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THE MISSIONARY ASPECT OF COLONIZATION.

The article from which the following extracts are made first appeared, as a communication, in *The Newport Mercury*, published in Newport, Rhode Island, and signed by THOMAS R. HAZZARD, a distinguished citizen of that place, a long-trying and liberal contributor to the work of Colonization, and a *Life Director* of the American Colonization Society. It seems to have been written and published (though it had escaped our notice) before our articles in the August and September numbers, headed, "Liberia, a Missionary Field for Colored People," and "With their own Consent." We call attention to these, in connection with Mr. Hazzard's communication, that the coincidence of sentiments, as to the proper functions and prominent work of this Society, may be noted.

The second article in our present number is from another old friend of the Society, SIMEON IDE, of Claremont, New Hampshire. It takes the same view of the great work of this Society. In his opinion much depends upon the character of the people we send to Liberia. They should not be the mere "hewers of wood and drawers of water," who are satisfied to remain so to the latest generation, but such as have a higher ambition for themselves, and who are willing to devote themselves to the welfare of their race and to do something for its redemption.

We have made special efforts to obtain for our next expedition such individuals and families as shall be prepared to do a missionary work, and we have to some extent succeeded.

From the Newport (R. I.) Mercury.

EXTENSION ACROSS THE CONTINENT OF THE REPUBLIC OF LIBERIA.

The American Colonization Society has lately received from Robert Arthington, Esq., of Leeds, England, a contribution of

one thousand pounds, (\$6,606.14,) "to be laid out in sending persons to Liberia, in whom it is unmistakably evident that they have the highest welfare of Africa at heart."

Hitherto donations have been generally made to the Society for the purpose of "colonizing, with their own consent, the free people of color residing in our country, in Africa, or such other place as Congress shall deem expedient."

Since the recent bestowal not only of freedom to the slave, but of freedom's rights to the free people of color residing in our country, the benevolent intentions embraced in the above quoted clause of the Constitution of the American Colonization Society has become, in a measure, unnecessary. Henceforth no liberated slaves or oppressed free persons of color need to expatriate themselves in order to secure or perpetuate their own or their families' freedom. In this respect the original object of the American Colonization Society should merge itself into the higher mission indicated by Mr. Arthington, and early contemplated by some of its far-seeing founders, viz: the "civilization and Christianization of Africa."

Henceforth the Society should not seek for objects of charity to send to Africa, merely because their individual condition may be benefitted, but they should apply their funds in aiding persons to emigrate to Liberia, who are not only qualified to become instructors of their fellows, but who also "have the highest welfare of Africa at heart."

In forwarding the beneficent designs of Divine Providence, the good and bad men, as well as the ignorant and the wise, oftentimes build "wiser than they know." When Columbus first landed on the shores of America, and sent ship loads of the poor natives as slaves to Spain, and millions of others to perish in the mines and on the newly made plantations, he little dreamed, that on the newly discovered continent a nation was in a few centuries to arise that would free the world, not only from chattel but also from civil and religious bondage.

So, when *Las Casas*, moved by the sufferings of the feeble, overworked Indians of the Tropics, encouraged the enslavement and importation of the more rugged African to relieve them, he little knew that the terrible ordeal he was initiating would in time result in elevating individuals of a race, so seemingly sunk in hopeless barbarism, to a state of culture that would render them competent missionaries to carry back to the fatherland (where the white missionary cannot live) a knowledge of the arts and civilization, and thereby redeem a continent from barbarism.

The first part of the great mission of the American Colonization Society has been manfully accomplished in spite of the opposition of their shorter sighted opposers. A Republic of

free States, after the pattern of the United States of America, has, through its efforts and fostering care, been successfully established in Africa. That will be the nucleus of a great Republic, eventually to extend over the continent, under whose banner the colored race will repose in freedom, safety, and happiness.

The second and more pleasing part of the Society's work is yet to be accomplished. Now that the social, educational, and governmental policy of the Republic, so successfully established in Africa, has become fixed and firmly grounded in all its departments, the efforts of the Colonization Society henceforth should be directed to the civilization and improvement of the condition of the African, rather than the American black man. With this end in view, the funds of the Society should be appropriated, not so much to the purpose of paying the expenses of pauper emigrants to Liberia, as to enlightening the public in all that relates to that Republic and to Africa generally. The Society need be in no haste to finish their great work. It should remember that nations, as well as trees, of slow growth, are most durable; and that with Him who works from everlasting to everlasting, a thousand years is but as one day.

Now that the schoolmaster is abroad among our colored fellow citizens, we need not fear but that hundreds will soon grow up among them, whose enlarged understandings and enlightened minds will enable them to justly appreciate for themselves the true merits of the great and beneficent work there is to be done by the American colored man in Africa. These are the class of men and women the Society should encourage by their counsels, and if necessary with their means, to go to Liberia, the *New England* of the great United States of Africa, that will, within a century, extend East, as the United States of America has West, from sea to sea, and embrace in its beneficent folds more than an hundred millions of colored freemen.

The child is already born that will see this accomplished. The child is now living that will pass from the Atlantic on the great eastern railroad across the widest region of Africa to the Indian Ocean. I know that many of our most influential philanthropists scout the idea of Africa being redeemed from barbarism by the American colonists. The labor of the colored freedmen, they say, is needed in America, to raise corn and cotton, and build railroads; and, therefore, they should not go to Africa. Well, this may be all true to a limited vision, but still I opine that if Omnipotence designs that "Ethiopia shall stretch out her hands to God," through the instrumentality of its own returning children from the far-off nation, "that sendeth ambassadors by the sea," that He will manage in some way to get them to Africa, even though the corn and cotton culture of

the United States should, in a degree, come to grief, or perhaps be conducted in part by the Chinese, or some other far-off primitive race of men.

What is wanted in Liberia at present are men of the New England Puritan stamp, minus their *Puritanism*—men of independent progressive natures—men who are able to absorb others rather than be absorbed by others—men who will go forth in the African, as their western compeers have done in the American wilderness, and not only wield the axe and hold the plough, but build the school house, and establish the rostrum, the town meeting, and the ballot box.

There is an unlimited field for such absorbing men and women to labor in Africa; and it is safe to say, that it would be easier for such men as Frederick Douglas and George Downing each to found a State in Central Africa, as big and populous as Illinois, and have it incorporated with the Republic of Liberia, than it would be for them to obtain seats in the legislature of any Northern State in America. Why, with the aid of an hundred such men as these, the money of Astor, Stewart, and Vanderbilt, applied with their customary tact and efficiency, would in one generation redeem Africa from barbarism. And a bird whispers in my ear that the time is near when our rich men will seek such modes of investment. We read (and may learn from the experience of our late civil war) that *the knee that will not bow in mercy will be made to bow in judgment*; and the signs of the times are, that if our rich men do not soon learn better than to pile up their millions merely for selfish purposes, that public opinion will so shape itself as to oblige them to leave their usurious acquired lucre, for some better object than the ruin of their heirs, and the damning of their own avaricious souls, to the pains of the prolonged hell of boiling conscientiousness and remorse, that I am reliably told that class of men uniformly have to endure in the next world.

THOMAS R. HAZARD.

From the National Eagle of Claremont, New Hampshire.

THE GREAT WORK OF AFRICAN COLONIZATION.

There is, in the minds of many good citizens, a very erroneous view of the aims and objects of the American Colonization Society. A friend lately remarked to me, that he thought there was no longer anything for the Society to do—that, as slavery was abolished, and especially as we *need* the black man's labor at the South—it was unpatriotic and unwise to assist him to return to his native land. I have no doubt many well-meaning people entertain this opinion. I have taken pen

in hand to try to show that it is, to say the least, a mistaken opinion; and, in pursuance of this end, will premise:

1st. That it was the last thing contemplated by the founders and sustainers of this Society, that it would ever be able to materially lessen the number of blacks upon the American soil. It has now been in operation some fifty years; and during this generation and a half only some twelve or thirteen thousand men, women, and children of the African race have been returned to the land of their forefathers. How long, at this rate of depletion, would it take to free this country of the black man? when it is known that fifty years ago there were less than half as many of that race in the United States as at the present time.

In the second place, that there could be no motive to influence the friends of African Colonization, during the existence of slavery, that is not equally cogent, now that slavery is abolished. It was at no time contemplated by this Society to interfere with the institution of slavery; in other words, to use its funds or influence to promote the abolition of slavery.

And, thirdly, that the Society is, and ever has been, to all intents and purposes, a Missionary Institution—*missionary*, both in a political and religious point of view. Mainly, if not solely, through its agency, an independent national government has been established, and all the ameliorating institutions of civilization and Christianity have taken the place of the most confirmed state of barbarism that pervaded that portion of the African continent, previous to the formation of this Colonization enterprise. And now, among the many fields open to the Christian philanthropists, and the friends and advocates of free governments, there are no more inviting ones than that of the infant Republic of Liberia. It contains within its national jurisdiction a population of over 600,000 souls, inhabiting a portion of the vast continent of Africa, where, sixty years ago, civilization and Christianity had not the vestige of a foot-hold.

Through the instrumentality, I repeat, of the American Colonization Society, this beneficent change has been produced. The 13,000 emigrants from the United States whom this Society has, within the last fifty years, transported and colonized on African soil, have formed the nucleus of an independent and purely republican nationality, under whose auspices it is not exceeding the probabilities of the case to look for the civilization, and that at no very distant day, of that entire continent.

It must be borne in mind, that for many years after the Colonization Society had commenced its philanthropic labors, its progress was necessarily slow; and, as with all untried enterprises of the kind, its ultimate success uncertain. In the

all-important work of extending the blessings of civilization and Christianity, perhaps greater progress has been made within the last decade than during the entire period of the Society's previous existence. And we have abundant reason to anticipate a continued compound acceleration, (so to speak,) of its progress, as the constant accumulation of its energies shall be developed, until the many millions of the African race shall be redeemed from the abject slavery of ignorance, barbarism, and idolatry.

For the information of your readers, generally, Mr. Editor, and to incite in the breasts of the philanthropic portion of them a desire themselves to do something in aid of this most noble and efficient of all *foreign missionary enterprises*. I beg you to give place to these introductory remarks, and to append to them the following extract from the Twenty-Eighth Annual Report of the Massachusetts Colonization Society:

“LIBERIA—ITS CONDITION AND ATTRACTIONS.—The Republic of Liberia is now an established fact, officially recognized as such by all the principal nations of the world. Its government has been regularly administered in all its departments, without rebellion, insurrection, or even a local mob or riot needing to be suppressed by force, for twenty years. Its agriculture is annually increasing. Its commerce with different ports in the United States, in Europe, and in Africa, employs forty-eight Liberian vessels, though far the greater part of it is carried on by American, British, French, and German vessels, some of which are steamships carrying regular mails. Uniform experience has proved that a family having one acre of land for each member can live on its products and buy more land; and Liberia has more acres than there are colored people on its soil and in the United States, and more can be had to any amount for some trifling consideration to bind the bargain; for the advantages of living within the jurisdiction and under the protection of the Republic are such and so obvious, that about six hundred thousand natives have availed themselves of it, and others are ready to do so. The means of education have been such as have sufficed to educate all the Presidents of the Republic, and nearly all its cabinet officers, and they are rapidly improving. Besides primary schools and several high schools, a College has been established, with a competent faculty, all of whom are Liberians, and the principal of the preparatory department is one of its own graduates; and there are some fifty Christian churches—Baptists, Methodists, Presbyterian, Protestant Episcopal, and Congregational—many of the members of which and some of the clergy are natives, reclaimed from heathenism. Such a country has attractions which cannot fail to draw emigrants from the United States,

even if the colored people here should attain to all that they or their most enthusiastic friends expect. Especially must it attract those who love their race and desire its elevation; who love Christianity and desire its extension. Every Christian family added to Liberia is an addition to the influence which is civilizing and Christianizing Africa; which has already brought so many into the churches and schools and citizenship and official station in the Republic, and into various forms of civilized industry; which makes direct missionary labor among the heathen safe and hopeful."

To the Philanthropic Friends of Liberia :

The undersigned, having accepted the Agency for the American Colonization Society, will receive and forward to its Financial Secretary, at Washington, D. C., such contributions to defray the expenses of sending one colored missionary to Liberia as may be left with him. About \$25 00 have been already subscribed toward this object; to effect which \$35 00 more only are required. Who will be one of the seven to hand in \$5 00 each, between this and the 1st day of November next, when the Society's good emigrants' ship "Golconda" makes her next trip?

SIMEON IDE.

CLAREMONT, September 14, 1869.

From The True Whig, Monrovia, August 5. 1869.

FOURTH OF JULY.

This anniversary of the independence of the United States, falling on Sunday, was not celebrated until the 7th ultimo. But we learn that on that day festivities suited to the occasion came off in grand style at the United States Legation. We had heard of the beautiful sentiment proposed at the dinner on that occasion, by the Minister Resident, John Seys. Through the kindness of a friend we have the pleasure of laying it before our readers. The Honorable gentleman, at the close of an interesting speech, said:

The sentiment I propose, gentlemen, is "Liberia"—a name implying Liberty—Liberty in the most extensive sense of the term. In her atmosphere the slave cannot breathe; in her Constitution the protection of all classes of men to the inalienable rights of life, liberty, and the pursuit of happiness is secured; in her *Statute Book* liberty of speech and of the press dare not be infringed. Liberty of conscience, in the manner and spirit of the worship offered to our Heavenly Parent, the Father of us all, is one of her *bulwarks*. From her religious temples the story of Man's Redemption, the promises of the Gospel, are disseminated.

LIBERIA! May the early and the latter rain, while the world

shall last ever, fertilize her soil, that it may bring forth abundance! May the gales of heaven soon waft her commerce over the deep blue sea to every foreign shore; and the Flag of the Lone Star be unfurled in every civilized port! May the Spirit of the Great Jehovah teach her Senators wisdom, and her Executive righteousness! May the Almighty Himself, with all the plenitude of His Grace, imbue and lead the heart of her Chief Magistrates, as He turneth the rivers of water over the whole earth! May the Peace which passeth all understanding pervade the minds of her citizens. May the sons of those who afflicted her people come bending unto her, and those who despised her bow themselves down at her feet: that thus the "Little one may become a thousand, and the small one a strong nation!"

At the close of this generous sentiment, so beautifully and eloquently expressed, there was of course a hearty and unanimous response. Long may Mr. Seys be continued among us! His protracted residence in this country; his abundant labors in and for it; his thorough acquaintance with its necessities; his constant readiness to engage in every good word and work, inspire the people of Liberia with the earnest hope that his life may be long spared, and that the community may be favored for an indefinite period with his zealous, active, and stimulating presence. *Serus in cælum redeas!*

From the Christian Recorder.

A LETTER FROM REV. ALEXANDER CRUMMELL.

DEAR FRIENDS:—I read the proceedings of your late "National Convention," and after looking at the resolution which refers to Africa, and the repudiation of special interest in Africa, I put the paper down with scorn and disgust, and for the time gave the colored people of America up in despair.

But since then I have seen your noble letter to our common friend, Mr. Tanner of the "RECORDER," and I now breathe much freer than I did before. It seems to me that you have hit precisely upon the right principle involved in the whole matter, viz: that there is no antagonism between what I call "race feelings" and love of country as an American; between interest in Africa—*special* interest in Africa, as a descendant thereof; and a tenacious grasp upon your birthright as a denizen of the United States of America.

The question of emigration hither is not involved in this matter. The case is this:—*Humanity* is shrivelled, maimed, awry, misshappen, while any member thereof is palsied or crippled. The world's integrity demands the restoration of Africa. But what is to be the agency for this restoration?

Why, of course, an agency with indigenou elements. And this agency does exist in the United States of America and the West Indies, trained, enlightened, civilized. Why do I say this? Because the FACT is before me. West Indian and American black men are found everywhere on this coast, civilizers and evangelizers. This, I say, is God's work, and according to God's will. No special human effort has done this. It has come spontaneously. It is PROVIDENCE; and being providential, it shows most clearly that God, if not man, has a right to call upon colored men in distant lands for a special interest in the land of their ancestors.

I was very glad to see some time since that the young gentlemen in the "Lincoln University" in Pennsylvania, have none of this squeamishness about Africa; that some of them purpose becoming missionaries to Africa! God bless them. If they become missionaries to a foreign land, what a hallucination would it not be, to see them sailing to China or Japan, to India or the Sandwich Islands! What a heap of nonsense has yet to be taken from the heads of some of your and my dear friends in America, upon this subject of Africa. Dear friend, you are a Christian, and love the souls for which Christ died. Pray and labor for Africa. God bless you for ever.

ALEX. CRUMMELL.

CALDWELL, NEAR MONROVIA, *May* 19, 1869.

From the African Times.

AFRICAN STEAMSHIP COMPANY'S MEETING.

The African Royal Mail Steamship Company held its annual meeting at London on the 9th of June. The report states that the Company's new vessel, the Benin, had been launched, and would soon commence her voyages to the West Coast; that they were in communication with the authorities at Bathurst for a subsidy for sending additional steamers there, and that having already partially provided for the greater demand for conveyance of cargo by steam, in preference to sailing ships, they are negotiating for the construction of a vessel to be used as collecting ship in the rivers and ports where only vessels of light draught can safely enter. The directors recommend the issue of unallotted shares in order to raise the necessary capital, the shares to be issued at a premium; and the proprietors were congratulated that after paying all expenses, and meeting all customary reserves, there was a balance of profit enabling the Company to pay a dividend of 8s. per share for the half-year and a bonus of 2s. per share, both free of income-tax. The accounts presented deal only with grand totals, and the only two necessary for us to quote are: Receipts for freight, passage

money, postal subsidy, &c., £91,768 15s. 3d; disbursements, depreciation, reserve, and interest on cash paid in advance of calls, £93,152 9s. 4d.

From the Christian Recorder.

EDWARD W. BLYDEN.

At the recent commencement of Lafayette College, at Easton, Pa., the honorary degree of Master of Arts was conferred upon Rev. Edward W. Blyden, Professor of the Latin, Greek, and Arabic Languages in the Liberia College, at Monrovia, in the Republic of Liberia, West Africa. The degree was bestowed upon one who has honorably earned the distinction. Mr. Blyden was born in the Danish island of St. Thomas, West Indies, August 3, 1832, of unmixed African descent. He came to the United States in 1850, with the hope of securing admission to one of the Colleges in this country. The deep-seated prejudice against his race preventing the realization of his wishes, he embarked for Liberia, as an emigrant in one of the vessels of the American Colonization Society, and reached Monrovia, January 26, 1851. He promptly entered the Alexander High School, and, in 1858 was placed in full charge of the Institution. In the same year he was ordained as a minister of the Gospel by the Presbytery of West Africa. In 1861 he was appointed Professor of Latin and Greek in Liberia College, at Monrovia. In 1866, Mr. Blyden passed the summer at the Syrian Protestant College, on Mount Lebanon, in Syria, studying the Arabic language, which he is now teaching in Monrovia. The effect already produced is as wonderful as interesting. Numerous chiefs, headmen, and Mohammedan priests have traveled hundreds of miles from the interior of Africa to visit Liberia, and see and converse with him. Mr. Blyden is now thirty-seven years of age, more than half of which he has resided in the Republic of Liberia, where his education was mainly acquired. Mr. Blyden has mastered Hebrew also, and several of the modern languages. Lafayette College, which has conferred the degree of Master of Arts upon Mr. Blyden, has recently received nearly five hundred thousand dollars from liberal friends, and stands among the foremost of American Colleges.

M.

LIBERIAN COLONIZATION.

Mr. Roberts' address last Sabbath evening was listened to by a large audience, upon whom he made a very favorable impression of his own good sense, and the practical advantages of the Liberian Colonization movement, as a means of advancing the condition of the African. Rev. Dr. Barstow presided, and at the close of Mr. Roberts' discourse a few remarks were

made by Rev. Dr. Orcutt, who accompanied him here. A collection was taken for the benefit of the Liberia College.

As has been stated Mr. Roberts has resided in Liberia forty years, and has been President of the Republic eight years. He is now President of a College, which has been established there, and it is in the interest of this institution that he is visiting this country to obtain pecunary resources. He gave a very interesting account of the early history and progress of this Christian colony on the borders of that mysterious, and to Europeans deadly, continent of Africa. The difficulties and dangers encountered while the settlement was feeble, and under the distant support of the Colonization Society formed an interesting chapter; and in the various narrow escapes of the colony from disastrous failure he confidently traced the hand of Providence, sustaining what he believed was to be the only practicable means of giving Christianity and civilization to Africa. He showed that in the time it has been established the colony had progressed more rapidly than any other important and distant colony on record.

The inevitable fate of the negro in this country, and the futility of a forced social and political equality, are apparent to the experience of Mr. Roberts, as to other intelligent observers; but he believes the negro may develop a capacity for self-government, suitable encouragement and aid to industry and education in their native and most congenial country. The purpose of the Liberia College is to educate settlers and natives for teachers and other professions in the Republic; and from the tolerable degree of success which has attended it so far, there is reason to hope it may have an influence upon the future of Africa, not inferior to that of the older colleges in America. Vast sums of money have been drawn out of the pockets of the people on the plea of the negro, a large portion of which has been of little benefit to him, but in the hands of demagogue politicians has been the prolific seed of evil and discord in the land. In the meantime the Colonization enterprise has received but little encouragement from those loudest in their professions of philanthropy. It is to be hoped that in the future the efforts and contributions of all who wish to benefit the black man may be better directed.—*Keene (N. H.) Republican, August 28.*

THE GREAT NILE EXPEDITION.

The Baker expedition up the Nile is the best appointed, and, probably, in its effects, the most beneficial enterprise ever undertaken for the civilization of savage man. About 1,300 infantry and 200 cavalry, Arabs and Nubians—good soldiers, and seasoned to the African climate—compose the expedition—

ary force, all under the absolute command of Sir Samuel Baker, one of the most intrepid and successful of African explorers, a man whose coolness, skill, and judgment have been tried and proved in the furnace of adventure. Iron steamers, which can be taken apart and transported on the backs of camels, fourteen mountain howitzers, ammunition and supplies unlimited, have been furnished out of the overflowing exchequer of the Viceroy of Egypt. The motive of that enlightened Prince in sending out this costly expedition is one that bears the closest scrutiny, and challenges the admiration of the Christian world. Though a true and consistent Mussulman, his object is not—like the Prophet's—to propagate his faith. There is no pretence of any proselyting purpose in the scheme; though, had the Viceroy declared that to be his motive, the expedition would still have reflected honor upon him. Morally speaking, he has as much right to push forward Mohammedanism by the sword as Christian nations have to advance their systems of religion by the same means; and it certainly would be better to bring the savages of equatorial Africa under the sway of the crescent than to let them continue in their present bondage to the degrading forms of heathenism. The former, bad as it is in Christian eyes, is infinitely preferable to the latter. There can be little doubt, that in omitting the element of a religious crusade from this expedition, the Viceroy has designedly deferred to the sentiments of that civilized part of the world which is also Christianized; and in doing so he has shown how the Christian spirit may truly dwell in the heart of a follower of the Prophet.

Next to religion as a motive—or we might say associated with it, its handmaid it is sometimes called, in such enterprises—is the extension of commerce. To open up new fields of trade in products which the world wants, and so to promote the comfort and happiness of mankind in general, is itself an object most highly to be commended; and if that alone were the design of the Viceroy, the Nile expedition, if humanely and wisely conducted, would receive the hearty approval of every civilized nation under the sun. Of course the Viceroy expects to reap some substantial advantages in return for his heavy outlay of money. He means to establish trading stations in the land of gold, ivory, gum arabic, beeswax, and camphor; and he has an eye to cotton-growing at points that may be favorable for it. He would not vindicate the business sagacity which he displays as a builder of railroads and telegraphs, and promoter of the Suez canal, if he did not also look to the enrichment of his treasury from the Nile expedition. But, beyond and above this, the true objective point at which he aims is the breaking up of the slave trade, which has its

home and its most hideous development in the country which his troops will penetrate and make their own. In many ways the present Viceroy, since his accession to power, has evinced a noble ambition to do his part, with the wisest rulers of the world, in the advancement of civilization. Enjoying the advantages of living on the border country of equatorial Africa, possessing troops acclimated to the heats of that region, and having the amplest means at command, he seems to have conceived it to be his mission and duty to strike a powerful blow at the slave trade in its strongest fastness. It is as if he had set out to emulate the generous action of the United States, France, and England, in warring upon the same inhuman traffic. This is the motive which the Viceroy himself chooses to assert; and it is so natural a one to influence a prince ambitious to take high rank among civilized sovereigns, that we do not hesitate to accept it as the real reason of the expedition. His choice of Sir Samuel Baker to head the invading force, intrusting to him supreme power, indicates this. That eminent traveler is not a trader, and his efforts to establish profitable commercial centres may prove a failure. He is not the subject of the Viceroy, and cannot be counted on as enthusiastic to add to the dominions of his patron. But he understands the slave trade thoroughly, and hates it with his whole heart—as his books abundantly attest—and against that, wherever he can find it, as against armies in the field, he may be trusted to strike most effective blows. If he can break up that horrible trade, in such portions of Central Africa as he can reach with his troops, he will share with the Viceroy of Egypt the gratitude of Christendom.—*Journal of Commerce.*

THE WHEREABOUTS OF DR. LIVINGSTONE.

Sir R. Murchison writes to the *London Scotsman* in support of his opinion as to the whereabouts of Dr. Livingstone, and in answer to the suggestion of Mrs. Burton, that the great traveller is probably a captive in the hands of the powerful negro King of Cazembe. Sir Roderick says:

“My argument for believing that my dear friend had really gone westward from the Lake Tanganyika, in order to reach the Atlantic, was founded on the supposition that he had satisfied himself that this body of water, which is fed by affluents from the south and east, and is probably barred from communication with the great equatorial lakes by higher intermediate lands, as also by lying at a lower level, it followed necessarily that the affluents of the Tanganyika must proceed to the west. I then inferred that he would follow them, and thus determine

the true water-shed and drainage of his own southern region of Africa. As all the researches of Livingstone relate to that region only, and have been wholly unconnected with the Nilotic lakes of equatorial Africa, I am persuaded that he would specially strive to determine the course of the streams which flow from the Tanganyika to the Atlantic. That such streams exist seems to me to be certain; for they are laid down on the map of Duarte Lopez, of the sixteenth century, a reduced copy of which was published by Mr. Major, in his admirable work of the life of Prince Henry of Portugal. If the mighty Congo, which is capable of receiving a vast amount of water, be not one of those rivers, why may we not admit that one or more of them terminate on the western seaboard in swamps and lagoons, or are absorbed in sands; just as the great river Limpopo, of South Africa, ends, as recently proved by the adventurous traveller, St. Vincent Erskine, who followed it to the eastern coast. Let your readers look at any map of Africa in which the lake Tanganyika is correctly laid down, and they will see that the distance between it and the western coast, is nearly three times as great as that which intervenes between this great internal mass of fresh water and Zanzibar, on the east coast, and consequently, if the great traveller had to keep that direction, a long time must have elapsed before we could receive tidings from him. It is therefore, I think, quite unnecessary to have recourse to the hypothesis of his captivity. But whatever may be the speculations entered into during his absence, I have such implicit confidence in the tenacity of purpose, undying resolution, and herculean frame of Livingstone, that, however he may be delayed, I hold stoutly to the opinion that he will overcome every obstacle, and will, as I have suggested, emerge from South Africa, on the same western shore on which he appeared after his first great march across that region, and long after his life had been despaired of."

From the Spirit of Missions.

EARLY HISTORY OF THE LIBERIA EPISCOPAL MISSION.

LETTER FROM BISHOP PAYNE.

It was in the early summer of 1835 that the venerable Dr. Milnor, first Secretary and General Agent, visited the Alexandria Seminary in the interest of the Foreign Committee. After an illness which had brought me to "the border land," I had not long before given myself a willing sacrifice wherever in the one great field the Master might require it; the more cheerfully where most needed. As China was much before us, through my friend and fellow-student, the late Bishop Boone,

(whose influence determined me to be a foreign Missionary,) I devoted myself to God's service there. Dr. Milnor informed me that the Committee were desirous to establish a mission at Cape Palmas, West Africa. They had employed Mr. J. M. Thompson, a colored emigrant from the West Indies, to clear the land and erect a Mission House at Mt. Vaughan, near Cape Palmas, and were desirous of sending out ordained Missionaries thither as soon as in God's providence they could be obtained. He asked me to consider my duty in reference to that field. The proposed work was more congenial to me than that previously contemplated.

I was born among Africans, was nursed by an African woman, and played with her children. My first essay at teaching was on the knee of a venerable man, "Uncle Moses," whom as a child I taught from "Webster's Spelling Book." My first school was made up of mother's colored servants, whom as a youth I instructed on Sunday. My first mission (when a Theological student, I was convinced that *every Christian was a pledged Missionary*) was to the colored people in the suburbs of Alexandria.

About this time I became acquainted with the plans and operations of the Colonization Society. Like all intelligent Christians with whom I was particularly acquainted, I considered slavery a great evil, which I desired and prayed might be in some way removed. The Colonization Society seemed to give a gleam of hope for its gradual remedy. It did more: it seemed to give promise of enlightening Africa through the agency of her own regenerated children. And as I read of what had been already accomplished through the agency of the British Government and British Christians at Sierra Leone, and what had been inaugurated by the American Government and American Christians in the infant Liberian settlements, the promise seemed to become reality. I was ready to become a co-worker with God in so good a cause.

But would it not be a useless waste of life to become a Missionary in Western Africa? That was the question with which every friend sought to discourage. It was a question which could not be disregarded. I sought its answer in the history of African Missions and of the Colonies. That was gloomy enough. A half hundred Missionaries had fallen a sacrifice at Sierra Leone. Their average life had been about *three years*. Still taking into account the hardships of pioneer life, whether missionary or colonization, and probable want of adaption, mental, physical, or spiritual, of many laborers, I came to the conclusion that, at the time and place of my proposed Mission, a healthy, prudent man might hope to live

ten years, and, if so, *lay a foundation* on which others might build.

With this view I determined to offer myself for the African Mission. Soon afterward Mr. L. B. Minor, whose birthplace was not far from my own, and whose mind had also been directed to Foreign Missions, resolved to offer his services for the same work. And subsequently Thos. S. Savage, M. D., then a student in the Seminary, who had conditionally accepted the appointment of Associate Missionary with the Rev. H. Southgate, in his exploring missionary tour through Turkey and Persia, deemed it his duty to give the advantage of his experience and medical knowledge to his younger brethren in the African Mission.

He came out, as you are aware, six months in advance. With Mrs. Payne and Mr. Minor I joined him July 4th, 1837. And now it has pleased God to spare me, not *ten years* only, but *more than three times ten*. True, *He has demonstrated in me* what I have ever maintained, that the *Missionary*, as well as the *trader in slaves, ivory and palm-oil*, can live and labor and have His work prosper in Africa.

For, *to the praise of His grace*, God hath prospered the work of my hands, as well as prolonged my days. At my own station I have baptised 352 persons, of whom 187 were adults. In the Mission I have confirmed 643 persons. I have lived to ordain Deacons—2 Foreign, 8 Liberian, 4 Native, in all 14; of Presbyters—3 Foreign, 7 Liberian, 1 Native, in all 11; or altogether, 25 ordinations have been held. And at 22 places, along 250 miles of what was, fifty years ago, a most barbarous, heathen coast, has the Church been planted, and radiating points for the light of the Gospel established. Nine churches may be considered as established and supplied with Ministers of the country. Besides schools, common and Sunday, we have a High-school for boys, a Training-school for young men, and an Orphan Asylum to take care of destitute children in the Colonies. The Church and Mission, by God's blessing, may be considered established.

All this, however, as you are aware, has not been accomplished without sufferings and trials only known to the Master. The lawlessness of heathenism, the failings and sicknesses and death of fellow-laborers, have involved sorrows, cares, and perplexities, personal, social, ecclesiastical, which had broken down body and spirit but for God's sustaining grace.

But I wish your Committee distinctly to understand that I have endeavored to regard these things as only the "hardness" which I was called to "*endure* as a good soldier of Jesus Christ." It is not these which move me to the determination, which I now announce, *to withdraw from Africa*. I am com-

pelled to this course by a failure of my powers, mental and physical, as the gradual effect of a tropical climate. For, while it is perfectly true, as I have stated, the prudent, healthy foreign Missionary may live here long enough to do a good work, I have ever held that the constitution is gradually undermined, and timely withdrawal or death must be the alternatives. In my own case, my physical powers suffered no material abatement for over twenty years; but, just ten years ago, my health very perceptibly failed, and four acute attacks since that time brought me to the brink of the grave, and showed me how little power to resist disease remained with me. During these last ten years my life has been one of "weariness and painfulness;" and I have remained at my post, like the soldier wounded and disabled, because there was no competent one to take my place, and the Mission was not sufficiently established to be left to itself.

This has been especially my experience since my last return. I have had two acute attacks, and the duties performed, chiefly at home, could not have been discharged but for the opportunity to spend much of my time on the couch. I have found myself unable even to visit several of the stations, and much less to go about, as in former years, (and as is now absolutely required,) to encourage and strengthen our native Ministers, Catechists, and Teachers. It is failure of strength to work longer in Africa, in which I read God's will, that I cease from it.

It is absolutely necessary to the life of the Episcopal Church in the United States that it shall ever carry on the work of evangelizing the heathen in Africa as well as elsewhere. If there is a truth clearly demonstrable from Scripture and history, it is that enunciated lately by the Bishop of Pittsburg, namely, "The Church has no warrant to expect Christ's blessing upon her at home, if she neglects His work abroad." And to my mind it is as clear as demonstration, that the lamentable divisions which now afflict the Church at home, the acknowledged lowering of the tone of piety among all classes, is owing to the exaggerated view taken of the importance of Home Missions as distinguished from Foreign.

While it is absolutely essential, no less for the life of Christendom than for heathendom, that the former should put forth ceaseless efforts in behalf of the latter, it is just as necessary that there shall ever be Missionary Episcopates for this purpose. Just as at home the Missionary Bishopric prepares the way for the Diocesan, and will continue until the whole country is organized into Dioceses, so in Africa, China, and wherever else in heathendom the Church essays to co-operate with her Head, Missionary Bishops must be sent and multiplied until

heathendom becomes established Christendom, with settled Bishops, Presbyters, and Deacons.

The Missionary Bishops should be peculiarly the "Messengers of the Churches and the glory of Christ." Like Paul and Barnabas, they should "be sent forth by the Church, and by it recommended to the grace of God" for this work—like these Apostles, going forth from the living, sympathizing Church, and sustained in ever-enlarging operations by the ever-flowing life of love and faith in it.

From the Spirit of Missions.

BISHOP PAYNE'S FAREWELL.

Saturday, April 17.—On last Tuesday evening, by appointment of Mr. Auer, the Mission family, Christian villagers and scholars assembled in the large school-room of the Girls' Home, formally to take leave of Mrs. Payne and myself. After preliminary religious services by Mr. Auer, I made an address, setting forth the duties of all present, in view of our departure and their new relations. Mr. Jones followed in a very appropriate address in Grebo. Lawrence Montgomery, Liberian member of the Hoffman Institute, then expressed the views and feelings of his class. John Burrows, native, did the same in behalf of the native students. Mr. Auer made the very kind concluding address. It was a sadly interesting occasion. On Wednesday morning the members of the Hoffman Institute serenaded us at daybreak with appropriate hymns. All day, until twelve o'clock, the hour fixed for our departure, native chiefs, other men and women, came to bid us farewell. A little after noon we bade farewell to our dear Cavalla home. Christian villagers and scholars, with the family and the heathen, crowded around us. Many accompanied us to Grahway, three miles distant; and fifteen boys and girls came up to assist in bringing our baggage, and to be with us. It was a soul-harrowing day—perhaps, more to Mrs. Payne (who only leaves because I must) than to me. And yet I could not speak, but only weep. May our covenant God and ever-present, gracious Saviour protect, keep, and bless Cavalla, its Ministers, Christians, and people!

Saturday Evening, April 24.—On Tuesday last, having borrowed the horse of Mr. M. Merchant, I rode to the extremity of the Liberian settlement in this county. The last emigrants have been located three miles beyond Mt. Vaughan, or six miles from the Port of Harper. Only twelve families, however, are here now, and I could but think they would be much exposed in the event of hostilities with natives. It is many years since I passed through the settlement, and I found

many changes. Very few of those I knew thirty years ago remain. Very many lots once cultivated are now covered with weeds or jungle, while a number of new houses have been built in two centres or towns. This latter feature is safer in case of difficulties with the natives, but does not contribute to the general comfort or improvement. The extension of settlements beyond Mt. Vaughan makes it desirable to develop the chapel there into a church as soon as may be. The Minister in charge of the High-school may always attend to this, while St. Mark's will require its own Pastor, as the mass of the people are fast gravitating into Harper.

The Port of Harper has been unusually lively during the past four days. We have had a steamer daily, two belonging to a new Scotch line, one of the old Royal Mail line; and one, apparently a merchantman, prepared to go by steam or sails. There is a wonderful quickening of *material life* along this old Coast. But where is *the life of Christ* as represented in His living Ministry and Church? Alas! alas! how long shall men come to Africa, and go to all lands by *hundreds and thousands* for gain, while the followers of the *Crucified* cry out, "It is *too dangerous*, it is too self-denying for us to venture!"

On Thursday afternoon, with Mrs. Payne, I visited Hoffman Station. A half-dozen heads of families had thoughtfully met at the house of Mr. Seton to receive us. We afterwards called at a number of the houses of the villagers, though most of the women were on their rice-farms. Our visit here was the more interesting to Mrs. Payne, from the fact that most of the house-keepers were formerly her pupils, and retain great love for her.

The houses here are built chiefly of mud-walls, with thatched roofs, the former plastered white, and are very comfortable. They are on two sides of a parallelogram. Mr. Harris', now Mr. Muhlenburg's, with the "Home for the Blind," occupies the third side, south; and St. James' Church the fourth to the east. The interior of the quadrangle is laid off in roads, adorned with flowers, fruit-trees, and lots planted in cassadas or vegetables, the property of villagers and schools. The villagers are making praiseworthy efforts for self-support. Some seven are carpenters, or learning to be so; two are learning to build boats; nearly all have rice-farms. They lately formed a sort of *Mutual Relief Society*, to defray funeral expenses, to support the sick and indigent, and other objects of domestic need. This association embraces the Christians at Hoffman Station, Grahway, Half-Grahway, and River Side. Though not a year old, they had raised, according to a late report, considerably over *one hundred dollars*.

From the Spirit of Missions.

MISSIONARY EXPLORATION BY A NATIVE.

One of our native Catechists, T. C. Brownell, in charge of Bohlen, our interior station, has penetrated the mountainous region inhabited by the *Didebo* and *Sapa* tribes, two hundred miles from the coast. He was sixteen days in reaching the sacred mountain called Gedeye, (*iron mountain*, from the quality of the iron extracted from its base and sold to the interior tribes.) This mountain has been long celebrated for the deep mystery and superstitions with which it is enveloped in the minds of the natives, who say that it is the "place of departed spirits," good and evil, and where their future state is determined. Brownell resolved to make a missionary tour to the place, and qualify himself by personal observation for subverting these superstitious notions of his people. He traveled sixteen days before he reached the mountain, passing over other mountains, some rivers, and many streams, and through dense forests. He records the names of six or seven tribes and twenty-seven towns, in most of which he delivered the Gospel message, and in which no Christian man had been seen before. He states his course to have been generally north-west from his station at Bohlen.

Monday, November 30.—Left Bohlen, east from Cape Palmas, stopping first at Suro, about six miles beyond, where I spoke to the people from Matt., xxviii, 19. They listened attentively. After prayer the head-man, Bli, said, "Klapla, Nyesoa nwite ne bo a wo ne, e ya hapote:" ("God's words are true, and we hear them.")

A mile from Suro we crossed the river Gie, and entered a new town, Kahi. Twelve persons assembled, and I talked to them on the same text. At Plonaro, the most northern town of the Webo tribe, four and a half miles farther on, I again gathered the people, and told them the good news of salvation. About five miles from Plonara we came to a forest. After twelve miles' walking in the forest alone I came to Yedato, a Tarebo town. After speaking to the people, Mini, the head-man, told me that if I reached Gedeye, and should see his parents and return, he would be a God-man. It is the belief of all the tribes, from the beach back, that the souls of the dead go to Mount Gedeye, and are seen by the people near there. They are said to have a very large and beautiful town. The street from the bottom to the top of the mountain is so wide

and clean, that no grass or dirt is ever seen in it. A Tarebo boy, Pawdi, accompanied me to Pridu. The road was very bad. Night set in, and the moon gave us but little light through the bushes. In the town I spoke to some forty-five persons from the text, "Go ye, teach all nations."

Tuesday, December 1.—The people assembled again, and I reiterated the words of the night before from the same sweet, fruitful text. A Tebo man was in the congregation and said, "I wish I could hear such words always; I will be a God-man." Can the brethren of Tebo station visit the upper towns of that tribe? This man said that the Gospel had not been preached in the capital for three years.

Wednesday, December 2.—Started from Pridu with my guide, and H. H. Messenger, a former pupil at Bohlen. Two miles on we stopped at Sedo and preached. At Yeto, a mile beyond, I met a dancing party from another town. While they were beating their drums and dancing, I walked into their midst, silenced them, and preached "Christ and Him crucified" to not less than two hundred people.

Weseto, in the Nyeotea tribe, ten miles distant, was the next point at which I rested. Some twenty persons came to hear the Word of God. Two miles from here we came to the town of Payte, the great doctor consulted by all the people, from the beach back. We found Fishtown (Grebo) people, and also people from Webo here. The oracle was very kind and hospitable. In the evening he called his town-people and visitors together, and I preached to more than a hundred. When I finished, they requested me to talk English; they said it was singing.

Thursday, December 3.—The people tried to persuade me not to go on to Mount Gedeye. They told me I would be killed by people on the way, as some Rocktown men were who went to consult a doctor in 1856; and even if I reached the place in safety, and should go up the mountain, the spirits of the dead would hold me, and I never could return. I answered, "If I am killed on the way for preaching Christ crucified, He who gave His own precious blood for me will receive me into glory; and if I never return, I shall but go to meet my wife and child who have died." They all laughed, and said, "Ba wa Gabla mo o na nwe:" (Let Brownell alone; he will not be willing.)

My Tarebo boy now refused to go with me, and the man I had engaged to guide me on the way failed to appear. After a long talk the boy Messenger started with me. We had had no breakfast, and had a long, lonely walk, fifteen miles, through the forest, to Matoa, a town of the Kitiebo. We had been traveling northwest since we left Bohlen. The head-man,

Setuko, received me kindly, and said he would give me a guide to the next tribe, Gibo, some forty-five miles beyond. I found three men at Matau from Kunebo, in Pa, one hundred miles beyond Glaro, which I visited in 1862, and the Rev. S. W. Seton in 1866. These men told me there was no danger in the direction. Kridu, my guide, whom I left yesterday at Triobo, came on to-day. God is our guide, and He will remove all obstacles from our way in opening the road up to Gedeye, that we may be able to overthrow the firm belief of the people concerning the city of the dead.

Friday, December 4.—Started this morning, with Kridu and Messenger, from Kitiebo. Our road to 'Todo lay through a beautiful forest. In the afternoon we reached Gibo, the first town of the Gbroka tribe. When I spoke to the people they were much astonished at such a new doctrine. Two miles farther on we came to Nmoma. In the evening about a hundred gathered to hear me preach. Wherever the Gospel is first preached the people hear it gladly, but when they understand that they must bear the cross if they would follow Christ, they turn "away sorrowfully," because of their love of worldly possessions, like the young man in the parable.

Saturday, December 5.—Spoke again to the people, and then pursued our way. Our next stopping-place was Gibo, where I preached to about seventy-five persons. It is about five miles, through a pleasant wood, to Tiyi. Fifty-five gathered to hear of Jesus. At Tareda, a small village, I preached again. About 4 p. m. we reached Yito, the capital of the Padibo tribe. It is situated on a hill, about three hundred feet high. We were first obliged to go to the house of one Deve. All visitors who wish to go to the Bodio's house must first go to this man, lest they should carry any pollution or interdicted thing into the Bodio's dwelling, such as cutlasses or guns. Hundreds of people crowded round to see the Kobo, (foreigner.)

Sunday, December 6.—Preached in the morning to about four hundred, and spent the afternoon near the Bodio's, singing Grebo hymns, showing illustrations of Scripture, and explaining them to the men, women, and children who surrounded me.

Monday, December 7.—They killed a fowl for me. I gave the Bodio and Deve three gallons of salt, five yards of cloth, forty flints, and a bar of tobacco, and introduced myself as a Grebo, a citizen of Cavalla, sent by Bishop Payne to live at Wedo as teacher, and that I was now sent to preach through the tribes to Mount Gedeye. The people opposed my going to Gedeye, and refused to give me a guide. In the afternoon we met again, and after much talking, they finally consented to give me a guide, on condition that I would not attempt to ascend the mountain, and would only go to see the city of the

dead, (if there was any.) They assured me there was no danger from the intervening tribe. But when I asked for said guide, as I wished to start, I found they did not mean to keep their promise.

Tuesday, December 8.—Early this morning I heard the beating of drums and the firing of guns; it was for anointing an Ibado, the head of the soldiers. Owing to this ceremony, no citizen would be allowed to leave town for four days; therefore it was impossible to get a guide. My guide Kridu was no longer of any use; I therefore left him at Yito, and having received directions from the people, I started with H. H. Messenger. We were truly "strangers in a strange land." God sent us a guide. About half a mile from the town we met a man from the town at which I purposed sleeping. He was going to Yito to buy something. I had the article, and for it he agreed to be my guide. After five miles' walk reached Hupayo, a small village, and in the afternoon Gbakwea, ten miles from Yito, and two days' journey from Mount Gedeye. It is on a mountain, three hundred feet high. Our course since leaving Bohlen has been northwest through a mountainous country. In the evening I preached to one hundred people.

Wednesday, December 9.—Preached again to the people, and afterward showed and explained pictures to them. My kind host, Tutua, offered his son as my guide, only begging that I should return that way, for he feared I would go to Sinou, which is nearer that point than Cape Palmas.

Thursday, December 10.—Early in the morning we were off again. We crossed eight streams and several quite high hills. We passed the road leading to Kyedebo; but I do not go there, as I understood I should likely be detained some weeks as a Cavalla man, because that people are anxious to make a treaty of peace with my people. It was the Kyedebo who killed the Rocktown men in 1856. Night overtook us in a forest ten miles from a town. We reached Podo in safety.

Friday, December 11.—In the morning I preached to about three hundred people, and again about midday.

Saturday, December 12.—Leaving Podo, stopped at Pothio, three miles distant, and preached. The two last towns are of the Kidibo tribe. A little way from Pothio we lost the road, but God did not suffer us to go far out of the way, for we soon met a man who put us right. Twelve miles from the Kidibo we came to three villages of the Sapa tribe. On the way we crossed two large streams. I preached to one hundred and fifty persons.

Sunday, December 13.—We were crowded by the people this morning. I spoke to them about the creation and the fall of man. Afterward, going through two towns and some villages,

and crossing Mount Treyidi, reached the Didebo tribe, (Sunday traveling should have been avoided,) a distance of fifteen miles. On the top of Treyidi we crossed the road which the people say leads to the town of the dead. It was grown up with grass and vines, and full of dead leaves. Yet it is said, "no dirt is ever seen there." I picked up a handful of dry leaves and grass, to show our people that their belief about Mount Gedeye is false. We reached Kiyide, the largest town of the tribe, and preached in the afternoon to about eighty persons. This tribe and the Sapa are settled around Mount Gedeye, from whence they get iron and make iron, supplying the interior tribes.

Monday, December 14.—The Sinou and Dugbi rivers rise in Mount Gi, next in height to Mount Gedeye. We were only three days' journey from Sinou. Many of the young men bid me "good morning," and said, "some tobacco?" in English. Two hundred people came together, and I preached to them; after which I went up the mount a little way, as far as the people would allow me. They regard it as holy; it is named "Gedeye" from the iron gotten from it. I went on the rock where the dead are said to be seen by the people, and cried out, calling names of some dead people. I asked them, "If the dead lived in this place, and can be seen, why cannot I see them, and why do they not answer?" The mount is but a little higher than Gero, (at Bohlen,) but is very large and broad at the top.

Tuesday, December 14.—I turned to retrace my steps, and went back as far as Podo.

Wednesday, December 16.—The people crowded about me, threatening to kill or beat me, because I told them plainly what I had seen, and that their belief was false. Some threatened to poison me. One of the head-men rescued me from the tumultuous crowd. In the afternoon the old men came to beg my pardon, and I explained to them about the dead, as God had taught in His Holy Book.

Thursday, December 17.—Went on to Gbokwea. On Friday and Saturday was too ill to proceed.

Sunday, December 20.—Preached in two of the towns to large congregations.

Monday, December 21.—Had a long talk with the people as to whether the spirits of the dead went to Gedeye or to God, the creator of all things. The people were friendly; some agreed with me and said to the others, "If all come from God, no doubt that all will go to Him, and not to Gedeye." When I told them about the resurrection and of heaven and hell, they would not receive my words.

Tuesday, December 22.—Visited two Gibo towns; stopped at

night with some traders going to Tuobo with ivory, two slaves, and some cattle. We camped on the bank of a branch of the Gbee river; we had comfortable bamboo beds and a large fire, but no food except palm-nuts.

Wednesday, December 23.—We had twenty miles to walk before we would reach Matua, where we expected to breakfast.

Thursday, December 24.—In every town the people crowded about me to inquire about Gedeye, and I have had abundant opportunity to testify to the falseness of their faith.

Friday, December 25.—I did not reach Bohlen until evening, having spent my Christmas telling the people about Mount Gedeye, and what God's Word teaches concerning eternity.

From the *Saratogian*, August 10.

PRESIDENT ROBERTS AT SARATOGA.

Ex-President Roberts, of the Republic of Liberia, delivered an address at the Presbyterian church, in this village, at 4 o'clock on Sunday afternoon last. A very large audience assembled, composed of citizens and strangers of the highest respectability. Rev. Dr. Plumer, of Columbia, South Carolina, made a few opening remarks, in which he spoke highly of President Roberts, and declared that no colony founded within the last two thousand years had been so signally successful during the first twenty-five years of its existence as Liberia. Prayer was then made by Rev. Dr. Clarke, of Buffalo, followed by the hymn beginning, "Jesus shall reign where'er the sun," &c.

Hon. J. J. Roberts was then introduced, who gave a history of the organization of the American Colonization Society and the founding of Liberia. * * * * *

The efforts of the Colonization Society have proved a complete success, and the principal question now is, how education can be given to this people. Large numbers of natives are incorporated with the colonists, and the children of all are anxious to be taught. In 1858, through the benevolence of some gentlemen, \$35,000 was raised, and a College commenced. This institution now has a 11 students and 23 scholars in preparatory studies. Its means are nearly exhausted, owing to the falling off of contributions during the war. Many applications are being made to enter, which can not be granted. "Ethiopia is stretching forth her hands," and Mr. Roberts, in concluding, expressed the hope that her appeal would not be in vain.

Mr. Roberts, who is about three-fourths white, is not an orator, but is evidently a very sensible man. He went to Liberia about forty years ago, from Petersburg, Virginia,

accompanied by several brothers, two sisters, and his mother. He had no early advantages, but such was his high character and his good judgment, that he was for six years Governor under the Colonization Society, and afterwards for eight years President of the Republic. He is now the President of the College for which he is seeking aid.

At the close of his address, Rev. John Ornett, D. D., Secretary of the American Colonization Society, spoke briefly and effectively. He quoted the words of Dr. Alexander, many years ago, who, in speaking of the Colony of Liberia, said, "I know it is of God." He also cited the opinions concerning it of President Day, of Yale College, Theodore Frelinghuysen, Robert J. Breckinridge, and other noted philanthropists. The latter argued correctly that Africa must be renovated by men of African birth and descent. The Colonization Society have sent out since the war 2,234 emigrants, 500 of these members of Christian churches—as large a number as during any other four years. He urged the importance of educating native teachers, and repeated the words of Professor Freemam, (now of the Liberia College,) who was recently asked to name the price for which he would take charge of a college here at home, instead of returning to his African post. His answer was, "For whatever sum will induce you white men to give the status of the negro to your children!"

A collection of about \$150 was taken up, and the meeting closed with the hymn, "From Greenland's icy mountains."

From the Christian Advocate.

MISSIONARIES WANTED IN THE INTERIOR.

LIFT UP YOUR EYES!—We have before us a letter—yes, two of them—from Africa, calling our attention to a field in the interior where the king of the country is exceedingly anxious that we should come with the Gospel and schools. Strange to say, this king of a numerous and intelligent people has for years been convinced of the folly of idolatry, having while quite a youth, thirty or more years ago, heard from Mr. Seys, our superintendent at that time, the wonders of the Gospel. Here is a field undoubtably ripe for the harvest; a field of comparative healthfulness; but who will be stirred up, and who will put it before his people, that we can occupy no more new fields until our large debt is liquidated, and a larger volume of contributions is made to flow into the treasury? This can speedily be brought about, if every pastor and every member of every Missionary Committee will determine that it shall be done.

From the American Messenger.

THE AGED EMIGRANT.*

- “Why hast thou left thy cradle bowers
At these old years of thine?
Has blight defaced the vines and flowers,
Or war destroyed the towns and towers
That graced thy native Rhine?”
- “The young may seek an unknown strand,
All earth to them is one;
They find a sphere in every land,
A hearth, a home, a friendly hand;
The country finds a son.
- “But *thou*—the *past* is all thy store,
Behind thee is thy home;
To these strange scenes, this distant shore,
Sounds, sights, and tongues unknown before,
Ah, wherefore didst thou come?”
- “Oh, hear my tale. Our Father Rhine
Still rolls his flood afar;
And Frank and German, corn and wine,
Prosperous and fair, his borders line,
Untouched by blight or war.
- “But harsh the sway to serf and hind—
The spirit gasps for room:
That be my home where I can find
Scope for the pinions of the mind,
And free earth for my tomb.
- “My God is nearer here; His face
Sheds down its rays more free.
Oh, blessed land, baptized by grace,
The hope of every outcast race,
Ark of the refugee!
- “More wide the cleansing waters roll
Their crystal streams around;
More clearly shines the written scroll,
Faith deeper sinks within the soul,
Upon this younger ground.
- “Alone I cannot be, for here
The temple veil is riven;
Signs, types, and shadows disappear—
This new world is a brighter sphere,
A stepping-stone to heaven.”

F. M. C.

*Founded on an actual dialogue with an aged German emigrant.

HEALTH OF THE BRITISH WEST AFRICAN SQUADRON.

In the British Government Blue Book relative to the comparative health, &c., of seaman employed on various stations throughout the world, there is the following relative to the climate of the West Coast, by Assistant Surgeon J. Lambert, of the *Espoir* :

"I do not think the Coast, either ashore or afloat, nearly so unhealthy as it is constantly represented to be. On shore, from the little I have seen of it, Englishmen act very much as if they were at home, and, indeed, sometimes much more loosely. They smoke and imbibe alcoholic stimulants too much, and indulge especially in other forms of dissipation, which are all debilitating causes, preparing the way for the inroads of malaria. They do not look on themselves as belonging to another clime, and requiring special care and great attention to all those hygienic rules which apply with greater or less force wherever our race wanders, be it in the healthiest places possible, so far as external agencies are concerned, but which apply with especial force, as here many of the surrounding agencies are inimical to a healthy action of the animal functions. With temperance in diet, stimulants, and, generally, personal cleanliness as well as surrounding cleanliness, a free interchange of air in dormitories, exercise in the open air, and a moderate exposure to the sun, I think Europeans, fully grown and with sound constitutions, could remain many years on the Coast, and return to Europe without much impairment of health. This would be very much more true could merchants choose their trading stations. For obvious reasons at present, the mouths of the rivers are chosen which above all are the most unhealthy places, especially as in many cases pure water cannot be had, and river water, often impure, is used for all purposes. Afloat, with little communication with the shore, no general leave at notoriously unhealthy places, using distilled water, or good spring water, when it can be had, without exposing the men to too much fatigue or malaria, avoiding river waters, and rarely entering them; a free use of quinine when required; doing away with boat cruising; more berthing accommodation; a liberal supply of fresh beef and vegetables; allowing the men to buy stock at the various places; less drill aloft; great attention to personal cleanliness and the general cleanliness of the ship, I feel sure, putting aside the so-called infectious epidemics, which ought rarely to occur, the health of the cruisers would be as good as on any station, and better than on many."—*African Times*.

LATEST FROM LIBERIA.

LETTER FROM H. W. DENNIS, ESQ.

MONROVIA, *August 10, 1869.*

MY DEAR SIR: I have to inform you of the death of Dr. I. H. Snowden, which occurred some time in June. He had been in feeble health and on the decline for years.

I trust that emigration to Liberia will not stop, for we greatly need population. At present it is not to be wondered at that the people of color should feel an unwillingness to leave America, while so much is being done for their elevation and culture. But Africa is to be redeemed, and, in my opinion, the colored people of America are to be prominent instrumentalities in this work. They may not feel so now, and it may be many years before any number of them will be disposed to come, but when they shall have made that proficiency as to be fit instruments for this mission, Providence will so control events as to have them come.

There is nothing of special interest occurring here for me to write about. The public mind is still somewhat agitated about who shall be our President next term, Payne or Roye. Both parties claim to have been successful at the late election; and from all I can learn, it is expected there will be a serious time here in December next. However ambitious and reckless some of our politicians may be, I can't believe that the people of Liberia can be influenced to disregard law and order. The House of Representatives will declare one or other of the candidates duly elected President; and whether that declaration be in accordance with the feelings of the majority of the voters or not, it must stand. Mr. Payne has eight majority of the popular vote, and Mr. Roye has a majority of the members elect to the House favorable to him. It is said that some of the returns are not made up according to law. Therefore, it is uncertain which of the two men will be our next Chief Magistrate. I am, yours, truly, H. W. DENNIS.

OUR FALL EXPEDITION.

The American Colonization Society's packet ship, *Golconda*, will be dispatched from Baltimore, November 1, stopping in

Hampton Roads to embark passengers, and proceed direct to Liberia.

Liberia contains about fifteen thousand American people of color, mostly settled by the Colonization Society. They own all the real estate. They have a number of good schools, and a well appointed College, conducted by persons of their own race. Some thirty Churches of the principal denominations are proof that they have not neglected moral and religious culture. There are several men of liberal education, who are engaged in teaching, and in the practice of medicine, the mechanic arts, and in commerce. They own and run steam saw-mills and steam sugar-mills, grow stock, and cultivate fields. They are ingenious, self-reliant, positive, and progressive. They purchase lands, clear away dense forests, build homes and highways, and school-houses and Churches, subscribe for newspapers and magazines, educate their children, sing the sweet song of labor, love, and home, and worship God with an evident consciousness that these are as much the aims and purposes of their life as of other people.

Worthy American people of color will be given a passage in the Society's ship, and house accommodation and support during the first six months after arrival in Liberia, with twenty-five acres of land for every family, or ten acres for each single adult person. Immediate application should be made to the Secretaries of the American Colonization Society, Washington, D. C., by those who desire to partake of these benefits.

ITEMS OF INTELLIGENCE.

THE "FOOT-PRINTS" OF MONROVIA.—We learn that the firm of Messrs. Sherman & Dimery, of this city, have purchased from the Hon. D. B. Warner, his new and beautiful schooner called the "Foot-Prints." This schooner in 1852 or 1853, we think, was owned by the Hon. Hilary Teage, and went by the name of the "Providence." At his death, she was sold. Mr. Warner bought and re-built her, naming her the "P. C. Parker." In his re-building the vessel, Mr. Warner changed the model, and made her a swifter boat. Upon his assuming the reins of Government in 1864, as President, Mr. Warner sold the vessel to the firm of Messrs. Lynch & Diggs, who used her for two or three years. In 1868, Mr. Warner bought the Parker from Messrs. Lynch & Diggs, and has since re-built her, adding a foot to her length and a foot to her beam—making her a new boat again and a still swifter one. He gave her the very appropriate title of "Foot-

Prints." A better constructed boat, perhaps, has never been put together in Liberia. In fact, it is a matter beyond dispute, that Mr. Warner is quite an efficient ship-builder. Taking into consideration the almost utter impossibility of procuring in this country the many little "odds and ends" to "set off" a piece of workmanship, we can but say, Mr. Warner's vessels compare well with those of foreign build.—*The Republican of Monrovia.*

HONORABLE AND REVEREND DOCTOR JOHN SEYS.—The numerous friends of this old Missionary toiler in Africa will be glad to learn that he is still there, a blessing to the Republic and the Church in particular. The health of himself and wife continues good." Bishop Payne and his wife, of the Protestant Episcopal Church, dined with him previous to their departure for this country, upon which brother Seys remarks: "Strange that those who more than a score of years ago were my colleagues and fellow-laborers in this field of Mission work are either gone already to their reward, or are passing away, and we, wife and I, are yet permitted to 'endure.'"

REV. THOMAS H. AMOS.—We learn with sincere regret the death of Mr. Amos, at Monrovia, July 10. His health had been poor for some time, but his death was unexpected. Mr. Amos was a graduate of the Ashmun Institute. It is about ten years since he first went to Liberia. He was pastor of the church in Monrovia at the time of his death. He was held in great regard, as a man of excellent qualifications for usefulness in the service of Christ. His removal in the midst of his days, following so soon the deaths of Messrs. Mellville, Boeklen, and James—three of them being colored men of the best character, and all of them being devoted to the work of missions—is a serious discouragement to the supporters of this work. In hardly any country are such laborers more needed. May others be soon raised up to supply their places.

MELFORD D. HERNDON.—A few years ago, Melford D. Herndon was ordained, in Philadelphia, at the First African Baptist Church, as a minister of the Gospel, with special reference to his laboring as a missionary to Africa. He collected in Philadelphia, Pittsburg, New York, and elsewhere, about two thousand dollars, to build a school-house and meeting-house among the Bassa people in Liberia, West Africa. For four years he has labored diligently, and has brought numerous testimonials of his self-denial and success. Once a slave in Kentucky, he has come back to seek and provide for his four motherless children, who are now free. He has also undertaken to raise two thousand dollars to establish a new missionary station. T.

THE MPONGWE TESTAMENT.—The Rev. Albert Bushnell has, after a tedious voyage, during which he had a dangerous and well-nigh fatal illness, arrived in this country, bringing with him the remaining books of the New Testament not yet published in the Mpongwe language, and a native to assist in reading the proofs. As the Board has already authorized the printing of the books, nothing remains but to carry them through the press. When this is done, the Mpongwees will have the entire New Testament in their own language, printed by the American Bible Society.

Receipts of the American Colonization Society,

From the 20th of August to the 20th of September, 1869.

NEW HAMPSHIRE.			
<i>Laconia</i> —Meredith Bridge Cong. Church, by Dr. D. S. Prescott...	\$15 37	<i>Newark</i> —Collection in First Pres. Church, to support African youth in Liberia College..	122 17
By Rev. Dr. Orcutt, (\$42.55.)			279 17
<i>Keene</i> —Collection in First Cong. Church to support African youth in Liberia College, \$32.55; Hon. John Prentiss, \$10.00.....	42 55	PENNSYLVANIA.	
	57 92	<i>Olyphant</i> —E. Weston.....	25 00
		<i>Allegheny</i> —Rev. John T. Pressly, D. D.....	50 00
			75 00
VERMONT.		DISTRICT OF COLUMBIA.	
By Rev. J. K. Converse, (\$97.50.)		<i>Washington</i> —Miscellaneous.....	83 16
<i>West Rutland</i> —Francis Slasson, B. F. Blanchard, Chauncey Thrall, O. J. Meade, William Gilman, Horatio Meade, \$5 each.....	30 00	WEST VIRGINIA.	
<i>Brandon</i> —B. A. Goodrich, balance for Life Membership, \$10; Hon. E. N. Briggs, \$2; J. Hyatt, 50 cents.....	12 50	<i>French Creek</i> —Mrs. Mahitable Phillips.....	2 00
<i>Rutland</i> —Dr. Hayward, Jas. Barritt, \$5 each; Charles Harris, C. C. Dewey, C. Kingley, C. H. Joyce, H. F. Field, A. E. Gibson, E. H. Ripley, \$1 each; R. R. Thrall, \$3.....	20 00	KENTUCKY.	
<i>Castleton</i> —C. S. Sherman, balance for Life Membership, \$10; B. F. Adams, balance for Life Membership, \$10; Dr. J. Perkins, \$5; Dr. J. M. Northrop, Mrs. R. Jackman, Mrs. Ainsworth, \$2 each; J. Adams, H. R. Ray, B. W. Burt, W. Moulton, \$1 each.....	35 00	<i>Burlington</i> —James M. Preston...	30 00
	97 50	ILLINOIS.	
MASSACHUSETTS.		<i>Ipava</i> —Rev. E. Quillin.....	2 00
<i>Newburyport</i> —Ladies' Colonization Society, by Mrs. Harriet Sanborn, \$25.25; Legacy of the late Miss Helen Tracy, \$30, less U. S. tax, \$1.80, John Buntin, trustee, \$28.20.....	53 45	By Rev. G. S. Inglis, \$35.55.)	
		<i>Andover</i> —Mrs. Susan Howell, \$1.41; Geo. Bengston, Mrs. Ann L. Bengston, \$1 each.....	3 41
NEW YORK.		<i>Osco</i> —Jared Smith.....	5 00
<i>New York City</i> —C. & H. Rose, Donation.....	5,000 00	<i>Orion</i> —Meth. E. Church.....	3 19
By Rev. Dr. Orcutt, (\$210.00.)		<i>Cambridge</i> —Major Amos Gould, \$10; N. B. Gould, \$5.....	15 00
<i>New York City</i> —Mrs. A. C. Brown, for support of "John Leighton Wilson," a native youth, in Liberia College.....	150 00	<i>Mendota</i> —Presb. Ch. Collection, \$5.95; George Black, \$2; James R. Dawson, \$1.....	8 95
<i>Saratoga</i> —"Unknown lady," in addition, for Liberia College....	10 00		37 55
<i>New Hamburg</i> —Mrs. Sheafe.....	50 00	FOR REPOSITORY.	
	5,210 00	<i>MAINE</i> — <i>Portland</i> —Joseph Howard, to May, 1870, \$8. <i>Hampden</i> —Dea. Benjamin Crosby, to October, 1869, \$7.....	15 00
NEW JERSEY.		<i>RHODE ISLAND</i> — <i>Providence</i> —Mrs. Eliza Miller, to January, 1871...	10 00
By Rev. Dr. Orcutt, (\$279.17.)		<i>MASSACHUSETTS</i> — <i>Oxford</i> —Mrs. Bardwell, to July, 1869.....	1 00
<i>Princeton</i> —Collection in First Pres. Church, to support African youth in Liberia College..	157 00	<i>NEW YORK CITY</i> —S. T. Williams, to Sept., 1870, \$1— <i>Fordham</i> —Rev. R. W. Dickinson, D. D., to Sept., 1870, \$1.....	2 00
		<i>WEST VIRGINIA</i> — <i>French Creek</i> —Mrs. Mahitable Phillips, to October, 1870.....	1 00
		<i>OHIO</i> — <i>Canal Dover</i> —Mrs. L. C. Blickensderfer, for 1870.....	1 00
		<i>MICHIGAN</i> — <i>Farrington</i> —David Cudworth, for 1869.....	1 00
		<i>LIBERIA</i> — <i>Sinouu</i> —Rev. H. E. Stewart, for 1869.....	1 00
		Repository.....	32 00
		Legacy.....	28 20
		Donations.....	5,814 35
		Miscellaneous.....	83 16
		Total.....	\$5,957 71

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