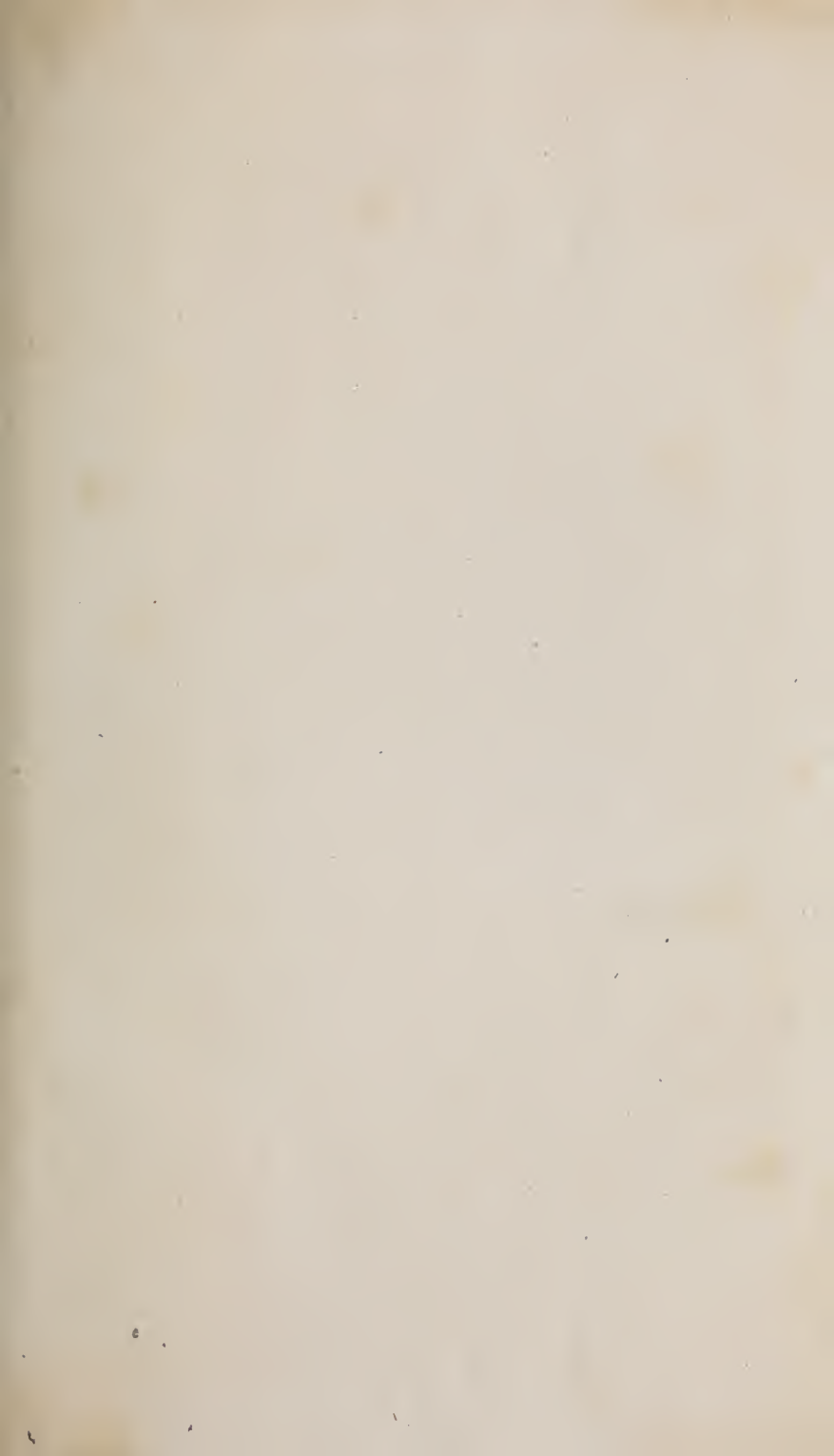


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[No. 12.

[Continued from page 337.]

Western Africa;—Its History, Condition, and Prospects.

THE slave coast is represented by our author as extending from the river Volta on the west, to the Niger in the Gulf of Benin on the east. Between these rivers, having the Kong Mountains on the north and the Atlantic Ocean to the south, are the three kingdoms of Dehomi, Yoruba, and Benin. Mr. Wilson states that in consequence of the discord and jealousy growing out of the slave trade and the rivalries produced by white men engaged in this traffic, deterioration and disorganization has been subverting and breaking up once powerful states into small fragmentary communities. The Portuguese early introduced the Catholic religion into Benin, a church was built, and it is said a thousand persons in a very short time received christian baptism. Two provinces now constitute this kingdom, Benin and Waree. The capital of the former has fifteen thousand inhabitants, the town and inland of Waree about fifty thousand. The restraints upon the slave

trade imposed by the British squadron, which owing to the calms in this latitude, enabled it to make many prizes of vessels concerned in it, has led the people to engage in the palm oil trade, so that the river Bonny has become the most flourishing palm oil mart on the whole coast. Seldom are there less than twelve or fifteen large sized ships, mostly from Liverpool, receiving on board palm oil in this river. The character of the native population is very bad.

Yoruba lies between Dehomi and Benin, and is larger than either.—Mr. Bowen speaks of it as equal in extent to Pennsylvania. Once united under one government, it has long been broken into petty principalities, the Fellatahs dwelling in the northern districts and aboriginal tribes in the southern and western. Its seaport is Lagos, a noted slave mart, broken up after a fierce resistance from Portuguese and Spanish slave dealers in 1852, by the English squadron. It is now virtually under the jurisdiction of the English government. The recent missionary operations are most in-

teresting and encouraging. Can anything in human affairs be more strange and wonderful than the history of Abeokuta?

“About thirty years ago a few small, and almost desponding tribes or bands, that were constantly annoyed and threatened by the slave-hunts carried on in the country, betook themselves to a notable cavern near the banks of the Ogun, and about seventy-five miles from the seacoast, as a place of safety and refuge from their enemies. In the course of time they were joined by others in the same circumstances, and they leagued together for their mutual defense. At first they were feeble, were afraid to venture far from their place of concealment, and were compelled to feed upon berries, roots, and such articles of food as they could pick up about their lurking-place. As they increased in numbers, however, they engaged in agriculture and built themselves houses, and under the guidance of an excellent and liberal minded man by the name of Shodeke, all these various bands, of which it is said that there were the remnants of one hundred and thirty towns, were consolidated into one government. They continued to increase until 1853, twenty eight years from its commencement, when it is said that their population amounted to 80,000; by some it has been estimated at 150,000.—The place received the name of Understone, or Abeokuta, in honor of the cavern where the first pioneers found a shelter and a place of concealment.

“About fifteen years since a number of re-captives from Sierra Leone, who had formerly been taken from this region of country, after having received an education and acquired

a little property, purchased a small vessel and visited Badagry and Lagos for trade. Here they became acquainted with many of their own nation, and some whom they had known before they were taken away from their homes. They acquired much information about the country generally, and especially about Abeokuta which had grown up so rapidly, and made so noble a stand against the slave trade.—When they returned to Sierra Leone, and gave information about what they had learned of the character and prospects of Understone, large numbers of the re-captives immediately resolved to return to their native land; some with the view of making wealth, others with the expectation of meeting relatives from whom they had long been separated, and others from the still higher motives of carrying that precious Gospel which they had heard at Sierra Leone to their benighted countrymen.

“Several of these companies immediately set out, a part of whom landed at Badagry (the port from which the Landers set out on their exploration of the Niger,) and others at Lagos, all of whom ultimately reached Abeokuta. In the course of three years, from 1839 to 1842, it is said that Abeokuta received an accession of five hundred persons from Sierra Leone. These emigrants carried with them the little property they had amassed: many of them were educated, and somewhat accustomed to the habits of civilized life, and a few were devoted christians, who came in the fullness of the Gospel. They were kindly and cordially received by the people of Abeokuta, and not a few met their relatives, and, in a few cases, parents and children who had been separated for twenty years or more were brought together.—

This gave new life and energy to the whole community. Missionaries from Sierra Leone and England followed these emigrants, and in a short time schools were formed and churches erected; and perhaps there is no spot in the whole heathen world where the cause of christianity and civilization have made more steady or rapid progress than here during the last twelve or fifteen years. One of the most remarkable men connected with this enterprise is a man of the name of Crowther (in the Yoruba language he was called Adgai.) He was a native of the country, and was embarked as a slave on board of a slaver at Badagry. in 1822. This vessel was captured by a man-of-war, and taken to Sierra Leone.— Here he received a good education, was converted, and became a minister of the Gospel. He was among the first to return to his native country and hoist the christian banner in this dark portion of the earth, and has ever since been one of the most effective members of the missionary band. He still remains in this good work, and is now laboriously engaged in translating the Bible into the Yoruba language.— He found his own mother and several of his sisters here, and has since had the great satisfaction of seeing them become humble followers of the Lord Jesus.

“Crowther is a very uncommon man, both on account of his eminent piety and his high intellectual qualifications; and his history, in some of its particulars, reminds one of many incidents in the lives both of Joseph and Moses. His attainments in learning furnish a happy illustration of the capacity of the negro for improvement, and the high and honorable destiny which awaits his country when it is brought under the influence of christianity and civilization.

“We see, too, in the history of this man, and the great enterprise of which he may be regarded as the head, the legitimate results of missionary labor. The missionaries at Sierra Leone had labored through many a long and tedious night; little or no visible impression was made upon the minds of the people at first; time after time their number was thinned out by death; on several occasions both they and their christian friends in England discussed the question whether the mission should not be given up.— But wiser and heavenly councils prevailed. The work was continued, prayer was sent up to Heaven, the showers of Divine grace began to descend upon their work, and now the richest fruits are being gathered, not only at Sierra Leone, but in the far-off region of Yoruba; and perhaps before a very distant day its influence will be felt in the heart and the remotest corner of Africa.

“The King of Dehomi watched the growing power of Abeokuta with an evil eye. Something more than three years ago he set in motion a large army with the view of destroying this great and growing city, and reducing its inhabitants to slavery. But the same superintending Providence which preserved this community during the period of their infancy and weakness, was over them in this more imminent danger. Prayer was offered up by many christians within the walls of the town, and was heard. The king made a desperate assault upon the place, but he met with a most unexpected and spirited resistance. The engagement was carried on outside of the walls for several hours, when the Dehoman army was compelled to give way, and it is believed that the king himself would have been captured if it had not been for the desperate and al-

most frantic fury with which his Amazons defended his person.

"The Abeokutans had been trained for this desperate emergency by an American missionary who was residing there at the time, and who had himself once been in some of our own engagements in Mexico. The people remember his name and his services with much gratitude, though there has been no published account of this fact before."

Of Dahomey, or as Mr. Wilson writes it Dehomi, the length is about two hundred miles, and the width one hundred and eighty, lying between Ashantee and Yoruba, extending from the sea coast to the Kong mountains. For the despotism of the government and its atrocious cruelties, as well as those of the people who cherish for their king a marvellous superstitious veneration, it has hardly a parallel in history. The king is a demi-God in the estimation of his subjects.— His meals are always taken alone, and it is a crime punishable with death to look upon him when partaking of them. He is absolute proprietor of the land, the people, and everything in the country. All the women of the country are his absolutely, not those native born only, but all taken in the wars that he is ever waging on his neighbors; no man can have a wife unless she is obtained by purchase or bestowed upon him as a reward of bravery.— The king himself has three thousand wives, and it is well known that

many will be sacrificed at his death. The women of the country are distributed once a year, and when sold (which is always the case except when given as rewards of merit) it is always for a fixed price. Most of the stouter women are reserved for soldiers, and the number in the army, at present, is about five thousand.

For many years the slave trade has been carried on with great vigor by the king of Dehomi; the Portugueses and Spanish slave dealers making Whydah their head quarters. But the trade and the wars that supplied victims to it have been greatly checked by the blockading squadron, and recently the king has entered into a treaty for the entire abandonment of this nefarious business, and peace, it is hoped, will be again restored to this distracted country.

"The country has natural resources which, if properly developed, will make it one of the finest portions of Western Africa. The soil is good, the seasons are regular and favorable for agricultural improvements, and its geographical position furnishes every facility for commercial enterprise. The products of the country are Indian corn, manioc, yams, potatoes, beans, ground nuts, plantains, and bananas. Cotton is produced to a limited extent, and might be increased almost indefinitely. But palm oil will, no doubt, become the great article of export. It may be produced here to an almost unlimited extent, and the people will soon discover that it will afford them a larger and far

more certain profit than the slave trade ever did. It will require years, however, before all the desolations of the former traffic are fully repaired. Not only have all the surrounding nations been exhausted and worn out by the wars of the King of Dehomi, but they were rapidly drying up all the resources of his own kingdom. It was necessary not only to supply the foreign demand, but the graves of all the royal ancestors, as in Ashanti, must be watered every year with the blood of human sacrifices. Criminals (those that were esteemed so by the laws of Dehomi) were put to death in great numbers every year; and what seems almost incredible to civilized and christian people wars were frequently waged for the express purpose of getting human skulls to pave the court yard and ornament the walls of the palace.

* * * * *

“Under all these adverse influences the country has deteriorated very rapidly, and especially during the few years that the slave trade was shut up almost entirely to this particular section of the coast.—Forbes and Duncan estimate the present population of Dehomi proper at not more than two hundred thousand. His army, which is very great in proportion to the general population, is estimated at twenty thousand, of whom five thousand are women. A very considerable amount of this aggregate population is made up of captives and slaves, so that the original Dehoman population is reduced to a small amount.

“The seaport towns over which the King of Dehomi claims jurisdiction are Popo, Whydah, Porto Novo, and Badagry. Of these Whydah is the largest, and is most completely under his jurisdiction. It has a population of ten or twelve thousand, which is of a very mixed

character, and in some respects one of the worst people in the whole country. Besides the ancient native population, there are adventurers here from Cape Coast, free blacks from Brazil, brought here by Portuguese slave traders as domestics, or natives who returned here after obtaining their freedom in Brazil, and recaptives from Sierra Leone. There are also many mulattoes, the children of Portuguese, and Spanish slave traders, who have lived here in considerable numbers for a long time past. This mixed population, with Portuguese training, and under the strict surveillance of the agents of the King of Dehomi, have made progress in little else than vice, and their pre-eminence in this respect is scarcely to be questioned. There is no place where there is more intense heathenism; and to mention no other feature in their superstitious practices, the worship of snakes at this place fully illustrates this remark.—A house in the middle of the town is provided for the exclusive use of these reptiles, and they may be seen here at any time in very great numbers. They are fed, and more care is taken of them than of the human inhabitants of the place. If they are seen straying away they must be brought back; and at the sight of them the people prostrate themselves on the ground, and do them all possible reverence. To kill or injure one of them is to incur the penalty of death. On certain occasions they are taken out by the priests or doctors, and paraded about the streets, the bearers allowing them to coil themselves around their arms, necks, and bodies.—They are also employed to detect persons who have been guilty of witchcraft. If in the hands of the priest they bite the suspected person, it is sure evidence of his guilt,

and no doubt the serpent is trained to do the will of his keeper in all such cases. Images, usually called *griegrees*, of the most uncouth shape and form, may be seen in all parts of the town, and are worshiped by all classes of persons. Perhaps there is no place where idolatry is more openly practiced, or where the people have sunk into deeper pagan darkness.

"The Wesleyan Missionary Society of England have had a missionary station at Badagry for some years, and not without some important and encouraging tokens of success. Measures are in contemplation for the establishment of a second at Whydah, and a third at Abomi. The king, it is thought, is more favorable to christian missions now than he formerly was. And certain it is, that nothing but the Gospel of Christ can ever rescue this miserable people from their deep, deep degradation, and every philanthropic heart will rejoice when the remedy is applied."

Of the superstitious notions of the people of Northern Guinea, Mr. Wilson, in his twelfth chapter, gives a carefully considered and comprehensive view. They believe, universally, in one Supreme Being. Any system of atheism strikes them as absurd. All the tribes with which the author became acquainted (and they were not a few) have a name for God, and many of them have two or more, significant of his character as a Maker, Preserver, and Benefactor. But their ideas of God are far from correct; and their prevailing notion seems to be that after God created the world he left

its affairs to the control of evil spirits, and hence their worship is directed to such spirits, and their object is to court their favor, or ward off the evil effects of their displeasure.

"On some rare occasions, as at the ratification of an important treaty, or when a man is condemned to drink the "red-water ordeal," the name of God is solemnly invoked; and what is worthy of note, is invoked *three times* with marked precision. Whether this involves the idea of a Trinity, we shall not pretend to decide; but the fact itself is worthy of record.—Many of the tribes speak of the Son of God. The Greboes call him *Greh*, and the Amina people, according to Pritchard, call him *Sunkombun*.

"The belief in a future state of existence is equally prevalent. A native African would as soon doubt his present as his future state of being; but he has no clear or satisfactory notions of the place, circumstances, or conditions of his future life. The belief itself is implied in the intercourse which they profess to maintain with the spirits of their deceased friends, the clothing, furniture, and ornaments which are deposited at their graves at the time of their burial, and the food which they steadily take them for years afterward and in their idea of dreams, which they always construe as visits from the dead. The only idea of a future state of retribution is implied in the use of a separate burial place for those who have died by the 'red-water ordeal,' or who have been guilty of grossly wicked deeds.

"The doctrine of transmigration is very common. Hence animals inhabiting certain localities, as the

monkeys near Fishtown, crocodiles near Dix Cove, snakes at Whvdah, are sacred, because they are supposed to be animated by the spirits of the dead. When a child bears a strong resemblance, either physical or mental, to a deceased relative, it is said to have inherited his soul. Native priests pretend to hold intercourse with the spirits of children who are too young to talk, or to make known their wants. Their crying is often ascribed to dissatisfaction at the name that has been given them at the unsuitable nature of their food, or something else of a similar nature."

The Greboes have a vague notion of a purgatorial state, which Mr. Wilson thinks borrowed from Roman Catholic priests who formerly visited the country. They suppose the spirits of the dead to mingle with the living, and regard as from them, striking fancies that may aim in their minds or warning from dreams.

"*Fetichism* and *Demonolatry* are undoubtedly the leading and prominent forms of religion among the pagan tribes of Africa. They are entirely distinct from each other, but they run together at so many points, and have been so much mixed up by those who have attempted to write on the subject, that it is no easy matter to keep them separated.

"A fetich,* strictly speaking, is little else than a charm or amulet, worn about the person or set up at some convenient place, for the purpose of guarding against some apprehended evil or securing some coveted good.

"In the Anglo-African parlance of the coast, they are variously called *grisgris* (*gre-grees*), *jujus* (*ju-jeus*), and *fetiches*, but all signifying the same thing. A fetich may be made of a piece of wood, the horn of a goat, the hoop of an antelope, a piece of metal or ivory, and needs only to pass through the consecrating hands of a native priest to receive all the supernatural powers which it is supposed to possess. It is not always certain that they possess extraordinary powers. They must be tried, and give proof of their efficiency before they can be implicitly trusted. * *

"Where a person has experienced a series of good luck, through the agency of a fetich, he contracts a feeling of attachment and gratitude to it; begins to imagine that its efficiency proceeds from some kind of intelligence in the fetich itself, and ultimately regards it with idolatrous veneration. Hence it becomes a common practice to talk familiarly with it as a dear and faithful friend, pour rum over it as a kind of oblation, and in times of danger call loudly and earnestly upon it, as if to wake up its spirit and energy.

"The purpose for which fetiches are used are almost without number. One guards against sickness, another against drought, and a third against the disasters of war. One is used to draw down rain, another secures good crops, and a third fills the sea and rivers with fishes, and makes them willing to be taken in the fisherman's net. Insanity is cured by fetiches, the sterility of women is removed, and there is scarcely a single evil incident to human life which may not be overcome by this means; the only condition annexed is that the right

* From the Portuguese word *fetico*, a charm, amulet.

kind of fetich be employed. Some are intended to preserve life, others to destroy it. One inspires a man with courage, makes him invulnerable in war, or paralyzes the energy of an adversary.

"Sometimes they are made for the express purpose, and are commissioned with authority to put any man to death who violates a law that is intended to be specially sacred and binding.

"There are several classes of fetiches, for each of which there is a separate name. * * * * *

"It is almost impossible for persons who have been brought up under this system ever to divest themselves fully of its influence.—It has been retained among the blacks of this country, and especially at the South, though in a less open form, even to the present day, and probably will never be fully abandoned, until they have made much higher attainments in christian education and civilization.—On some of the plantations at the South, as well as in the West Indies, where there has been less christian culture, egg-shells are hung up in the corner of their chimneys to cause the chickens to flourish; an extracted tooth is thrown over the house or worn around the neck to prevent other teeth from aching; and real fetiches, though not known by this name, are used about their persons to shield them from sickness, or from the effects of witchcraft.

"The natives of Africa, though so thoroughly devoted to the use of fetiches, acquire no feeling of security in consequence of using them. Perhaps their only real influence is to make them more insecure than they would have been without them. There is no place in the world where men feel more insecurity. A man must be careful

whose company he keeps, what path he walks, whose house he enters, on what stool he seats himself, where he sleeps. He knows not what moment he may place his foot or lay his hand upon some invisible engine of mischief, or by what means the seeds of death may be implanted in his constitution."

The belief in the existence of spirits who are supposed to control the affairs of men, is co-extensive with the use of charms and fetiches. There is a diversity of character among the spirits. Native priests pretend to hold intercourse with these spirits, and become *media* between the dead and the living. The means of this intercourse is mysterious. Demoniacal possessions are common, and the feats performed by those under their influence are much like those described in the New Testament. Some of these wonderful actions are attributed by Mr. Wilson to the influence of powerful narcotics, others were not thus to be accounted for. These spirits are supposed to take up their abode in animals, and such animals are held sacred. Such are the crocodile—a certain class of snakes, and the shark at Bonny.

"The monkey, in certain localities, will venture almost near enough to receive food from the hand of a man; the alligator at Dix Cove, will come up from his watery bed at a certain whistle, and will follow a man a half mile or more, if he carries a white fowl in his hands; the snake at Popo has become so tame that it may be carried about with

impunity, and is so far trained that it will bite, or refrain from biting, at the pleasure of its keeper; the shark at Bonny comes to the edge of the river every day to see if a human victim has been provided for his repast."

The practice of offering human sacrifices to appease evil spirits, is common in Ashanti and Dehomi, and in the Bonny river. On the death of a king in Ashanti, large numbers of prisoners of war are sacrificed.

A deranged man is thought to be deserted of his soul. Living persons often send messages to the spirits of the deceased by those who are dying. In Southern Guinea, ancestors are worshipped. In Northern and Southern Guinea, are mixed up with pagan notions obvious traces of Judaism and of a corrupted form of Christianity, which our author suggests may have crossed the continent from ancient Ethiopia.

Witchcraft is one of the most fearful superstitions of Western Africa.

"A person endowed with this mysterious art is supposed to possess little less than omnipotence.— He exercises unlimited control, not only over the lives and destiny of his fellow-men, but over the wild beasts of the woods, over the sea and dry land, and over all the elements of nature. He may transform himself into a tiger, and keep the community in which he lives in a state of constant fear and perturbation; into an elephant, and deso-

late their farms; or into a shark, and devour all the fish in their rivers. By his magical arts he can keep back the showers, and fill the land with want and distress. The lightnings obey his commands, and he need only wave his wand to call forth the pestilence from its lurking-place. The sea is lashed into fury, and the storm rages to execute his behests. In short, there is nothing too hard for the machinations of witchcraft. Sickness, poverty, insanity, and almost every evil incident to human life, are ascribed to its agency. Death, no matter by what means, or under what circumstances it takes place, is spontaneously and almost universally ascribed to this cause. If a man falls from a precipice and is dashed to pieces, or if he accidentally blows out his own brains with a musket, it is, nevertheless, inferred that he must have been under some supernatural influence, or no such calamity could have occurred. * * * *

"How any one comes in possession of this mysterious art nobody certainly knows. By some it is supposed to be obtained by eating the leaves or roots of a forest tree. By others it is believed to be conferred by evil spirits.

"It is regarded as one of the most hateful accomplishments to which any man can attain. There is nothing more heartily or universally deprecated than even the suspicion of possessing this odious art.* The imputation of it is the most serious stigma that can possibly be affixed to a man's character, and almost any one would prefer death to remaining for any length of time under the suspicion of practising it against others.

"And yet, deprecated as it is, any man is liable to be charged with it. Every death which occurs in the community is ascribed to

witchcraft, and some one consequently is guilty of the wicked deed. The priesthood go to work to find out the guilty person. It may be a brother, a sister, a father, and, in a few extreme cases, even mothers have been accused of the unnatural deed of causing the death of their own offspring. There is, in fact, no effectual shield against the suspicion of it. Age, the ties of relationship, official prominence, and general benevolence of character, are alike unavailing. The priesthood, in consequence of the universal belief in the superstition, have unlimited scope for the indulgence of the most malicious feelings, and in many cases it is exercised with un-paring severity. They are not exempt themselves, however, from the same charge, and may fall under public condemnation as well as others. It is difficult to say whether men have a greater dread of the machinations of witchcraft against themselves, or the suspicion of practising it against others. There is nothing against which they guard with such constant and sedulous care. * * * * *

“But terrible as witchcraft is, in either of these aspects, there is a complete remedy for it in the ‘red-water ordeal.’ This, when properly administered, has the power not only to wipe off the foulest stain from injured innocence, but can detect and punish all those who are guilty of practising this wicked and hateful art. And from the results of this ordeal there is and can be no appeal. Public opinion has long since acknowledged its perfect infallibility, and no man ever thinks of gainsaying or questioning the correctness of its decisions. The ‘red-water’ is a decoction made

from the inner bark of a large forest tree of the *mimosa* family.* The bark is pounded in a wooden mortar and steeped in fresh water, until its strength is pretty well extracted.—It is of a reddish color, has an astringent taste, and in appearance is not unlike the water of an ordinary tan vat. A careful analysis of its properties, shows that it is both an astringent and a narcotic, and, when taken in large quantity, is also an emetic.”

This sassy-wood poison is administered to the accused with much ceremony. The people are assembled. The accusation is announced. After confession of his sins, and thrice invoking the name of God, he drinks freely of the red-water. If it causes him to vomit, he suffers no serious injury and is acquitted. If it causes vertigo and he loses his self control he is condemned, and treated with all sorts of cruelties and indignities. Even his relatives are required to take part in these cruel indignities, and are prohibited from outward shows of grief in behalf of a man who has been guilty of so great a crime.

Southern or Lower Guinea lies along the Atlantic Ocean, between the Kamerun's mountains 5° north latitude, and Cape Negro 15° south latitude. It is separated from interior unexplored regions by the Luna del Crystal mountains, which run parallel to the seacoast for 1200 miles, and from 250 to 300 miles distant.

* In Southern Guinea a shrub which has red roots is used in this ordeal. At the Gabon it is known by the name of *nkazya*.

"The principal places of trade on this part of the coast are the Kameruns river, where there is a large palm-oil trade; Batanga, where there is the largest ivory mart in Africa; Boneto, well known for its export of ebony; Corisco Bay, noted for its trade in red-wood and ebony; the Gabun, which furnishes red-wood, ebony, ivory, and beeswax; Cape Lopez, Kama, and Mayumba, noted in former times for their slave trade; Loango and Kabinda, important in former times for their participation in the same traffic; Ambriz, Loando, St. Paul, and Benguela, where the trade is very much in the hands of Portuguese merchants, and consists besides slaves, of ivory, gum-copal, beeswax, and turtle-shell."

Most of the tropical fruits are to be found at the Portuguese settlements along this coast. The principal exports are ivory, palm oil, ebony, red-wood, beeswax, gum copal, copper ore, ground nuts, turtle shell, and within a few years past gum elastic. The gum elastic was first discovered by our author, and has been as yet obtained only at Corisco, Gabun, and Kama.—The milk or juice which forms this gum is from a large forest vine or creeper, and not from a tree as in South America. Some difficulty has occurred in preparing it for market, though it is of good quality.

Mr. Wilson thinks the social element deeply implanted in the African mind, but that the custom of polygamy has operated to undermine the foundations of domestic happiness. The number of wives

is limited only to the ability to purchase them. Among the seacoast tribes intermarriages are effected by interchanging sisters and daughters, and not by purchase.

"The head wife of the establishment exercises a matronly superintendence over the whole household. If the children are sick, she must take them under her immediate care, see that they take their medicines, and are in no way neglected. She must adjudicate all the little quarrels that spring up among the children or their mothers. She is, in fact, her husband's viceroy in all family matters, and is responsible to him for the good behavior of the whole family. Her position is a very influential one. If she gains and maintains the confidence of her husband, she can make him do almost anything she pleases. She can invoke or turn away his wrath against any member of his household. The presents he makes to the different members of his family pass through her hands, and she is always consulted in connection with such presents. She carries his keys and gives away many a leaf of tobacco or glass of rum, of which he knows nothing. There is not the slightest danger of her being found out or exposed. To give information under such circumstances is about the greatest offense of which an African can be guilty. Besides which, there would always be a multitude of witnesses to frown down and falsify all such testimony.

"Nor is this head wife less important to the rest of the family than she is to her husband. If they have any special favors to ask, to be successful, they must be preferred by her. She is generally acquainted with all the secrets of the family, and she can effect the condemnation or acquittal of the guilty

almost at pleasure. She is, in fact, the mistress of her husband, as well as his whole household. * * *

"Slavery in Africa, however, is a very different thing from what it is in other parts of the world. So far as labor is concerned, it is not an onerous system. While they are children, and can easily be coerced, they are made to do much labor, in the way of bringing wood and water, nursing children, and going on errands; and if negligent or idle they are often punished, and sometimes with great severity. As soon as they attain to manhood this kind of labor is laid aside, and it is only occasionally that they are afterward called upon to perform any kind of work for their masters. If a master has a house to build, is about to take a journey, or has a job of work that requires a good many hands, he calls upon his slaves to assist, and if they refuse he has the right to coerce them. In fact, the relationship of a slave to his master, after he has attained to manhood, is more that of a dependent than a slave. A master has a right to sell a slave, but cannot dispose of one that has lived with him for a considerable time, except it be for crime. The authority which a master exercises over a slave is very much modified by his constitutional dread of witchcraft. If he treats his slave unkindly, or inflicts unmerited punishment upon him, he exposes himself to all the machinations of witchcraft which that slave may be able to command.

"As a general thing, slaves are not treated differently from the children of their masters. They both address him by the term of father—they work side by side in the same boat or canoe, eat at the same table, and sleep on the same mat. If a slave is discreet, and reports himself with propriety, there

is no reason why he may not rise to respectability and wealth. There are several of this class at the Gabun and at Cape Lopez who are wealthier and more respected than their own masters; and, what will seem very strange to those who have contemplated the institution only through the medium of their own feelings, these slaves are themselves the owners of slaves.

"A slave in the Gabun was once asked why he did not take the money which he was known to have accumulated and ransom himself. His reply was, 'I have as much freedom as I want, and I prefer to buy a slave to wait upon me.'"

The worship of ancestors is stated to be a distinguishing mark of the religion of Southern Guinea.

"There is no part of the world where respect and veneration for age is carried to a greater length than among this people. For those who are high in office, and who have been successful in trade, or in war, or in any other way have rendered themselves distinguished among their fellow-men, this respect, in some outward forms at least, amounts almost to adoration; and proportionately so when the person has attained to advanced age. All the younger members of society are early trained to show the utmost deference to age. They must never come into the presence of aged persons or pass by their dwellings without taking off their hats, and assuming a crouching gait. When seated in their presence it must always be at a 'respectful distance'—a distance proportioned to the difference in their ages and position in society. If they come near enough to hand an aged man a lighted pipe or a glass of water, the bearer must always

fall upon one knee. Aged persons must always be addressed as 'father' (*rera*);—or 'mother' (*ngwe*.) Any disrespectful deportment or reproachful language toward such persons is regarded as a misdemeanor of no ordinary aggravation. A youthful person carefully avoids communicating any disagreeable intelligence to such persons, and almost always addresses them in terms of flattery and adulation. And there is nothing which a young person so much deprecates as the curse of an aged person, and especially that of a revered father.

"This profound respect for aged persons, by a very natural operation of the mind, is turned into idolatrous regard for them when dead. It is not supposed that they are divested of their power and influence by death; but, on the contrary, they are raised to a higher and more powerful sphere of influence, and hence the natural disposition of the living, and especially those related to them in any way in this world, to look to them and call upon them for aid in all the emergencies and trials of life. It is no uncommon thing to see large groups of men and women, in times of peril or distress, assembled along the brow of some commanding eminence, or along the skirts of some dense forest, calling in the most piteous and touching tones upon the spirits of their ancestors

"Images are used in the worship of ancestors, but they are seldom exposed to public view. They are kept in some secret corner, and the man who has them in charge, especially if they are intended to represent a father or predecessor in office, takes food and drink to them, and a very small portion of almost everything that is gained in trade.

"But a yet more prominent feature of this ancestral worship is

to be found in the preservation and adoration of the bones of the dead, which may be fairly regarded as a species of *relic* worship. The skulls of distinguished persons are preserved with the utmost care, but always kept out of sight. * * *

"This belief, however much of superstition it involves, exerts a very powerful influence upon the social character of the people. It establishes a bond of affection between the parent and child much stronger than could be expected among a people wholly given up to heathenism. It teaches the child to look up to the parent not only as its earthly protector, but as a friend in the spirit land. It strengthens the bonds of filial affection, and keeps up a lively impression of a future state of being. The living prize the aid of the dead, and it is not uncommon to send messages to them by some one who is on the point of dying; and so greatly is this kind of aid prized by the living, that I have known an aged mother to avoid the presence of her sons, lest she should, by some secret means, be dispatched prematurely to the spirit world, for the double purpose of easing them of the burden of taking care of her, and securing for themselves more effective aid than she could render them in this world."

We now leave for the present this very interesting and instructive work; since we are too much impressed by the concluding chapters on *Liberia, Sierra Leone, the slave trade, the languages of Africa, on christian missions, and the agency devolving on white men in connection with missions to Western Africa*, to think of taking a brief and hasty notice of the topics they suggest.—

Mr. Wilson recommends a union of Liberia and Sierra Leone, under one government, and should this take place by a cession of Sierra Leone to the Liberian Republic, great might be the ultimate benefit.

Some time is indispensable to prepare for such a consummation.—

The Sierra Leone community is perhaps the most remarkable in the world, containing people brought together by the slave trade, from hundreds of the tribes and nations of Africa, to be civilized and educated and commissioned as their teachers, benefactors and law-givers.

We fully agree with our author in the opinion expressed by him in his able chapter on the slave trade,

that in connection with commercial and other results we do not see how the importance of the squadrons of the United States and England on the coast of Africa can well be exaggerated.

“More (says Mr. Wilson) than two thousand miles of seacoast, and that forming the frontier of the best and fairest portions of the African continent, has been relieved from this unparalleled scourge, [the slave trade;] and perhaps more than twenty million of human beings, interorward, have been restored to comparative peace and happiness, by the operations of the squadron along the coast.”

From Liberia.

LETTER FROM REV. JOHN SEYS.

THE following letter from our Special Agent, the Rev. John Seys, will be read with deep interest. The testimony of one so intelligent, and familiar with the early times of Liberia, to the improvements since made, is truly encouraging.

MONROVIA, August 26, 1856.

Dr. J. W. Lugenbeel,

My dear Brother:—It was neither because of a want of fraternal regard, or of proper appreciation of your official relation to the cause of African Colonization, that I did not write you by the *General Pierce*, but because of the shortness of time between our arrival and her departure, and the much of business which crowded upon me during that short period.

It affords me much pleasure, now

that we have been here over two weeks, to prepare a few lines for you to go by the next British mail-steamer. By the way, what a blessing it is that while the United States Government seem determined to do nothing at all for Liberia, that Great Britain has established a monthly line of steamers between this coast and Liverpool. Merchants, as I have been informed, have had their orders for goods supplied and the goods in Liberia in thirty-one days from their date, and not unfrequently letters from the United States *via* England, when the steamers *connect*, reach Liberia in little over a month. I wrote by one of these vessels a few short lines to Rev. Mr. Gurley, in one hour after our arrival.

Well, here I am once more, amid scenes which often remind me of you and our very pleasurable inter-

course when here together in past years. And I am in the midst, too, of old friends and acquaintances, from whom I received, as indeed I did from all classes, a most hearty, cordial welcome. My health has been, and is yet, most excellent, and notwithstanding an immense amount of fatigue and exposure, every thing seems exactly adapted to my constitution and habits, and nothing injures me.

The immigrants landed here, designed for this city and other places in the county of Messurado, are all temporarily located in houses rented for them. (You have read my official report of the mortality on board. I had a serious and trying time, but though we lost twenty-one, yet God in his goodness blessed the means I used, and scores were saved and are now well who were nearly gone.) Four children, who were quite sick on board, have died since they landed, and several adults have already been attacked with the fever of the climate. They are all doing well, however, under the unremitting care of Dr Roberts, who is now preparing to accompany the expedition designed for Cape Mount, and will leave them in Dr Lang's care.

We are making but slow progress in landing cargo and Receptacles. Such a rainy season I have never seen on this coast. Many of our immigrants and their effects were wet, thoroughly *drenched*, in landing: in some cases boats were upset on the bar, and some valuable articles lost, their owners barely escaping with their lives. One of our finest men, *George Barr*, came nearly being drowned and when after sinking several times he at last seized hold of the boat, and was rescued; a purse with \$123 in gold was missing. Having some grounds to suspect the Kroomen as the persons who robbed him, they were appre-

hended, a legal investigation instituted, but no proof whatever of their guilt could be obtained, and of course they were discharged. It is not improbable that his purse was dropped while he struggled in the water.

I am delighted with the improvements in this town, up the river, and every where I turn. Brothers Horne and Burns, and myself, went up to Millsburgh last Wednesday and returned the next day. We found Mrs Wilkins and Miss Kilpatrick well, the premises in fine order, save the house, which leaks badly, a most beautiful flower-garden, and the school in flourishing condition. This school of girls, you know, is a nursery of the church. Eternity alone will tell how many have here been brought into the fold of the Redeemer, lived to glorify His name on earth and are now in the church triumphant. We stopped at a number of places: Caldwell, Clay-Ashland, and others, and everywhere I discovered with the utmost satisfaction a degree of improvement truly encouraging. At the *Bellerue* farm of Mr. Jordan, a steam sugar mill is in operation, and he is making sugar and syrup. Several friends here, knowing my familiar acquaintance with the whole process, requested me to give a few hints on the subject. So by writing at night and very early in the morning, I have succeeded in preparing for the press a little treatise on the cultivation of the sugar cane and the manufacture of sugar. I trust the humble offering to the interests of Liberia will be of some future advantage. There is no finer country in the world for sugar-cane than Liberia. This I said twenty years ago, in public places everywhere, and every day demonstrates the truth of my saying. Messrs. Jordan, Richardson, Blackledge and others, have acres upon acres of cane, and

such cane as no one of fifteen West India islands I have been in, can excel.

We have located one Receptacle on Crown Hill, near the building (which you remember) of the Dorcas Society. The other goes to Cape Mount. Contracts have been made with carpenters, and they are bound under a forfeiture to complete them in sixty working days, but I very much doubt if it can be done in that time, on account of the continuous pouring rain, and impossibility of working one-half of the time. For my own part, I shall have to be constantly, as now, on the move. Allowing myself two months at Cape Mount to erect the Receptacle and settle the people, I shall then from

the 1st November have but little time to explore the Queah and Goulah countries, then return, take shipping for Bassa, explore the interior of that county, then determine which to select of the three, fix on the site, clear the land, build the town, and be ready to receive the pioneers for the interior settlement by the time they will be here. For supposing the *John Stevens* not to be ready for sea until December 1st, and giving her forty-five days passage, by the middle of January I must be ready for them, short as it is.

With the kindest regards to your family, I am, yours respectfully and fraternally,
 JOHN SEYS.

Salaries of the officers of the Republic of Liberia.

Sec. 1. *It is enacted by the Senate and House of Representatives of the Republic of Liberia in Legislature assembled,* That from and after the passage of this act, the following named officers shall receive per annum the sum of money set down opposite his name, to be paid quarterly. And the President be, and he is hereby, authorized to draw on the public treasury for the same.—

| | |
|---|------------|
| President of the Republic of Liberia shall receive twentyfive hundred dollars per annum, - | \$2,500 00 |
| Vice President shall receive the sum of four hundred dollars per annum, - - - | 400 00 |
| Secretary of State shall receive the sum of six hundred dollars per annum, - - - | 600 00 |
| Secretary of the Treasury shall receive the sum of seven hundred and fifty dollars per annum, - | 750 00 |

| | |
|---|--------|
| Clerk to Secretary of the Treasury shall receive the sum of three hundred dollars per annum, | 300 00 |
| Private Secretary to the President shall receive the sum of three hundred dollars per annum, | 300 00 |
| Chief Justice shall receive the sum of two hundred dollars per annum, - | 200 00 |
| Judges of the Courts of Quarter Session shall receive the sum of two hundred dollars per annum, - - - | 200 00 |
| Chairman of the Monthly Courts shall receive the sum of eighty dollars per annum each, - | 80 00 |
| Attorney General shall receive the sum of four hundred dollars per annum, - - - | 400 00 |
| County Attorneys shall receive the sum of two hundred dollars per annum each, - - | 200 00 |

| | |
|---|--------|
| Superintendent for the Counties of Grand Bassa and Sinou shall receive the sum of two hundred dollars per annum each, - - - | 200 00 |
| Collectors of Customs shall receive five per centum on all moneys collected by them and paid into the treasury--any law or ordinance to the contrary be and the same are hereby repealed, - - - | 05 |
| Treasurer and Sub-Treasurers shall receive three and a half per centum on all moneys received and paid out, - - - | 3½ |
| Sec. 2. <i>It is further enacted, That</i> | |

from and after the passage of this act, that the members of the Senate and House of Representatives from Grand Bassa, Sinou, Grand Cape Mount, and Marshall, shall receive from the day of their embarkation for the Legislature, in addition to their passage and mileage, the sum of three dollars per diem to the time of their embarkation, provided that no more than six days be allowed for the same; and any law conflicting with this act be, and the same is hereby repealed.

J. M. MOORE,

Speaker House Rep. R. Liberia.

ALFRED F. RUSSEL,

Pres. Senate R. of L., pro tem.

Approved Jan. 7, 1856.

J. J. ROBERTS.

[From the Maryland Colonization Journal.]

Our Own Affairs.

It will be seen that the able and distinguished friend of the Society, Dr. James Hall, of Baltimore, after several months of watchful labor in superintending the building of the noble ship, the "MARY CAROLINE STEVENS," (the gift of an eminently philanthropic citizen of Maryland, the late John Stevens, Esq.,) is about to embark in her for Liberia, and to revisit a people in whose welfare he has long cherished a deep interest, and scenes amid which he acted a conspicuous part, being emphatically the father and founder of the Maryland Colony at Cape Palmas. May all prosperity attend him on his voyage, and a good Providence make his visit rich in benefits to Liberia. We copy his remarks:

"We take this opportunity to inform the readers of our little Journal that we have obtained leave of absence for a few months, to enable us to visit the various settlements of Liberia, the scene of our early labors in African colonization, and intend sailing in the new ship belonging to the American Colonization Society, now nearly ready for sea. Our position as an editor of a public journal, we hope will render this formal communication of a fact so unimportant to the public excusable. To us, however, no event other than the close of life, would be of so much interest and importance. Twenty-five years ago this month the writer, then a cripple and an invalid, sailed from this port for Liberia, in the little schooner Orion, with a small party of emigrants. The chances estimated by his medical friends were, that he would not reach the coast—that he *might* not pass the capes of the Chesapeake. But he

was not *then* to die, and he *would* not His *will*, in that respect, was in harmony with that of Him who willeth all things—he *willed* to *live*, and through the mercy of a kind Providence, a quarter of a century has been added to his days—a quarter of a century of active, if unfruitful, labor, mostly in the cause of African colonization. Nine years were spent in Africa, as a physician to the old colony at Cape Mesurado, as agent of the Maryland State Colonization Society at Cape Palmas, and in prosecuting mercantile operations on the coast. For the past sixteen years we have maintained our present relation with this Society, and been in regular monthly communication with the readers of this Journal. It cannot, therefore, be a source of surprise to any one, if our proposed visit to the 'Republic of Liberia' and its little sister state of 'Maryland,' should be to us a matter of the deepest, of inexpressible interest; or if the temporary suspension of our office duties, or the sundering our connexions

with the readers of this Journal and the patrons and friends of the cause, even for a time, should seem to us an event of no inconsiderable magnitude, such an event as occurs but few times in the ordinary course of one's life. We hope it is not an unwarrantable presumption to believe, that we shall bear with us the good wishes and God-speed of those with whom we have entertained such long and pleasant relations—at least we ask this much.

We shall probably be absent some four or five months, using all despatch practicable, that the ship may be in port again ready for the spring expedition.

The conducting of the Journal and care of the office business of the Society during our absence, will devolve upon the Recording Secretary, Mr. G. W. S. Hall, whose long residence in Liberia and intimate acquaintance with the affairs of the Society, will doubtless enable him satisfactorily to discharge the duties of his station.

Liberia, a field for Missions.

AN ADDRESS DELIVERED AT LEE'S SPRINGS IN VIRGINIA, BY REV. T. B. DALCH

It has been my habit for thirty years to address popular assemblies; but to-day we have undertaken to address one entirely select. The sylvan churches of Virginia and the yeomanry by whom they are filled, have frequently heard my feeble voice. We rise before you with more profound respect for the intelligence of this auditory than Massillon felt in the presence of Louis the Fourteenth, but some are personal friends, who have come to hear me, and many more who are the friends of African Colonization. We have been called together from various parts into these summer retreats, and this locality may be advantageously compared

with either Tunbridge, Baden or Montpelier. All round we discern lands which are not cultivated for Pachas or Sultans—for German barons, Irish absentees, or Russian Czars,—but lands which fill with their products the laps of freemen. We are in sight of a mountain, which in point of grandeur falls far below the Alps, the Andes and the Himmalahas; but which in the softness of its tints surpasses those triple ranges. We feel the importance of the occasion, but so far from declining the duty which the occasion imposes, we only wish that my voice could travel over the area of the United States, or round the world, in pleading the cause of Africa.

In founding Liberia we promised ourselves several ulterior advantages. We hoped to send back recaptured Africans, who might prefer a settlement at Monrovia to seeking their distant homes. We believed that the natives in proximity to the colony would acquire the elements of education. We were credulous enough to suppose that the slave trade, which had been abolished on paper by the British Parliament, would be abolished in reality. We expected in the course of time to provide at Liberia explorers for the interior of Africa, who could stand the climate better than Mungo Park and Ledyard. Our hopes in these particulars have been more than answered, and we are going on to purchase additional territory. It is no empty boast, when we allege that the slave trade has for the most part disappeared for hundreds of miles along the Western Coast of a once ravaged continent. A whispering gallery has there been created, in which the shriek of captured women and children pierces like the bugle of Charlemagne or the trumpet of Wellington. The advantages of colonization have been direct and incidental. It was not till 1822 that our colonists reached what is now called Monrovia. It was then that the first American axe touched the dense forests of Mesurado, and the Spartan band who perished at Thermopylæ deserve no higher niche in the temple of renown than our pioneers. All history evinces that the loss of some life is indispensable to the production of great results. Many perished at Plymouth Rock and at Jamestown, and many in the contest which secured our independence of the British yoke. Much life has been expended at Liberia. Its original settlers have mostly disappeared; but not till they had poured out the germs of a nation from the horn of Christian philanthropy. If Miltiades once regarded it as a patriotic duty to collect together the remains of those who had fallen at Mara-

thon, the future children of Africa will not be less mindful of the ashes of those who stood as pioneers on a blighted coast and who for the sake of their posterity perished in that battle which death is waging with all our race.

Events have recently taken place at Liberia calculated to encourage renewed enterprise and to strengthen confidence. But these events may all be comprised in a single fact. Liberia from being a colony has passed, and that peacefully, into an independent Republic. She has gone out of her chrysalis condition, and is putting on not evanescent but abiding colors. Planted by benevolence, and cherished by philanthropy, no cause existed why she should appeal to arms in the way of challenging her independence. She had no grievances to be redressed. A simple request to be free drew an immediate acquiescence from the Parent Institution. Liberia fell into the roll of nations as easily as the evening star appears in the crimson cloud. Her independence was announced, not by trumpets, which are used to impel armies to the charge, but on olive reeds such as were once employed by shepherds in the valley of Demona. It is not my purpose, however, to discuss every part of this great subject: but only that portion of it which relates to the extension of our Redeemer's kingdom. We propose, by a series of observations, to arrive at the truth of the position, that Liberia is a point gained, established and well defined on the Western Coast of Africa, from which Christian light will radiate to millions now plunged into the darkness of paganism. This view of the subject is more in keeping than any other with my professional calling.

It would be needless to remark that Africa is a wilderness. This is true to a great extent naturally, and in a moral sense universally. This peninsula is more than four thousand miles in length, and

more than three thousand in breadth. It holds the Great Desert of Sahara, the solitude of which has never been disturbed by a christian hymn, or by the voice of a living preacher. Paganism reigns from the Tropic of Cancer to the Cape of Good Hope. On its northern shores live swarms of men who crowd the mosques of Mohammed, and Jews who deny that our Saviour was the Messiah. In that part of it called Ethiopia, the christian religion has degenerated into a grovelling superstition. It is emphatically the continent where the evils of the Fall have congregated themselves in fearful array against the Gospel, and are seen in every kind of moral and intellectual deformity. Stupidity, superstition, necromancy, devil-worship, idolatry, theft, plunder, rapine, and pillaging, are some of the fruits of the Fall, which hang in dense clusters beneath the copper sky and the scorched clouds of Africa. Well may we be startled at the truth that christian light has yet to lift up its own dawn on a continent from which sin has expelled all righteousness. But yet our Creator has dispersed lights over this dreary picture, as if He intended future good to the forlorn children of Africa. They occupy the land of the Pyramids, and of the Delta and immense tracts washed by the Nile, the Niger, and the Senegal. 'Tis true that their settlements are built of bambo reeds; but those kraals are sheltered by luxuriant palm trees, in the neighborhood of which the juicy orange spontaneously grows. In reading Bruce, Lander, Barth, and other African adventurers, my attention has more than once been enlivened by scenes of the wildest pastoral beauty, in which camels browse and striped zebras range, and graceful antelopes wheel back in consternation at the face of man. The people of this continent inhabit coasts of gold, and stand, walk, and sleep over mineral treasures. In the deserts of Africa Cyprian prayed, and in

its cities Augustine preached. Egypt was honored as a place of retreat to the Parents of the Saviour when they escaped from the fury of Herod with their infant charge. It was on its alluvial plains that Joseph rode in his chariot of state, and in its waters Moses once wept, a forsaken babe. All the church which was in the world at that time had its location in Goshen. It consisted of more than two millions of slaves, who when ransomed from bondage became a distinguished people. To them are we indebted for that Bible which enlightens our dwellings, and for those sabbaths which gild our weeks; for history, which reveals the abode of the first man; for the raptures of prophets, and for hymns warbled by inspired men. We are indebted to those bond-slaves for the elements of law; for recorded miracles; for the Decalogue, which contains heavenly ethics; for the knowledge of that manna which was sprinkled over the Arabian desert, and for a complex system of types and shadows by which Divine Truth is taught even at this day. Blot Palestine off the map of the world, and our knowledge of Revelation would be reduced to a blank. It becomes then a question of solemn import, whether Africa be ever destined to a moral renovation such as Christianity alone can achieve. Shall that wilderness, now overgrown by the nightshade of idolatry, be ever entered by the heralds of the Cross? Shall the clouds of moral darkness which brood over that continent ever be dispersed? Shall the terrors of superstition ever yield to the social and inspiring hopes of the Gospel? Shall the standard of Christianity ever be unrolled on its coasts and then planted among the interior splendors of its tropical climate? Shall the songs of salvation ever succeed to the shrieks of despair uttered by her children when captured at noon or seized at midnight by the hand of the spoiler?— We answer these questions in the affirmative. The materials are at hand, and the

way in which it is to be done will be made known in the sequel of this address.

It is not to be disguised that we have in the southern portion of our country three millions of people who are not indigenous to our soil. The first caravan of them arrived on James River in 1620. It is superfluous in me to say that their seizure in Africa was a violation of their natural rights. All moral philosophers have so decided. But out of evil good has more than once arisen in the complex annals of the world. The wickedest deed ever enacted was the crucifixion of our Redeemer, but its moral effects will be felt to the end of time. If we voluntarily act out our fallen nature, who shall strip our Creator of the prerogative of counteracting our bad designs. It is notorious, that these people differ from us in color, habits and civic relations. Why are they here, and how long shall they stay among us, are weighty questions. They will remain here then just so long as the Disposer of all events may see fit. They will be retransmitted to Africa just as soon as we shall have fulfilled all the provisions of the trust deed by which we as their supervisors were put into temporary possession, for we hold them for the eventual uses to which they are to be applied. We have to some extent discharged our obligations; but our account with Africa is not yet settled. We have taught three millions of her children the arts of life and given them the blessings of religion. By imitation they have learned the use of the plough, the anvil, and the loom. Their fathers arrived here speaking a language not better than a jargon, but we have taught every one of them to talk in our masculine tongue, a tongue in which Burke and Webster have addressed listening senates, and in which Milton sung as if his audience had been composed of the Seraphim. This however is but a small part of that advantage which has

accrued to our people of color from their being dispersed among these homes of civilization. They have participated largely in the provisions of the Gospel and in the immortal hopes of Christianity. They are invited in common with us to all the repasts spread out by our Holy Religion. Some of them are the followers of Calvin and Cranmer, and many more of Wesley. They are champions for that religion of the heart which thousands of them feel and then reduce to practice. If the Creator be all-wise, it is not in vain that these people have been for more than two hundred years in a state of pupilage to Christian preceptors. It is equally clear that the Governor of the World cherishes with respect to them some ulterior design, and that design most probably is their gradual transfer to the land of their fathers, charged with the elements of knowledge, the blessings of government, the landmarks of law and the light of Revelation. The law of translation is that the translated should carry with them their religion. The rites of the Druids were dispersed to many forests by emigration, and the grim idols of Saxony were once worshipped in Britain. The Phœnicians carried their religion into Egypt and Greece, and wherever the Romans opened a colony they planted their gods in the heart of that colony. The lapse of more than two centuries has not annihilated the forms in which the Puritans of New England expressed their moral and sacred emotions, and the liturgy prepared in the reign of Edward Sixth is still heard on the banks of the James. The Dutch brought the system of Holland to New York, and the English theirs after the cession of that province to them by the Dutch. The Jews did not leave the Revelation which they had received in the Wilderness, but established it in a secluded corner of the world, at the head of the Mediterranean, from whence its light has reached many nations.

Transfer, then, our colored population to Liberia, and it would be preposterous to suppose that they would loose their grasp on that Bible which they have here read, and on that Christianity by which they have here been enlightened. Facts bear me out in these anticipations, for scarcely had our pioneers reached Monrovia before they began to rear christian churches and to open schools, both for themselves and the natives. Each colonist is a missionary. They have preached in the shade of the towering palm and of tamarind groves. They have made glittering streams tributary to their use in administering the rite of baptism, and they have celebrated our Redeemer's decease among cocoa-nut trees. The hymns of Newton have been sung on spots where the hand of the hymnologist had once been stretched out to rifle the kraal of its children. Nor have they been less true to our forms of republican government and our modes of education. It is true that in education all things as yet are in an immature state; but we know that in the natural world all the bloom of spring and the harvests of summer arise from crude buds and seeds. It is supposed that Alfred the Great, in the ninth century, founded a grammar school at Oxford: but a long time elapsed before Oxford became the seat of twenty colleges. It was centuries before its groves became vocal with the lyre of Chaucer, and its walks felt the footsteps of Addison. We anticipate for Liberia even the ornaments of education. And it is our special wish that a scientific corps may there one day be reared and equipped, who shall start on a pilgrimage to the interior of Africa. What sublime secrets and inexhaustible resources might such a band disclose! What superb rivers might they cross! On what lakes might they gaze, and on what green rings amidst thrifless sands! What mountains might tempt the measurement of the barometer!

What rare fruits might sweeten the toils of travel! What new forms of animal beauty might be taken into captivity!— What tribes of men hitherto unknown!— The scenes of South Africa awoke the muse of Pringle, and the banks of the Niger the harp of Wiffen. We know it is usual to speak contemptuously of the science of the African race: but it ought not to be forgotten that the mathematical skill of one of that race was deemed important in laying off the capital city of our own country.

No individual connected with colonization has ever thought of forcing these people away. They have lived among us not as our enemies but as our household friends. Emigration must be voluntary, and this will take place when a Divine hand shall unfold the gates of egress. In 1492 the Moors were expelled from Spain after holding the Province of Granada for more than seven centuries. But they had taught the Spaniards, and not the Spaniards the Moors. The latter had been the artisans of the country, nor has Granada been advantageously cultivated since their expulsion by Ferdinand and Isabella. At the confluence of the Darro and the Zenil, and among the mulberry groves of the province they had conquered, they reared the palaces of their kings. But when returning to the citron orchards of Mauritania they all wept aloud at the Straits of Gibraltar, as they cast back their lingering looks on the fertile plains and winding streams of Granada, and on the sparkling fountains and towers of the Alhambra. But how different will be the return of the African race, for we shall part as brethren. The hand of Ethiopia will be stretched out to beckon her children home, and the hand of America will rapturously seize it in midway grasp, and beneath that symbol of friendship which unites the Eastern and Western Hemispheres, the translation shall

take place in ships which bound as happy things at the voice of loud jubilee cymbals. Nor will Michael withhold his strain nor Gabriel stop his harp, till the last babe has been handed out on the golden beach of Africa.

Before reaching a result so much to be desired many difficulties look us in the face. We have to contend with the doubts of some, the suspicions of the logical, the economy of legislatures, the dreams of a philosophy that denies the unity of the human race, and an avarice which remains even among Christians. For Christians there can be no excuse. They profess to be followers of One who relinquished infinite riches for poverty the most extreme. His benevolence was as extensive as the circumference of the world, and he poured out on this circumscribed planet the fullness of his glowing heart. Were a king of England to relinquish his palaces to wander for three and thirty years over the heaths and moors of Albion, how would his condescension be admired! When Peter, the Czar of Russia, disguised himself and became an artisan in the workshops of Europe, it was deemed an act of self-denial. Were Gabriel to disperse among men the spoils he has culled since he rose an impassioned Angel in the rich Paradise above, surely we should wonder at the nobleness of the act. But what are all kings compared to Him who measured out the orbit of the earth! Behold, then, the man of sorrows! his tattered garb, the victim of hunger, the homeless one, the Pilgrim of Palestine, shaking the fig-tree for his noonday meal, and kneeling down to Kedron that his thirst may be quenched, and learn from his example to be disinterested. And yet we loll on our cushions and sleep in tapestry, and drink from goblets of silver, and array ourselves in purple, and burden our tables with luxuries, and revel in fashion, and drive in

splendor, and dress out our lawns in statuary, whilst Africa is perishing for the bread of life. But that continent shall be redeemed. Christianity must there be made known, from the Mozambique Channel and the mines of Sofala to the Pillars of Hercules, and from Angola to the Delta, and from its Southern Cape to the Castle of Pharillon and the granite obelisks of Alexandria.

But on what do we rely? We cannot say then that we depend on a few missionaries, scattered at intervals of distance over a wide and tropical continent. What are they among so many millions! The climate is everywhere uncongenial to the constitution of the white man. Its sultry sky is adverse even to the transient stay of discoverers. How much more to settled missionaries. But our dependence is on colonies composed of men who can defy disease. In a word, our reliance is on Liberia, where we find a Christian vestibule to the continent, and where that key has been created which is to unlock the interior of Africa and display its resources to an astonished world. Nor need Liberians drive back a single native or inflict a single wrong. We have expelled the Indians from their own possessions, till the Pacific yawns for their submersion. The African tribes, however, easily blend with a kindred though superior people, and the influence of that colony may one day pass the Isthmus of Suez, and hand out a simple christianity to the eastern nations. It is the nature of man when curiosity is awakened to be active, and our colonists will plunge down into her deserts and lift up the sail of discovery on the most secluded rivers of Africa. Already has a long reach of coast been purchased; kings have become friendly; the slave trade crippled; churches have been reared; schools have been founded; law established; treaties negotiated; towns located, rivers cleared; orchards planted; and

Senates convened. We challenge all history to show a like instance of success. How crude were the materials out of which the fabric of our own government was wrought. What a contrast between Plymouth Rock and the sylvan wharves on James River, and the present picture of our country! The few huts of Rome were built in a day; but one of the Cæsars left that city a city of marble. Remus had contemptuously leaped over the frail wall put up by Romulus; but what did Rome become? What but the mistress of the world, the nurse of learning, the imitress of Greece, with a territory that reached out to Scandinavia and to the Indus. She owned the spices of the East. Persian camels kneeled to her standards and Persian gazelles bounded in her parks. Asiatic tigers and brindled leopards were but the amusement of her people, whilst the Arabian barb pranced in her streets. Her sceptre touched into obedience the Alps—snows and sand—nations rude and refined; and all this under an idolatrous system of religion. Then what may not Liberia become under that Christianity which graduates the scale of nations. Men have hung over the cradle of this infant with a sympathy the most intense in hopes, that the problem may one day be solved which has hitherto defied every glance shot from the eagle eye of science,—we mean the problem why Africa has been stripped of her children. Retribution to a continent is written on all the gates of Liberia. In wishes for her good we have seen sectarian jealousies expire as by common consent. Even departed missionaries, who have died in her warm embrace, and martyrs whose ashes have mingled with her sands, look down with interest on our experiment. We covet for her no warlike reputation. The fruit of philanthropy, may she ever remain a peaceful power. May no steeds of war ever range over her bright savannahs or thunder along her palmetto avenues. May her hamlets, towns, and cities, thrive in all the arts of life. May Sabbath suns enlighten her mangrove forests till her people shall behold those clouds of unspeakable brightness, in which the Son of Man shall descend to judge the world.

Circumstances in my life not necessary to be mentioned have given me a strong desire to promote the welfare of Liberia. Circumscribed indeed is my field of action. But in my more vigorous days an interest in this cause, led me to scour the vales and even the dingles of this State—to ford its rivers and urge my way through the blue haze of its hills and mountains.

We covet no chair of learning—no philosophers gown—no mace of power: but we covet to speak whenever called on—for the good of those colonies which have introduced moral blossoms into the wilderness of Africa. To what better object can my declining years be devoted. All who labor in this cause are sustained by the anticipation of the good which may be wrought. There is a tradition in the lowlands of this State that when Colonel Byrd was running the dividing line between Virginia and North Carolina, greatly discouraged, he lay down one night to sleep. But he was cheered by a dream, in which Hope descended and unrolled to him a sketch of Richmond, not then in being, and of what that city would become. That sketch sweetened his subsequent toils. Hope, then—celestial Hope, is not absent in the labors of any engaged in Colonization. She unfolds a sketch of Liberia more glowing than the one of Richmond. Her finger points not to one but a hundred Richmonds. She holds up to our sight the picture of what Liberia may become, and when the earth shall be revolving in its millennial glory, it will display to the Sun of Righteousness no happier or holy continent than Africa. Well may patriots, philanthropists, politicians, barristers, merchants, farmers, planters, and mechanics, give to this cause, even though it be but a dollar, for that dollar may stand the test of that Furnace which Retributive Justice alone is competent to kindle.

The redemption of Africa is something which concerns christians without respect to names. It is a cause which combines all hearts. Our sectarian points need not be looked upon as cardinal in this circle of philanthropy. There is no jar in the complex chords which are now at work throughout the christian world, and the melody of which will one day be heard from Monrovia to Gondar's hill, and in which the tribes of Angola shall rejoice. Were a man deaf, this subject would make him hear, or blind, it would make him see, or dumb, it would make him eloquent. What is eloquence but to feel deeply all we utter. We plead for a continent to which we are in long arrears.—Africa pleads. We would thrust her into the front of her advocate that you might hear her one hundred millions of plaintive and stammering tongues all begging like the roar of many waters that the safety lamps of education and religion may be established in her huge caverns of ignorance. The Divine eye is upon us, and the opening of that eye can reduce a

thousand suns like ours into so many twinkling stars. We may then dispense with the tongue of Plato which talked in music to the Greeks—or that of Tully which thundered in the Roman Forum.

In bringing my remarks to a close, permit me to express the pleasure it gives me in looking over this auditory to see so many of the Legislators of Virginia present on the occasion.* But it was not with a view to enlighten them that these observations have been made. They understand this whole subject, for the ar-

chives of our State testify to the interest which the subject excites. Their constituents everywhere approve of all that the Legislature has done in providing a home for our free people of color, for they have long been like sheep without a fold. But they will return in due time to their original land, and Africa shall eventually yield herself into the embrace of christianity and the arts.

“No part up Africa contracts our powers,
That boundless—boundless continent is ours.”

[From the Commercial Advertiser.]

Cultivation of Coffee in Liberia.

DURING the past few years the consumption of no natural production has increased more rapidly than that of coffee; and in no part of the world has the increase been so great as in our own country; a circumstance to be attributed doubtless to the fact that the laboring classes are in better circumstances in the United States, than in any other country.

There is every reason to believe that the use of this beverage will increase in the United States with the increase of the population. The demand for it will probably be doubled in ten years. It becomes then a question of some importance, from what source the additional million or more of bags of coffee are to come. Of late years, Brazil has supplied the increasing demand—furnishing us in the year 1845, with 551,276 bags, and during the year 1855 with more than a million bags. But an examination into the present state of things in that Empire will satisfy any intelligent inquirer that she can no longer supply the market at past and present prices. And there is no reason to believe that the West and East Indies will more than supply the rapidly increasing demand for the article in Great Britain, and on the continent of Europe. It is evident then, that there must be a considerable increase in the price of coffee, unless some new and extensive field for its cultivation is opened. This field is to be found on the west coast of Africa.

A residence of three years on the coast, within the bounds of Liberia, and a recent stay of six weeks in Rio Janeiro and its vicinity, have given the writer an opportunity of comparing the facilities enjoyed by the two countries for the cultivation of coffee. After a somewhat minute examination, I am convinced that the Liberian coast affords much greater facilities

for the cultivation of coffee than Brazil, and that the same amount of capital, invested in its cultivation in the former, will bring a return of perhaps thirty three and one-third per cent. more than in the latter country. The following are the facts from which I draw my conclusions: First, the trees grow much larger in Liberia than in Brazil, and yield two crops yearly instead of one. From the best information I could procure at Rio, the ordinary yield, on the best cultivated farms, is about three pounds to the tree. Not having seen an experiment on a large farm in Liberia, I am not able to say what would be the average yield, but am satisfied, from what I have seen, that it would be much more than three pounds. In the next place: The soil in Liberia is much more rapidly cultivated than in Brazil. The lands of the former are generally flat or undulating, and, for the most part, free from stones; whereas the coffee lands of Brazil are generally hilly, mountainous, and rocky, so that the plough has not yet been introduced upon perhaps one-twentieth of the farms.—There being no difficulty in the way of its use in Liberia, the cost of cultivation must be greatly diminished. Another important consideration is the difference in the cost of getting the coffee from the farms to the sea shore.

On the coast of Africa, this expense is very trifling, the soil in the immediate vicinity of the ocean being well adapted to its growth, and numerous small rivers along the coast affording abundant facilities for its transit to the sea shore, from the more distant farms. Whereas a large portion, and perhaps the most of the coffee in Brazil has to be carried by mules across the mountains, at an expense of one or two cents per pound. The last

*At the time this address was delivered the Legislature of Virginia was in session at Lee's Springs.

consideration, upon which I will dwell, is the difference in the cost of labor in the two countries, and here the advantage is greatly in favor of Africa. Thus far, nearly all the coffee has been cultivated, in Brazil, by African slaves; and there seems to be little prospect of a change in this particular. Until the suppression of the slave trade, in 1852, this species of labor was cheap enough to insure large profits to the owners; but since that period they have advanced two or three hundred per cent., with every prospect of a much greater increase in value, and at present prices, as I was informed by intelligent farmers, while it may be profitable to keep up farms already established, they cannot afford to open new ones, and purchase slaves to cultivate them unless there is an advance in the price of coffee.

In Liberia, many colonists can be employed for one hundred and twenty dollars a year, they boarding and clothing themselves, and the natives for twenty-five cents per day. It is true the latter class will not do so much work as the slaves in Brazil, but in view of the great mortality among the slaves, and the expense of clothing and feeding them, combined with the original cost, it is evident that free native labor on the coast of Africa must be less expensive than slave labor in Brazil.

The question will naturally arise in the minds of some of my readers, if the facilities for the cultivation of coffee in Liberia are so superior, why has so little been accomplished in that way? The answer to this question is found in the indigent circumstances of nearly all the emigrants — Being destitute of capital, when they first arrive in the country, nearly all the early settlers had to be contented with providing themselves with the necessaries of life — And when they made a little money, they generally invested it in trading establishments of some kind, in preference to establishing coffee farms; from which they could expect no return for four or five years. They were, moreover, entirely ignorant of the cultivation of coffee, and, with few exceptions, knew very little of the value of this and other tropical productions. But in the past few years, extensive farms have been planted, in the

various settlements, the first fruits of which are now being gathered in; and in a short time, this important article will be numbered among their principal articles of export. Its cultivation must however, be greatly retarded, for lack of the necessary means.

I would ask capitalists in the United States, who may chance to read this article, to give the subject some attention. — They will probably be disposed to disregard it, on account of the climate of Africa not being adapted to the constitution of the white man. But certainly it is as well adapted to those who may go there for the cultivation of the soil, as for the many who are residing on the coast in pursuit of trade. The fact, that white men are not permitted to own land in Liberia, will be suggested as another difficulty. But this is not a serious obstacle, as there is no difficulty in the way of their leasing it long enough for all practicable purposes; and should they find a difficulty in procuring agents to reside permanently on the coast, they could procure the services of responsible Liberians, and from time to time send out agents to look after things.

That it would prove to be a profitable business, I have little doubt; for notwithstanding the miserable manner in which the coffee estates in Brazil have been managed, they have been immensely profitable, when coffee sold at much lower prices than it probably will for many years to come. Nor would the individuals engaged in its cultivation be alone benefited. The United States would, in course of time, be a gainer by having an important market furnished for her natural products and manufactures. And at the same time, it would materially aid the efforts of missionaries to elevate the heathen; and what is to my mind of very great importance, it would be the means of convincing the free colored people of this country that it is to their interest to emigrate to Liberia, where alone they can be truly free, and where it has already been demonstrated that the race is capable of a high degree of intellectual and moral culture.

H. ROY SCOTT.

African Missions.

THE *Spirit of Missions*, for October, mentions an "unprecedented religious interest in the tribes around Cape Palmas and adjacent stations, resulting in an ingathering

of an unusual number into the church of Christ; while all things promise well for a greater harvest."

The Rev. A. Crummell writes from

Monrovia, August 7th, that unusual attention and a spirit of prayer prevail among his people, and that "the call for schools, and the desire for new chapels, is constantly expressed all along the river St. Pauls."

The Rev. B. Green has been appointed to the Protestant Episcopal missionary station, at Sinou, by Bishop Payne, in place of Rev. T. A. Pinkney, resigned.—He writes of great want and suffering among the people in consequence of the wars. The purpose is to establish schools among the settlers and natives.

The Rev. C. C. Hoffman, at Cape Palmas, in his Journal from March 1st to the 27th of April, notices in touching language the death of Mrs. Hoffman. When informed of the near approach of death, she thanked the doctor for his kindness, and added that Jesus had been kinder. Her trust was alone in him. Messages of love were sent to absent friends, and smiles spoke of her confidence in Jesus, and her joy in the Holy Ghost. And was there one regret for coming to heathen Africa and laboring unto death for the souls of her bewitched children? The question was asked her, and her reply was, O, no, never! with a smile of confidence, and almost of reproof at the thought.

On the 9th of April a battle took place between the Rocktown and Cape Palmas natives. Fourteen of the Rocktown people were killed, and about forty on each side wounded.

On the 14th of April Miss Maria E. B. Stantun, of the Methodist mission, died at half past six. She was a guest at the asylum, and had for some months been sick of the consumption. Her end was peace. She said the day before her departure, "my flesh and my heart faileth, but God is the strength of my heart, and my portion forever."

The *Missionary Advocate*, (Methodist,) for November, notices the announcement

in the London papers, of August 28, of a new line of steamers between London and the West Coast of Africa.

The Rev. J. S. Payne writes from Cape Palmas, under date June 4, 1856, that there is a large and increasing attendance of the native population on Sunday afternoon, that the Grebo natives have agreed to refrain from work on the Sabbath, and that the "law to mind Sunday" was made by themselves. Several have made profession of religion. There are signs of prosperity.

Mrs. Wilkins writes from Millsburg, of her efforts to get the gardens ready for the rains in June, and speaks of the delight she would feel to show to her New York friends some of the fruits of our heavenly Father's grace, "which have been given to us to enjoy in our school and from among our neighbors, the subjects of a gracious revival here, while I was at Cape Palmas." "Esther Kilpatrick is very cheerful and happy in mind; she is very desirous to be the most useful."

"Rev. J. W. Horne writes under date of August 8, 1856:

"I have now, with much thankfulness to God, to write of comparative health and of attention to my usual duties.

"Mrs. Horne and her little son are quite well. He is eight weeks old.

"*The 26th of July*, the Independence day here, passed off with the usual procession and oration. I think there was less rioting than usual."

We abridge a notice of the faithful colored missionary now in this country for health, Mr. Harland, to whose piety and zeal in missionary labor we can testify:

"Mr. Harland, when a lad, was in the family of the Rev. J. J. Matthias, governor of the colony in Africa in 1837, and anxious to be near his old friend, he sought admittance to the Seaman's Retreat, Staten Island, to which Mr. Matthias is now chaplain. Doctor Moffet, the head physician, having kindly consented to perform the operation by permission of the trustees, it was completed with entire success. Mr. Harland is a good preacher, we are informed; he

has preached in the Chapel of the Retreat several times. He speaks fluently the Bassa language, and has been in the practice of preaching to the natives in that language. His circuits at Cape Palmas and at Grand Bassa embraced many of the native towns, among which he traveled on foot. He thinks that his disease originated from too much walking. He has written an elaborate history of Liberia, which was sent over to a gentleman in this city, by President Benson. He is a self-made man. He began his writing and reading by studying the notes which he used to carry for his friend the governor to different persons when he was in the family of that gentleman. He returns to Liberia this fall, and will be accompanied with many prayers that his life, so providential in many respects, may be increasingly useful."

ENCOURAGING PROSPECTS.—The success of the gospel on some points of the coast of Africa, the colonization enterprise, the recent explorations in the interior, all have recently tended to awaken a stronger and more general feeling in her behalf, and augur that the sunrise is dawning upon her; that the prayers and efforts of Christians in her behalf will be increased, and that soon "Ethiopia will stretch out her hands unto God." The *Missionary Advocate* thus records a most satisfactory incident:

Our mission in Africa has afforded us teachers from among the native converts; it has also brought out and introduced to the work of the ministry some of the native converts. But it has not until this present been our privilege to report, as we can do now, that a native Liberian has actually entered an American University. This fact, according to the showing of one of the secular papers of New York, was the most interesting incident to some of the visitors at the late commencement of the Wesleyan University.—*Presbyterian*.

FURTHER WORD FROM AFRICA.—Letters from Monrovia, dated September 6th, have been received at our Mission Rooms. The general tenor of their advices is favorable. They speak very favorably of the presence of the Rev. John Seys, of the Baltimore Conference, who accompanied the last expedition from Norfolk. He was busily engaged in settling the emigrants at Cape Mount. Rev. J. W. Horne, under date of September 6th, expresses his intention of accompanying Mr. Seys in one of his excursions into the interior. We hope they may be successful in reaching the upland country, and that we may hear from them important reports. Mr. Horne speaks of a trip up the St. Paul's, in company with Mr. Seys, and the Rev. F. Burns, of the Liberia Conference. This account indicates real progress in agriculture in the country. He says:

"In company with Brothers Seys and Burns, I made, the other day, a trip up the St. Paul's. It was very pleasant.—Mr. Seys found many marks of improvement. I never saw Brother Blackledge's farm. (at Upper Caldwell) looking as well. About sixteen acres, or more, covered with coffee, potatoes, sugar-cane, cassava, &c., in luxuriant growth. At Mr. Jordan's place (near Millsburgh) Mr. Seys and I were perfectly delighted; we felt as though we had returned to our native islands in the West Indies. There was a steam engine in full blast, and the syrup in the coppers, boiling and smoking, and the sugar-cane being crushed in the rollers, and the cold liquor flowing! You may be sure we drank a plenty, and wished good luck to the sugar-making. We found the grounds about the house, at Millsburgh, looking beautiful. Sisters Wilkins and Kilpatrick had them very tastefully laid out. We walked beside beds of various plants and flowers, and beneath arbors for fruitful and flowering vines, while, a little in the back ground, the sweet potato, arrow root, eddoe, &c., displayed their healthful verdure."

Intelligence.

MISSIONS TO SLAVES.—The *Southern Presbyterian* of Charleston, South Carolina, publishes the subjoined circular, calling for information for the purpose of preparing a History of Missions to the Slaves. The author is a Methodist, but desires to include in his work the labors of all evangelical denominations. In order to enable him to reach our Presbyter-

ian brethren, who may have it in their power to aid him, we herewith give the

CIRCULAR.

Dear Brother—Intending to prepare a History of Missions to the Negroes, I earnestly solicit whatever aid you may be able to afford.

This may be rendered by giving me in-

formation on any or all of the different points suggested, viz :

1. Origin and progress of any mission or missions, giving dates and incidents, number of neighborhood churches—are these advantageous or otherwise?

2. Difficulties and obstacles in the way of beginning and prosecuting the work.

3. Estimation of the efficiency of the gospel, and the genuineness of conversion, based on modes of expression on these subjects among the blacks themselves, and conduct subsequent on profession made.

4. Anecdotes illustrative of the last item, whether among the negroes or between them and owners, managers and missionaries, death scenes and expressions, accounts of love feasts or class meetings, striking conversions or experiences, influence of example.

5. General estimate in which the work is held among owners and managers; and the reason for such estimate, whether it be favorable or otherwise.

6. Support or proportion of support, contributed by those whose slaves are served—say a statement each year from beginning.

7. What reflex influence has been produced on the missionary spirit and collections of the church, or that part of the church particularly concerned—say, the Conference, Presbytery, or the like? Has any direct good been observable among white persons or families?

8. Names of those persons, children, or adults, and any incidents of interest in life or death connected with those who have been most active and useful in originating or sustaining any particular mission or missions.

9. Best methods of imparting religious instruction, both to adults and to children.

10. Notices, or biographical sketches of faithful men or women; or similar mention of white persons who may have been zealous and useful in the missionary cause.

11. Statistics—number of members and probationers in one item, number of catechumens, population within reach of your appointments, and average number attending at these appointments.

Any information not here suggested which may occur to you, is most earnestly solicited, and will be gratefully received; as also any suggestion you might think proper.

I beg that you will regard this, not as a merely formal circular, but as a direct and

earnest, personal application. Respectfully and fraternally,

H. A. C. WALKER.

Charleston, South Carolina.

COLORED FUNERAL IN RICHMOND.—The *Richmond* (Virginia) *Whig* says: "A servant woman of Mr. Payne's died suddenly on Friday night, and on Sunday afternoon the colored population turned out *en masse* to attend the funeral. The hearse which conveyed the corpse to the burial ground was followed by over one thousand negroes—mostly women—of all complexions and ages. The females were members of different charitable associations, and were clad in mourning uniform, each association having a distinctive badge. The sidewalks were also crowded with negroes accompanying the procession.—Immediately in the rear of the hearse were a number of colored men, choristers at one of the African churches, each of whom was provided with a note book.—Several carriages, containing, we presume, the relations of the deceased, brought up the rear of the cortege. The members of each society wore bonnets, dresses and capes of a uniform color, and all trimmed alike."

NEGRO SINGING.—The Rev. Mr. Kirkland writes to a respectable friend, "You know how sweetly a congregation of plantation negroes can sing the songs of Zion. Tell me not of city choirs. I would rather hear, 'I am passing away,' or 'Give me Jesus,' sung as we sometimes hear them, out of full hearts, by hundreds of these poor people, than their best performances. It is spirit stirring; there is life and soul in it."

LIBERIA.—J. M. Richards, a negro, who emigrated from New York to Liberia, some three years since, has written a letter to one of the journals of that city, in which he gives a most flattering account of the country and his prospects. He has a farm of 412 acres, with 12,000 coffee trees set out. He made 108,000 bricks last season and early in the past Spring.—He was about breaking in eight pairs of additional oxen for hauling sugar cane, logs, etc., and was making arrangements to procure a sugar mill, driven by a steam engine of sufficient power to operate at the same time a saw mill, grind corn, hull rice, etc. He expects he will be able to ship from 150 to 200 hogsheads of sugar of his first grinding. He has from fifty to sixty men and boys on the place, and a school, in which all who are willing to attend at night receive instruction gratuitous.

THE very instructive and eloquent address of our long tried friend, the Rev. T. B. Balch, of Virginia, which appears in our present number, needs no commendation to secure a general perusal.

THE BALTIMORE COLONIZATION FESTIVAL—The officers and members of the Maryland Colonization Society, in view of the completion of the Colonization Ship, "The Mary Caroline Stevens," invited the friends of the cause to meet them at the Eutaw House, Baltimore, to celebrate the event of the preparation of this fine ship, for her departure on the first of next month, with a large company of emigrants for Liberia. At half past one the entire company visited the ship, and were cordially welcomed by Capt. Daniels, her experienced Commander, and all greatly admired the beauty of the vessel, and her excellent arrangements for emigrants. We append the history from the Baltimore papers of the manner in which the vessel was built, with a description of the same :

"The late Col. John Stevens, of Talbot county, Md., in the generosity of his heart, made a donation last spring of \$36,000 to build a ship for the American Colonization Society to carry emigrants to Liberia. Interest accrued on the donation before it was used, which increased it to about \$37,000. The money was placed by Mr. Stevens, shortly before his death, which took place last spring, in the hands of three trustees, J. H. B. Latrobe, Esq., Hon. Elisha Whittlesey and James Hall, M. D., who were entrusted with the building of the ship, and are to hold her for the use and benefit of the American Colonization Society. They decided upon the size and model of a ship the best suited for the purpose, after which it was found that to fit her with all the extra conveniences necessary an additional amount of some eight or ten thousand dollars would be required. To meet this additional expenditure F. W. Brune, Esq., with his accustomed liberality, gave \$1,200 to furnish two large iron water tanks, capable of holding a sufficient supply of water for the emigrants on the voyage. Thomas Wilson in like manner tendered whatever might be necessary to provide a fine library for her cabin; and the Maryland Colonization Society loaned some eight

thousand dollars, which is to be repaid by carrying their emigrants to their colony at Cape Palmas. The Society has thus obtained a noble ship, suited in every respect for the peculiar service in which she will be employed.

"She is a ship of 713 tons capacity, and in every respect a first class vessel.—Her lower hold is for cargo, and her between decks exclusively for the emigrants. She has a full poop with a cabin 42 feet long, capable of carrying 16 passengers, furnished in a style which will compare with the finest European passenger ships. The arrangements for emigrants are made in the very best and most desirable manner, and in accordance with the requirements of the late United States passenger law, and will render them as comfortable as any steerage passengers can possibly be."

The dinner which followed the visit to the ship could not have been surpassed; Charles Howard, Esq., President of the Maryland Colonization Society, occupying the chair with an ease and urbanity which gave freedom and pleasure to all. A letter was read from J. H. B. Latrobe, Esq., President of the A. C. Society, expressive of deep regret that indisposition compelled him to be absent. The company declared their high sense of the services of this distinguished friend of the cause. The absence of the Hon. Elisha Whittlesey, Chairman of the Executive Committee of the A. C. S., was much regretted.

The ship will convey over 200 emigrants. We have already mentioned that Dr. Jas. Hall will embark in her and make arrangements for her future visits to Liberia. His labors for the cause, especially in connection with the ship, were highly appreciated by the meeting, and many fervent prayers breathed forth for the prosperity of his voyage and safe return.

The following is a list of the officers of the Maryland Colonization Society, which has its head-quarters in Baltimore :

President, Charles Howard. *Vice Presidents*, Hugh D. Evans, Hon Wm. F. Giles, Wm. Crane, Geo. S. Gibson, Wm. Mason, Charles F. Mayer. *Managers*, Thomas Wilson, James H. McCulloh, J. Mason Campbell, Wm. Woodward, Isaac Tyson, jr., Wm. H. Keighler, Francis T. King, Isaac P. Cook, Charles J. M. Gwyn, James H. McHenry, William A. Talbot, Charles Gilman. *Treasurer*, Robt. Mickle. *Corresponding Secretary*, F. W. Brune. *Recording Secretary*, George W. S. Hall. *General Agent*, James Hall. *Managers of the State Fund*, Charles Howard and Wm. F. Giles.

Receipts of the American Colonization Society.

From the 20th of October to the 20th of November, 1856.

MAINE.

| | |
|--------------------------------------|------|
| By Capt. Geo. Barker:— | |
| Dennysville—John Kilby, \$5; | |
| Peter E. Vose, \$2 | 7 00 |
| East Machias—Hon. M. J. Talbot | 5 00 |
| Elisworth—Thomas Robinson... | 5 00 |
| Calais—T. Swan..... | 5 00 |

22 00

NEW HAMPSHIRE.

| | |
|---|-------|
| By Rev. John Orcutt:— | |
| Concord—J. W. Sargent, \$30, to constitute Mrs Paulna S. Sargent, a life member of the American Colonization Society; Isaac Elwell, \$5; Rev. C. W. Flanders, \$3; Mrs. Dea. Gul, Mrs. Charles Norton, each \$1=\$10, in part to constitute Rev. C. W. Flanders, a life member of the American Colonization Society; N. G. Upham, F. N. Fiske, Rev. H. E. Parker, each \$5; Dr. J. E. Tyler, J. B. Walker, Geo. H. Hutch, John H. George, Ira A. Eastman, Cash, each \$3; M. Harvey, W. H. Allison, Gen. Law, H. A. Bellows, Dr. E. G. Moore, Mrs. G. E. Chandler, L. D. Stevens, ea. \$2; G. P. Cummings, General Davis, F. Evans, Mrs. Nathaniel Stickney, Sam'l Morrill, Mrs. Esther Abbott, each \$1..... | 93 00 |
| Nashua—James Hartshorn..... | 2 00 |
| Claremont—Methodist Episcopal Church, \$6.38; Others, \$4.92. | 11 30 |

106 30

MASSACHUSETTS.

| | |
|---|--------|
| By Rev. John Orcutt:— | |
| Northampton—John Clarke, \$50; J. S. Lathrop, \$25; Henry Bright, \$10, in full to constitute himself a life member of the American Colonization Society; Rev. M. E. White, \$10; Dr. Barrett, Chas. Smith, Pliny Cutler, Edward Clarke, Mrs. Taibot, J. H. Butler, ea. \$5; Oren Kingsley, Dea. Hibben, each \$3; S. Peck, \$2; Miss M. Cochran, Rev. Dr. Allen, each \$1..... | 135 00 |

CONNECTICUT.

| | |
|---|-------|
| By Rev. William Warren:— | |
| Wood tick—Mrs. P. C. Child, \$5; John Child, \$2; E. Pennington, E. Child, A. Penning, E. C. May, H. Bishops, Dea. Child, Rev. M. Pratt, C. H. May, A. S. Southworth, Col. Lyon, Capt. Lyon, Cash, Dea. Lyon, each \$1; C. D. Rawson, Mr. Smith, each 50 cents; A. Morse, Cash, A. Brun, H. May, E. Phillips, each 25 cts.; G. Bugbee, 19 cents; W. Chandler, 12 cents..... | 23 56 |
| Putnam—H. C. Cutter..... | 1 00 |
| Pomfret—Dr. Williams, \$3; L. P. Grovenor, \$2; G. B. Matheson, Charles Matheson, I. P. Prentiss, Mrs. Eldridge, Dea. Williams, G. R. Green, each \$1; Samuel Underwood, I. Averil, each 50 cents..... | 12 00 |
| Saybrook—G Chapman, \$5; Mrs. E. Morgan, Dea. Still, S B. Ayer, S. Chaiker, G. Dickinson, R. G. Pratt, each \$2; R. C. Dennison, Dr. King, D. Shipman, Dea. Clark, A. Sheffield, O. Sill, Mrs. M. A. Lane, I. Bushnell, I. Seiden, each \$1; Cash, H. Potter, Cash, each 50 cents; M. Norton, Mrs. H. Jones, G. Blague, Cash, W. Chalker, each 25 cents..... | 28 75 |
| Bristol—Deacon Darrow, Deacon Brewster, Cash, each \$3; S. Peck, I. R. Mitchell, Dea. Blakeley, B. F. Hawley, H. N. Potter, G. Aspinwall, each \$1; D. Beekwith, E. O. Goodwin, H. Green, L. Peck, S. Lewis, V. G. Barbour, E. S. Lewis, each 50 cents; I. B. Hubbard, A. Friend, B. Aldrich, S. H. Galpin, each 25 cents; A. Bartholomow, 37½ cents..... | 19 87 |
| Plainville—E. Coles..... | 1 00 |
| Collinsville—S. W. Collins, \$10; S. P. Norton, I. Graw, I. D. Wright, R. Humphrey, Rev. Mr. McLean, each \$1; I. L. Sauborn, C. H. Blain, each 50 cents; Dea. Goodwin, 75 cents..... | 16 75 |

Westbrook—Deacon Spencer, I. Bushnell, Wid. Bushnell, W. N. Curlland, each \$1; Dr. H. Burr, A. Bushnell, Dea. H. Bushnell, each 50 cents; P. N. Curlland, F. Spencer, each 25 cents..... 6 00

Madison—E. C. Scranton, \$15; Dea. Lee, S. H. Scranton, each \$5; B. Heart, \$3; M. L. Dowd, \$2; E. S. Ellev, S. F. Willard, Mrs. C. W. Hand, Dr. Webb, each \$1; L. Everett, I. Scranton, A. I. Dowd, Capt. Tyler, H. Scranton, Cash, each 50 cents; I. Munger, W. H. Codwell C. W. Hill, Wid. S. Hill, Cash, each 25 cents..... 38 25

147 18

DISTRICT OF COLUMBIA.

Washington City—From a Friend. 10 00

VIRGINIA.

Triadelphia—Mrs. Mary Brown. 10 00

NORTH CAROLINA.

By Rev. Wm. H. Starr:—

Jackson—Meth. Church, Mrs. Julia Walters, \$5; H. Faison, \$1; Dr. W. S. Copeland, \$2; Noah R. Odom, \$2 50..... 10 50

Murfreesborough—Meth. Church, John W. Southall, \$10; Miss S. Southall, \$1; U. Vaughn, J. W. Hill, each \$2; Rev. J. H. Davis, \$3; Mrs. W. H. Smith, \$2.50; W. H. Lassiter, 50 cents; E. A. Molley, 25 cents; Cash, \$3 25; Bap. Ch., public collection, \$4.97.. 29 47

Bryant Swamp—Towards passage and six months' support of one emigrant to sail in the Mary C. Stevens, by L. Jones, jr... 60 00

Newbern—Contribution from Andrew Chapel, Rev. W. F. Chaffin, pastor, forwarded by Mingo Croom..... 5 00

104 97

GEORGIA.

Augusta—From Robert Campbell, Esq., towards the passage in the ship Elvira Owen, and six months' support in Liberia, of Anderson Hartridge, his wife Nancy, and her three grand children, who were emancipated by John Martin, a revolutionary pensioner..... 215 25

OHIO

Collections by Rev. B. O. Plimpton, in the following places, viz:—

Bricksville, \$18; *West Springfield*, \$6.33; *East Springfield*, \$8; *Gerard*, \$8; Mr. Miles, \$5; *Kirtland*, \$11.25; *Twinsburg*, \$3; *Charlestown*, \$2; *Windham*, \$2 25; *Farmington*, \$29.50; *Bristol*, \$1; *Bloomfield*, \$1; Rev. H. N. Sterns, \$3 50; *New Castle*, \$1 50; *Oswell*, \$9.60; *Rock Creek*, \$3.20; *Albion*, \$7; *Conneautville*, \$2; *Greenville*, \$5 90; *Clarksville*, \$20; *Hartford*, \$4; *Fowles*, \$2.75; *Bezzeta*, \$3.82; *Niles*, \$6; *Oaltown*, \$9.03..... 173 63

Steubenville—To constitute Rev. Henry B. Chapin, a life member, by a member of his congregation..... 30 00

203 63

Total Contributions..... 739 08

FOR REPOSITORY.

MAINE.—*Gorham*—Mrs. Clarissa A. Robie, \$1, to Nov. 1856 — By Capt. Geo. Barker: *Dennysville*—N. S. Allen, \$1, to Oct. '57; *Machias*—S. A. Morse, \$5, to Aug '62, W. B. Smith, \$1, to Aug '57; *Bangor*—Jos. Bryant, \$1, to Sept. 1857; *Brewer*—J. Chamberlain, \$1, to Nov. '56..... 10 00

VERMONT.—*West Milton*—Arthur Hunting, to Sept. 1857..... 1 00

MASSACHUSETTS.—*Northampton*—Mrs. Talbot, to Nov. 1857.... 1 00

PENNSYLVANIA.—*Troy*—A. Crippen, to Oct. 1856..... 1 00

VIRGINIA.—*Petersburg*—Wyatt Walker, Oscar Johnson, Jesse Bird, each \$1, to Nov. 1857.. 3 00

NORTH CAROLINA.—*Newbern*—Isaac Rue, to Sept. 1857, by Mingo Croom..... 1 00

ARKANSAS.—*Washington*—J. J. Joiner, to July, 1857..... 1 00

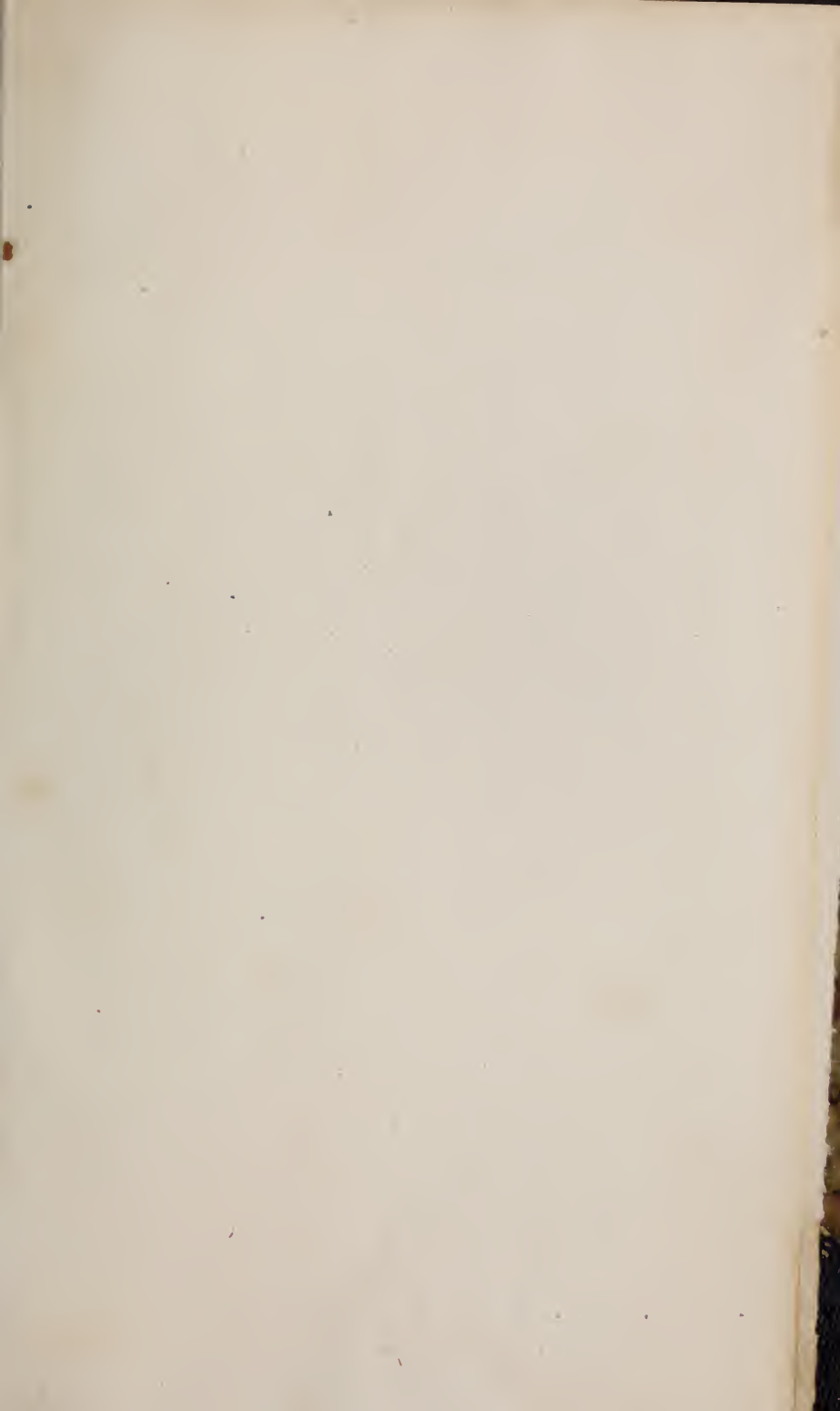
Total Repository..... 18 00

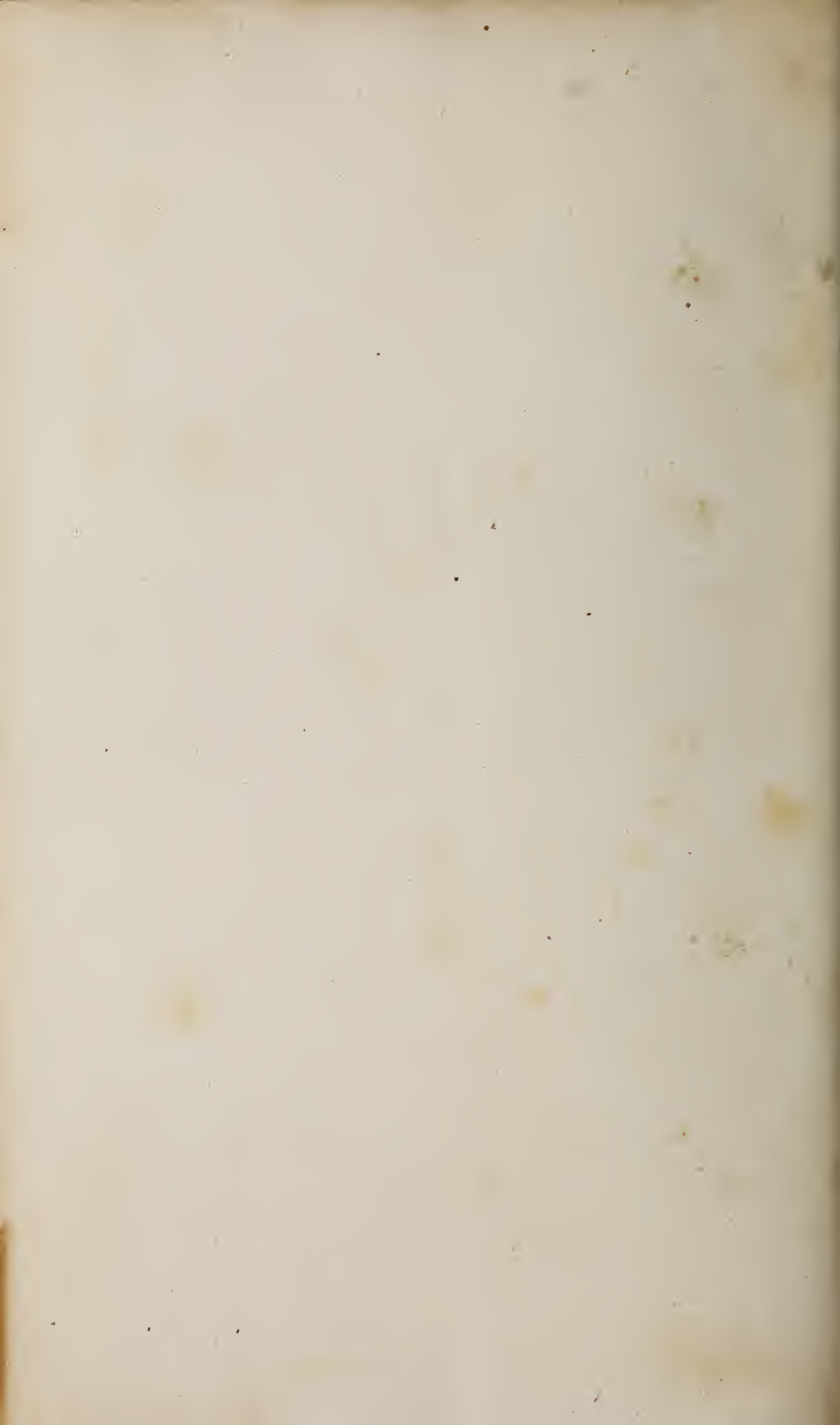
Total Contributions..... 739 08

Total paym's for emig's.. 215 25

Aggregate Amount.... \$972 33



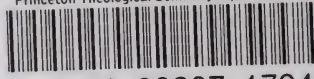




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