarely used, being considered marks of wealth.—*Cavalla (Liberia) Messenger*.

THE MONSTER INIQUITY IN EASTERN AFRICA.

In 1792, Mr. H. Thornton, Chairman of the Sierra Leone Company, said, in the course of a discussion consequent upon a motion in Parliament made by Mr. Wilberforce for the abolition of the slave trade: "It had obtained the name of a *trade*, and many had been deceived by the appellation; but it was a *war*, not a trade; it was a *mass of crimes*, and not *commerce*; it alone prevented the introduction of trade into Africa. It created more embarrassments than all the natural impediments of the country, and was more hard to contend with than any difficulties of climate, soil, or natural disposition of the people."

Thank God, we have lived to see the day when this *war* and *mass of crimes* is nearly at an end in Western Africa; but the men-stealers are still active and powerful in Eastern Africa. The Portuguese and Arab men-stealers have only changed the scene of their operations, and not lessened the horrors and enormities of their crimes; and it is a shame that the civilized world does not put an end to the barbarities which are practiced along the Eastern Coast of Africa, and the banks of the White Nile.

All who have read Dr. Livingstone's last volume are familiar with the desolating horrors of the "slave-hunts," incited by the Portuguese slave-traders, in the regions watered by the Zambesi and its tributaries. The Shire country, for instance, upon Dr. Livingstone's first visit, in 1859, wore an aspect of industry, plenty, and almost pastoral quiet. When he visited it again, two years afterwards, he says: "No words can convey an adequate idea of the scene of wide-spread desolation which the once pleasant Shire Valley now presented. Instead of smiling villages and crowds of people coming with things for sale scarcely a soul was to be seen; and when by chance one lighted on a native, his frame bore the impress of hunger, and his countenance the look of cringing broken-spiritedness. A drought had visited the land after the slave-hunting panic had swept over it. Large masses of the people had fled down to the Shire, only anxious to get the river between them and their enemies. Most of the food had been left behind, and famine and starvation had cut off so many that the remainder were too few to bury the dead. The corpses we saw floating down the river were only a remnant of those that had perished, whom their friends, from weakness, could not bury, nor over-gorged crocodiles devour. It is true that famine caused a great portion of this waste of human life; but the slave-trade must be deemed the chief agent in the ruin, because, as we are informed, in former droughts all the people flocked from the hills down to the marshes, which are capable of yielding crops

of maize in less than three months at any time of the year, and now they were afraid to do so.

Wherever we took a walk, human skeletons were seen in every direction, and it was painfully interesting to observe the different postures in which the poor wretches had breathed their last. A whole heap had been thrown down behind a village, where the fugitives had often crossed the river from the east; and in one hut of the same village no fewer than twenty drums had been collected, probably the ferryman's fees. Many had ended their misery under shady trees; others under projecting crags in the hills; while others lay in their huts with closed doors, which, when opened, disclosed the mouldering corpse, with the poor rags round the loins—the skull fallen off the pillow—the little skeleton of the child that had perished first, rolled up in a mat between two large skeletons. What was eighteen months ago a well-peopled valley, is now a desert literally strewn with human bones."

Such is the awful picture of those who were not taken off by the slave-hunters. Let us now follow the course of those who were taken captive. "The men were fastened together, two by two, by means of a 'slave-stick' and chain. The women were compelled to carry baskets on their heads, in some cases, in addition to their infants, which are bound round their bodies with a cloth. Slave-drivers, armed with guns, staves, and other implements, accompany the gang and urge them on." One of these gangs, which numbered eighty-four, was met and liberated by Dr. Livingstone at considerable risk from the enraged traders. He learned that the day before, two of the women had been shot for attempting to unfasten the thongs; and one woman had her infant's brains knocked out because she could not carry her load and it; and a man was dispatched with an axe because he had broken down with fatigue.

And to what ports are these poor captives driven for shipment? Many of them are taken to the Portuguese settlement of Tette, but the greater part of them are taken to the port of Zenzibar, where for a long time there has been an English Consul, and for two years or past an English bishop! Colonel Rigby, then British Consul at Zanzibar, told Dr. Livingstone that from the Nyassa country, *nineteen thousand slaves passed annually through the custom-house at Zanzibar*, exclusive of those sent to Portuguese ports.

"A Naval Officer," in an article published in the *Colonial Church Chronicle* for November, 1866, says: "It is reckoned that now about eighteen thousand are annually shipped at Zanzibar for the Persian Gulf and Arabia generally." Another officer writes to the *Powla*, a paper published in India, and

makes the same statement as to the number shipped and the number who perished on the voyage, and adds, that "owing to the dangers of the passage by sea along the Arabian coast, the slaves are landed at Naculla, the nearest port of Arabia to Socotra, and from thence marched to their destination, a distance of seven hundred or eight hundred miles. How many survive that, of course, no European can tell."

Commenting on these statements, the editor of the *Colonial Church Chronicle* says: "Surely public attention ought to be called to this state of things. Can it be credited that Great Britain has a treaty with the Sultan of Zanzibar for the suppression of the slave-trade on the East Coast. The treaty itself is inadequate in its stipulation, and is shamelessly treated as a dead letter." And it is not only so treated by the Sultan, we would remark, but also by the English government. The first officer quoted above says: "The English attempts at suppression are a sham, for of the eighteen thousand shipped, in so public a manner, at Zanzibar, only about six hundred are captured by the English cruisers."

The work began so long ago by Thornton, and Clarkson, and Wilberforce, of putting an end to the monster iniquity, which has so long brooded over Africa, is as yet but half completed. May God, in His good providence, raise up other men of power and influence, who, imbued with their spirit, will say: "Come, let us complete the work which they began!"

We have called attention only to the nefarious traffic as it exists in South-Eastern Africa, but it is carried on to an equal extent, and with like enormities, in North-Eastern Africa, and along the banks of the White Nile. We would urge upon all our readers, earnest prayer to God that He would hasten the day when the mass of crimes, denominated the slave-trade, shall cease, and this great obstacle to the spread of His kingdom be entirely removed.

ST. PETER'S CHURCH, CALDWELL, LIBERIA.

When the Rev. Alexander Crummell, our Missionary at Caldwell, Liberia, made his last visit to the United States, he made known to the Rev. Dr. Tyng, of this city, the great need of a substantial church-edifice at that place; and the generous Rector of St George's, Mr. Crummell says, "immediately commissioned me to build the church, and put into my hands authority to draw on him for funds."

The corner-stone of the new Church of St. Peter's, Caldwell, was laid on Wednesday morning, April 17th, with the usual ceremonies. Immediately after the laying of the corner-stone, an address was delivered by the Rector, the Rev. Alexander

Crummell, B. A., which is given in full in the *African Republic* of May 15th.

Referring to the significance of the ceremonies which they had just performed, Mr. Crummell said: 'By laying this cornerstone to-day we wish to magnify and extol the name of the Lord Jesus Christ, and to hold up with most positive distinctness the fundamental fact of the *atonement*.' After dwelling at length upon these points the speaker said:

'By laying this corner-stone we wish also to signify the idea of conquest and possession, in the name of our Lord Christ, of all this heathen country, for our Saviour and our King. Of right it belongs to Him; and too long has He been dispossessed of it. For centuries has this broad continent, with its many-millions, abject, degraded population, been under the 'usurped possession' of satan. And oh, the sharp and bitter pains they have endured in his cruel bondage-house, under his dire, dreadful tyranny! And alas, the deep dishonor, which for centuries, has been cast upon the Cross by this rebellion of a continent against Christ!

But now the Lord Jesus comes to take possession of Africa. According to His commands, His Church has entered in to seize upon this broad territory and its multitudinous population, as the heritage of her Lord. The promise of the Father is a faithful one: 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.' And the command of the Son is that most peremptory one of Scripture: 'Go!' 'Go ye into all the world, and preach the Gospel to every creature.'

In obedience to this command we come to Africa; to wrest a whole race from the dominion of satan; to bring them into subjection to Christ; to incorporate them as real vital members of His Church. This is the last continent, and it is to be conquered for Christ!

The command of Jesus is, of a certainty, equivalent to a prophecy. The heathen will be reclaimed. In darkness now, they will surely come to the light, through the illumination of the Holy Ghost. Although worshippers of false gods to-day, they will eventually bend the knee to Jesus. And 'from the rising of the sun even unto the going down of the same, His name shall be great among the Gentiles; and in every place incense shall be offered unto His name, and a pure offering:—the *offering* of faithful humble souls, the incense of pure and fervent hearts. 'For my name shall be great among the heathen, saith the Lord of Hosts.' With these convictions, and with a most assured faith, we come up here to-day to unite in this significant ceremony. We lay down, as it were, the Cross upon this ground, as our gauntlet for Christ; claiming all this coun-

try, to the farthest interior, for our King; challenging all the foes of our Lord—paganism, fetishism, greegreeism, devilism—to deadly combat, for this possession; declaring our intention to plant mission after mission, and church after church, throughout this wide territory, until the Cross of Christ is seen glittering upon the heights of the Kong Mountains, and in the distant regions beyond; and the songs of the redeemed be heard, in all the valleys, and on all the mountain sides of this our Africa, until the evil spirit of heathenism is driven from the land, and the Lord Jesus rules through all the continent.”—*Spirit of Missions*.

THE LIBERIA EPISCOPAL MISSION.

A large share of money and labor in the African Mission, from the beginning, has been given to the infant Liberian settlements. At Cape Palmas, the expenditure for building alone has exceeded forty thousand dollars: while at Sinoe, Bassa, Monrovia, Caldwell, and Clay-Ashland, it has amounted to about twenty-five thousand.

If now we look to the *labor expended* in this behalf, we shall see that beyond all comparison the larger proportion has been directed here also. Two of our most efficient foreign missionaries, Rev. Messrs. Rambo and Hoffman, gave their chief strength to the development of the Liberian Church at Cape Palmas; while our six Liberian ministers have given, and do now give, almost their entire energies in the same direction.

But the impression seems to prevail in some minds of late, that sufficient attention is not given to the development of the *organization and self-sustaining principle* in the congregations, and the churches in the mission. Let us examine, in the light of history, how much this impression is justified.

Let it be borne in mind, that in gathering our Liberian congregations, we scarcely find half a dozen who had been connected with our Church in the United States; while, of course, our native converts had never known any Church at all, coming from the depths of heathenism. In the former case, nearly everything had to be learned, while in the latter, Christian Episcopalians had to be elevated from the lowest depths of degradation. In the case of the Liberian Churches, however, as soon as a sufficient number of members were gathered in any congregation, a vestry was appointed, to whom the church building was conveyed, and who exercised the ordinary power of a vestry, *except the election of a Minister*.

This power, *until the congregation should become self-supporting*, was by one of the articles of association reserved to the episcopal or ecclesiastical authority of the mission. With this pro-

vision, the Churches of St. Mark's, Cape Palmas; St. Paul's, Sinoe; St. Andrew's, Bassa; Trinity Church, Monrovia; and Grace Church, Clay-Ashland, were successively organized.

At Cavalla, Hoffman Station, Rocktown, and Bohlen, no parish organization has yet been attempted, because the mission property all belonged to the Foreign Committee; and it will probably be many years before the native converts will be sufficiently advanced to have its control.

Meantime, however, the most efficient means practicable are used for developing the energies of the native Christians. Thus, at Cavalla, we have *The Christian Supper*, a frugal meal prepared by the communicants in turn, on the Friday evening before communion. The pastor meets the Christians, sings with them a hymn. Then follows a season of free, cheerful, Christian intercourse, in which pastor and family inquire into the affairs, temporal and spiritual, of the converts, and compose differences, if any.

After this, all sit down to the supper, where those who have been accustomed to partake of their meals from their fingers on the floor, learn to eat in a civilized manner. *Teachers and catechists* again meet the pastor in his study after the weekly Wednesday evening service and sermon (preached by the native deacon, in Grebo,) for consultation, exhortation, and prayer. A monthly missionary meeting is also held, at which addresses are made and prayers offered up by ministers, teachers, and catechists.

A subscription book is sent around, to all able to contribute, soon after the missionary meeting; thus realizing near one hundred dollars, besides the offertory, which amounts to about sixty.

A Female Sewing Society, composed chiefly of married women, under one of the foreign missionary ladies, realizes about \$25 a month.

A Female Visiting Society, consisting of the same parties, go two and two from house to house through the heathen villages.

JOHN PAYNE,
Missionary Bishop.

CHRISTIAN CIVILIZATION OF AFRICA.

Among the visible means for the accomplishment of the great work of the Christian civilization of Africa, the Colonization Society has ever pointed to and labored for the emigration into that continent, with their own consent, of considerable numbers of the American people of color.

Twelve thousand of those who were once slaves, or the

children of such, now constitute a Christian nation on the West Coast of Africa, with Christian laws, institutions, and teaching—a State formed after the pattern of that country in which they and their forefathers were in exile, and where they learned the rudiments of that Christian civilization which they cannot fail to propagate, until it embraces and absorbs a variety of tribes and peoples.

And the recent expeditions of the Society—composed mostly of those recently released from slavery—seemingly the vanguard of a more extensive emigration, is an additional evidence of our belief and views. In this spontaneous movement may be discerned the first fruits of an impulse which may possibly raise, within a very few years, the civilized population of Liberia to hundreds of thousands of souls. It has ample room for the comfortable settlement of the whole of the colored residents of the United States; and as it grows in commerce and wealth, and its character becomes attractive, the immigration will be greatly accelerated till it becomes like the exodus from Europe to this country, which has exceeded in numbers, during twenty years, the present colored population of the United States.

And it will yet be that those who have sought to depreciate the efforts of the American Colonization Society for the bettering of the condition of our people of color, and for the moral, national, and Christian regeneration of Africa, will have to confess that it has not hoped or labored in vain.

DEATH OF EX-PRESIDENT DAY.

The venerable and much esteemed Ex-President of Yale College, departed this life at New Haven Connecticut, on the 22d, of August, in the ninety-fifth year of his age. He was born in New Preston, Connecticut, August 3, 1773, and entered Yale College in 1789. Want of health withdrew him from his collegiate studies, but he resumed them after a few years, and was graduated with high honors in 1795. At this time Dr. Dwight was called to the Presidency of Yale from Greenfield Academy, and Mr. Day filled the vacancy for one year. He then became a tutor in Williams College, and there he remained till he was chosen as a tutor of Yale College, in 1798. He had studied

theology and had preached; but before taking charge of any congregation, was elected, in 1801, as professor of mathematics and natural philosophy at Yale. His health did not permit active duties till 1803. He then pursued his professorship till 1817, when, on Dr. Dwight's death, he became President of the College. He was ordained as a minister of the gospel in the same year. He continued President of Yale till 1846, and retired because his health was inadequate to meet his labors. Under him the College flourished, and he was eminently esteemed and beloved by all who knew him.

Ex-President Day was elected a Vice-President of the American Colonization Society in 1823. From its foundation until his death, he manifested the deepest interest in its grand designs—contributing regularly to its treasury.

THE GOLCONDA.

The packet ship *Golconda*, owned by the American Colonization Society, is daily expected to arrive at Baltimore, from which port it is intended to dispatch her on Saturday, October 26th, and from Charleston, South Carolina, Monday, November 11th. About six hundred names are enrolled for settlement in Liberia—the most of whom are to embark at Charleston.

The appeal is made for contributions to enable the Society to carry on its benevolent work with vigor and success.

EDUCATION OF FEMALES IN AFRICA.

The *English Church Missionary Record*, giving account of the erection of an edifice, at the cost of £2,500, for a female boarding school at Sierra Leone, the money being an anonymous gift of a gentleman in England for that especial purpose, says truly: "The educational process is going on amongst the men; that of the females must keep pace with it, or disastrous consequences must ensue. As it has been well observed 'the proper training of the young generation now will be conducive to the progress of religion and civilization in Africa. Africa must be regenerated by Africans themselves.'"

How strong an example and appeal this for a similar school

in Liberia! Would that some of the American friends of Africa, whom God has blessed, would come forward with the means for the liberal education of females in the Liberian Republic.

ITEMS OF INTELLIGENCE.

ADVANTAGES OF EMIGRATION.—A New England journal gives an interesting sketch of a colored young man who, some twenty years ago, attended an Academy in New Hampshire, and by his exemplary character and rapid progress in study won the confidence and affection of his teachers and fellow-students. On account of prejudices against his race in this country he sought a home in Liberia. He now owns a splendid farm of one thousand acres, under high cultivation, well stocked with cattle and agricultural implements, and is extensively engaged in the making and exporting of sugar and molasses. This enterprising farmer is also among the foremost public men of Liberia, is Speaker of the House of Representatives, and held in high honor by both natives and emigrants. His name is the Hon. Augustus Washington, and his old New England friends will be pleased to learn of his success.

ADDED TO THE CHURCH.—The Rev. J. M. Priest, of Liberia, reports the admission of five new communicants to the Presbyterian church at Sinou during the last year. This church, he thinks, though laboring under some disadvantages, is yet in a satisfactory condition. The Rev. T. H. Amos, of Monrovia, speaks well of the church in that place as to its general interests, though not permitted to mention the admission of new members lately. The Rev. E. Boeklen has for some time been at work in the school at Harrisburg, and May 6th he writes: "I have to thank the Lord for continued enjoyment of good health."

LIBERIA METHODIST MISSION.—Rev. Philip Gross, presiding elder of the Mesurado District, wrote May 3d: "The second quarterly meeting was held at my station; the Lord was with us, and the meeting was protracted over a week. Twenty-four souls were converted, baptised, and united with the Church on probation, ten of whom were natives. When I left the meeting there were sixteen still seeking religion. Since then I have learned from brother Fuller that many have been converted and joined the Church."

TESTIMONY OF A NEWLY-ARRIVED MISSIONARY.—The letters which we are receiving from our mission in Africa continue to be of the most cheering character, and they show that God's blessing richly attends the labors of the few white missionaries and the more numerous native preachers and teachers now in that field. From a private letter, written by a newly-arrived missionary lady at Cavalla, we are permitted to make the following extracts: "I had no idea, and I think the church in America has no perception of what has been accomplished here. Many do not know how the way has been prepared for the enlargement of the work, or see, as an eye-witness does, how that very preparation constitutes an imperative call for the

expenditure of labor and means at this point. How could Christian people, if they knew just how things stand here, suffer the multitude of heathen children who would gladly be admitted to all the benefits of the mission, and trained up as your Christian villagers have been, to be around our path all day untaught?" . . . "I wish you could know at once, for the relief of all anxiety, without waiting for the long passage of my letter across the Atlantic, how admirably everything has gone on, and what an excellent state, outwardly, morally and religiously, the mission is in."—*The Spirit of Missions*.

ANOTHER TRANSLATION.—Rev. Mr. Robb, a United Presbyterian missionary in Old Calabar, has added to the previously-existing translation of the New Testament by Mr. Golding, one into the Effik dialect of the Old Testament. The charge of publication has been assumed by the National Bible Society of Scotland. The dialect of this version is intelligible throughout a large portion of Central Africa.

NIGER MISSION.—In his first charge to his native clergy on the banks of the Niger, Dr. Crowther, the native African bishop, states that there are now 6 stations, 146 baptized members, with 56 candidates, 89 communicants, 149 school children—the adult congregations numbering in all 272.

RIVER GABOON.—The French steamer *Pionnier* has made a trip up the Ogove river, a little above the confluence of the Okanda and Ngunge. Owing to accidents to the boiler and machinery, the vessel did not ascend so far as was desired; treaties, however, were made, some important points were ceded to the French, and trade will probably soon be opened with that river—the most important stream of Equatorial Africa.

LINCOLN UNIVERSITY.—This Institution, whose former name was the Ashmun Institute, was originally designed mainly to prepare colored men for preaching the Gospel in Africa; but now its course has been so enlarged as to afford a complete English, Scientific, Classical, Professional, and Theological training. It has forty-five acres of land in Chester county, Pennsylvania, and buildings capable of accommodating one hundred and fifty students. This property is valued at from \$60,000 to \$70,000. There are at present one hundred students in attendance, of whom forty are preparing to become preachers; twenty-three expect to be teachers. The faculty consists of two professors and a tutor; and the Board of Trustees, realizing the importance of the work in which they are engaged, have undertaken the task of collecting \$80,000 to endow four professorships. One gentleman in New York, one in New Jersey, and an estate in Pittsburg, Pennsylvania, now in the hands of trustees, have guaranteed to endow three professorships.

ENGLISH AND DUTCH POSSESSIONS.—A convention was concluded in London on the 5th of March, and the ratifications were exchanged on the 6th of August, for an interchange of territory on the West Coast of Africa, between England and Holland. England cedes to the Dutch all the forts, possessions, and rights of sovereignty or jurisdiction which she possesses on the

Gold Coast to the westward of the mouth of the Sweet river; while Holland cedes to England all her forts, possessions, and rights of sovereignty or jurisdiction to the eastward of the mouth of the Sweet river.

GOREE.—A recent number of the *African Interpreter and Advocate*, states, that since the French established a trading-station on the river Nunez, the natives of Goree have been apprised that they will not be permitted to trade in slaves, nor will slavery in any form be tolerated amongst them.

EXPORTS OF ABEOKUTA.—The exports from Abeokuta, Yoruba, for the month of April, 1867, were—cotton, 653 bales, containing 82,236 lbs.; ivory, 17 pieces, 300 lbs.; palm-oil, 3,089 gallons; black-oil, 2,025½ gallons.

CHRISTIANITY AMONG THE KAFFIRS.—The Wesleyan Missionary Society continues to receive gratifying intelligence of the advance of Christianity among the natives of South Africa. The great work of conversion is progressing among the Kaffirs. More than five thousand converts have been registered in the Cape Colony and in Kaffirland by the English Wesleyan Missionaries there during six months.

WEST AFRICAN MAILS.—The Royal African Mail Steamship Company's ship arrived at Liverpool on the 2d August from the West Coast of Africa, bringing mails and passengers as usual. The regularity with which the vessels of this Company now perform their voyages entitles all concerned to very great praise. We are glad to learn that the bi-monthly steamer which reached Liverpool on the 17th July was so full of cargo that she only remained three hours at Accra. The bi-monthly steamer, the *MacGregor Laird*, arrived at Liverpool on the 13th August.—*London African Times*.

DIVIDEND.—The Company of African Merchants, London, have declared the usual half-yearly dividend of two shillings and sixpence per share, being at the rate of eight per cent., per annum.

TRADING COMPANY FOR THE NIGER.—It is proposed in France to form a company to trade on the Niger. It is thought that a large business can be done in exchanging muskets, swords, silks, beads, and other European articles for palm oil, which is obtained there in abundance, and for other productions of the soil. The capital of the company is to be £100,000, in 5000 shares.

FATE OF DR. LIVINGSTONE.—The following, just received in a private letter from Bombay, will be read with hopefulness by all who are interested in the fate of Dr. Livingstone: "We feel great anxiety here about the fate of the doctor, from whom nothing has been heard for upwards of a year. We do not, however, credit the accounts given of his murder by Moosa and his Hinzuanian companions. Not a single one of the eleven Christian Africans who accompanied Dr. Livingstone from Bombay has returned to us; and we conclude that he has most likely gone with them into the unexplored lake country. Two of them, who were educated to a certain extent in the mission institution under myself, were young Ajawas whom he had brought to India; and they were well acquainted with the languages of the country to which he

was going. Had their master fallen, as described by Moosa, both they and their companions (who were all from the Church mission at Nasik) would, we are confident, have sought to return to India, where they have many warm friends willing to assist them in a settlement in Africa, were it necessary."—*Athenæum*.

THE FUTURE OF EGYPT.—In the opinion of the London *Telegraph*, Egypt has in store a brilliant future, now that it is known what fertile regions and splendid reservoirs of water lie in the mysterious regions of the Mountains of the Moon. She must become, or she will be made, the Golden Gate of Africa, and through her, by the grand pathway of the Nile, Africa must find her way to join the sister continents in the march of humanity. Other events besides those in Abyssinia are bringing forward the hour of Central Africa, prepared by so many ages and so many brave explorers. His Highness the Viceroy may, if he be wise, lay the foundation of an Egypt such as Sesostris ruled, but he must sweep the accursed slave trade away from the Blue and White Nile—he must make the cataracts stations for flat-bottomed steamships—he must restore the life of the miserable fellahia; and he can do all this if his heart be right and his officers be well chosen. An immense and pent-up industry like one of the vast lakes of the Nyanza country stagnates beyond the reeds of Gondokoro. The barrier by which it is hemmed in is the slave trade, not the deserts or the rapids of the Upper Nile. As Egypt is the present half-way house to India all the Western nations are interested in whatever concerns her welfare.

DEATH OF AN AFRICAN KING.—From advices by the French mail from the West Coast of Africa we learn of the death of the warrior chief Mabba, who has for the last six years been a fearful scourge among the native tribes inhabiting the countries bordering on the English and French territories in the Senegambia. Mabba, in 1861, was a chief of but little importance in the kingdom of Baddiboo. He was, however, a staunch Mohammedan, and, watching his opportunity in that year, he rebelled against his pagan king, put him to death, and assumed the supreme rule of the country. With fire and sword he established the religion of Islam, killing all those who would not shave their heads and swear on the Koran their adherence to his faith. This fanatical warrior, in June, 1866, sent an invading army into the British territory on the Gambia, but he was repulsed and sustained great losses. Mabba, in December of the same year, with four thousand warriors, surrounded a party of three hundred European French troops and massacred them all, with the exception of nine, who alone escaped to tell the sad tale. This mail, however, brings the news that he has been captured in battle by Jolliffe, the king of Sem, and his head and hands sent exultingly by that king, as a trophy of successful war, to the Governor of the French settlements on the Senegal. It has been computed that no less than twenty thousand human beings have been killed or have died through starvation, or have been abducted and sold into slavery, by this monster Mabba, under the cloak of religion, so that, now his career is ended, it is hoped that peace and prosperity may be restored to these unhappy countries.

Receipts of the American Colonization Society,

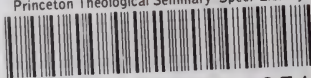
From the 20th of August to the 20th of September, 1867.

VERMONT.		MASSACHUSETTS.	
Weybridge—Samuel James, \$5;		Newburyport—Legacy of Gains-	
Providence A. James, \$2 50;		ford Giles, \$1,025; and of Mrs.	
Roxey M. James, \$2 50, by		Jeminy Giles Titcomb \$500,	
Samuel James.....	\$10 00	less Gov. tax \$91 50—\$1,433 50;	
		Ladies' Colonization Society,	
RHODE ISLAND.		\$24, by Mrs. Harriet Sanborn.	\$1,457 50
By Rev. J. R. Miller, (\$5.)		NEW YORK.	
Bristol—T. P. Bogert.....	5 00	By Rev. Dr. Orcutt, (\$235 35.)	
CONNECTICUT.		Poughkeepsie--Henry I. Young,	
By Rev. J. R. Miller, (\$270 25.)		Mrs. H. L. Young, S. M. Buck-	
Milford—H. O. Pinneo, \$10; A.		ingham, each \$10; Rev. C. D.	
Clark, \$2; Dea. John Benjamin,		Rice, Rev. T. S. Wickes, W. C.	
\$1.....	13 00	Sterling, J. A. Sweetser, Mrs.	
Birmingham—R. N. Bassett, \$10;		John Elsworth, Dr. Bolton,	
L. DeForest, H. Somers, Mrs.		Mrs. M. J. Myers, Miss Sarah	
N. B. Sanford, each \$5; Dea.		Parish, Dr. Beadle, Wm. A.	
D. Bassett, \$3; Willis Hotch-		Davies, Mrs. Judge Dean, Mrs.	
kiss, Cash, each \$2; J. Arn-		C. P. Adriance, Geo. Corlies,	
nold, Mrs. M. L. Naranore,		C. M. Pelton, Mrs. J. O. White-	
J. J. Brown, each \$1: Cash,		house, Cor. Du Bois, ea. \$5....	110 00
50 cents.....	35 50	New Hamburg—Mr. and Mrs.	
Waterbury—Hon. Green Ken-		J. Fisher Sheafe, \$100; Mrs.	
drick, R. E. Hitchcock, ea. 5;		McLanahan, \$20; Mrs. A. P.	
J. L. Clark, D. D., Mrs. S. A.		Lowrie, \$2.....	122 00
Scovel, each \$2.....	14 00	New Brighton (S. I.)—"Horie	
Plymouth—Mrs. S. Thomas, \$10;		and Minnie's Fair,".....	3 35
George Langdon, A. C. Shel-			235 35
ton, each \$5; Dr. W. Wood-		NEW JERSEY.	
ruff, \$3.....	23 00	By Rev. Hollis Read, (\$65 73.)	
Litchfield—Mrs. Lucy Beach, J.		Newark—First P. Church.....	65 73
Deining Perkins, each \$20;		DISTRICT OF COLUMBIA.	
Dr. H. W. Buel, Miss L. Deim-		Washington—Miscellaneous.....	150 84
ing, each \$10; Miss A. P. and		FOR REPOSITORY.	
S. L. Thompson, H. R. Coit,		MAINE—Fryburg--Jno. Evans,	
G. M. Woodruff, each \$5; F.		to July 1, '68.....	5 00
D. McNeil, Hon. O. S. Sey-		NEW HAMPSHIRE—Peterboro',	
mour, ea. \$2; Mrs. H. B. Ben-		Reuben Washburn, to Sept.	
ton, \$1 75; Misses C. and C.		1, '68.....	1 00
Parmelee, Mrs. S. Jenne, ea. \$1	82 75	MASSACHUSETTS—Huntington,	
Terryville—Mrs. S. Terry.....	10 00	John J. Cook, to Jan. 1, '68...	7 00
Hartford—Henry Keney, E. T.		PENNSYLVANIA—Philadelphia	
Smith, ea. \$5; Mrs. Wm Jar-		Edwin Hall, Wm. A. Drown,	
vis, \$3.....	13 00	John Johnston, E. W. Clark,	
Bloomfield—Mrs. T. P. Gillett,		Rev. W. Randolph, D. D., W.	
Dea. T. G. Jerome, ea. \$5; Mrs.		S. Hassall, John W. Sexton,	
R. C. Jerome, \$1.....	11 00	William G. Moorhead, Rev.	
South Glastenbury—Gen'l J. T.		P. Brooks, John Hanna, Wm.	
Pratt.....	10 00	B. Hanna, P. C. Hollis, Isaac	
Haddam—S. Arnold, \$5; O. P.		Ford, John C. Davis, Alfred	
Smith, \$2; Rev. J. E. Elliott,		R. Potter, Chas. B. Durbor-	
Rev. D. T. Shailer, Smith Ven-		row, Mrs. Anne de B. Mears,	
tres, Mrs. J. Walkley, ea. \$1.		Dr. H. L. Hodge, Dr. A. L.	
Centre Brock—Dea. S. M. Pratt,		Elwyn, Dr. James Bacon, ea.	
Dea. Wm. Redfield, each \$2;		\$1, to July 1, '68, by Rev. Thos.	
T. Nott, H. Kelsey, each \$1...		S. Malcom.....	20 00
Essex—Dea. B. Comstock, J. C.		OHIO—Camal Dover—Mrs. Lou-	
Redfield, G. Conklin, R. E.		isa C. Blickensderfer, to Sept.	
Whitemore, each \$1.....	4 00	1, '68.....	1 00
East Haddam—W. H. Goodspeed,		INDIANA—Bloomington—T. M.	
\$5; Judge Atwood, Judge		Faris, to Oct. 1, '68.....	1 00
Higgins, R. W. Chapman, S.			
N. Williams, each \$2; R. S.		Repository.....	35 00
Cone, Wm. O. Brainard, Dea.		Legacies.....	1,433 50
J. Hutchins, Rev. H. T. Gre-		Donations.....	610 33
gory, J. Gladwin, T. Gross,		Miscellaneous.....	180 84
each \$1.....	19 00		
Colchester—E. Ransom, E. W.			
Day, each \$5; Mrs. N. Hay-			
wood, \$1.....	11 00		
Stonington—Dr. Wm. Hyde, \$3;			
C. T. Stanton, \$2; A. S. Pal-			
mer, \$1.....	6 00		
Bridgeport—E. Birdsey.....	1 00		
	270 25	Total.....	\$2,259 67

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