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[No. 6.

From the Boston Traveller.

REV. DR. CLARKE'S FAST SERMON.

MESSRS. EDITORS: The fifth of "the principal points made" by the Rev. James Freeman Clarke, D. D., in his sermon on Fast Day, is reported by you in the following words, viz:

"*Slavery*, radically opposed to the Declaration of Independence and to the national conscience, long seemed an innocent inconsistency, soon to pass away. Prosperity developed it in its enormous proportions of cruelty and crime. But the wisest did not see how to dispose of it; and this despair showed itself in that gigantic folly of colonization which deliberately proposed to take labor from the place where it was wanted, and carry it where there was no demand for it—which may be qualified as the silliest scheme which ever entered a human brain."

Justice to many of the best and wisest men that have ever lived, or now live, in the United States, demands that such a charge, publicly brought against them by such a man as Dr. Clarke, should receive notice.

And first, passing over, for the present, the logical mistake which vitiates his whole view of the subject, let us appeal to facts. What has "colonization" done?

Its first work, after sending explorers to Africa and ascertaining that land for a colony could be obtained, was that of inducing and enabling the Government of the United States to stop the importation of slaves into the United States. An act of Congress in 1807 had forbidden their importation after the end of that year; but that law was profitably evaded for about twelve years. Cargoes were landed in the Gulf States, and when once on shore, were subject to the laws of those States, which made them slaves. There was no law of Congress, nor any constitutional power in Congress, to enact a law which could prevent that result. The Colonization Society called the attention of the Government to these facts, and en-

tered into an arrangement for receiving these slaves from the custody of the United States Government and colonizing them in Africa. Its first company of emigrants went out under contract with the Government, to erect houses for three hundred such slaves, and plant ground to feed them. Under this arrangement the Society has provided for five thousand seven hundred and twenty-two native Africans taken by the United States Government from slave-traders, and given them freedom, safety, and civilization. By this the importation of slaves into the Gulf States was stopped. Was this "the silliest scheme which ever entered the human brain?"

Another thing. While slavery existed, colonization secured the emancipation of more than six thousand slaves, and established them as freemen in the land of their fathers. The exact number shown by official documents was five thousand nine hundred and fifty-seven; but, besides these, a large proportion of one thousand five hundred and seventy-one others are known to have been slaves, emancipated that they might emigrate. Was it "gigantic folly" to take this amount of "labor" from "the place where it was wanted," where it might have been sold for three millions of dollars, at the lowest estimate, to men who "wanted" it, and were ready to pay for it, "and carry it where there was no demand for it;" where, for want of masters, it was obliged to work for itself, and to use or accumulate its own earnings according to its own discretion? Consider that making this amount of "labor" free here, without the necessity of emigrating, was not in the power of the men who did this thing. It might have been done, if everybody had been so minded; but the few whom Dr. Clarke charges with "gigantic folly" were unable to give that mind at once to those who had control of that matter, and not being able to do all that was desirable, did what they could. I do not see the "folly of it."

Yet another thing. Colonization has procured, by fair purchases, between five and six hundred miles of continuous seacoast in Africa, with territory enough inland to feed and clothe the whole colored population of the United States. This was previously about the worst slave-trading coast on the whole continent. It was occupied by more than thirty barbarous tribes with whom treaties have been made, and we know not how many others. These tribes had for centuries been habitually at war with each other, for the sake of making prisoners to sell as slaves. Colonization has stopped all that, has stopped not only the slave trading, but the wars. Those tribes now all live in peace under the Government and laws of the Republic of Liberia. Christian civilization, education, and the industrial arts are already extensively diffused, and are rapidly spreading

among them. Is that the "silliest scheme which ever entered human brain?"

It is astonishing that such a man as Dr. Clarke should make and publicly utter such "gigantic" blunders. Yet it is easy to see one sophism which has misled him. For the purpose of this argument, he regards negroes merely as "labor," in the same sense in which horses and oxen may be regarded as "labor;" leaving wholly out of view all the attributes which distinguish men, even if black, from beasts of burden. Dr. Clarke knows better than that, as is evident from other parts of his sermon; but, in constructing this argument, he was obliged to leave that better knowledge out of sight. One result is, that he misstates the object of the Colonization Society. That Society never forgot that negroes are something more than mere "labor;" that they are men, having all the essential rights, interests and duties of men. It "deliberately proposed," not "to take *labor* from the place where *it* was wanted," but to take *men* from the place where other men wanted them as mere "labor," as chattel slaves, and "carry them where" *they* could labor for themselves as freemen. It proposed to take men in some degree civilized, educated, Christian, and place them where they might do good and restrain evil; though there was no more "demand" for them there than there is for State constables in a grog-shop.

Think of the object of the Colonizationists as it has always existed in their own minds, remembering that negroes are really men, and its "folly" is not quite self-evident. Think of negroes, as Dr. Clarke does in this argument, as mere "labor," that is, mere laboring animals, and its "folly" is apparant at once. But even then, it is not quite "the silliest scheme which ever entered a human brain." If a negro is nothing but a laboring animal, a great civil war for his emancipation is a thousand times sillier; and a great political contest for his complete enfranchisement, with the right to vote, is, if possible, sillier yet. If a negro is merely a two legged laboring animal, and nothing more, why should he vote? If he is anything more, it is both false logic and bad morality to think of him for a moment as if he were nothing more.

If any business has received the universal condemnation of all good men, it is the slave-trade. But think of it in Dr. Clarke's style of thought, and what can be said against it? Some men saw that "labor was wanted" in Georgia. They knew that it could be procured in Africa at a cheap rate, because there was there little "demand for it." They went to Africa and bought it. They brought it to Georgia and sold it, and thus put it in the place where it ought to be; in the place from which it is "gigantic folly" to remove it. Forget for a

moment that a negro is a man; think of him only as "labor," in the same sense in which a horse or a mule is "labor," and what harm is there in this? None at all, if the voyage was conducted without "cruelty to animals." In order to condemn it, Dr. Clarke must change his style of thought; must cease to think of the negro as mere "labor," and must think of him as having all the essential attributes of humanity, as Colonizationists do, and as he does himself, when reasoning on other matters.

I dwell the longer on this error, because of its wide diffusion and pernicious influence. Political economists have elaborated a vast amount of deceptive nonsense, by reasoning about "labor and capital" as impersonal things, instead of reasoning about laborers and capitalists as real, living men. All such reasoning must of necessity be deceptive, as it excludes from the argument a part of the facts on which a correct conclusion depends. It is now operating on a multitude of minds, just as it did on that of Dr. Clarke, while preparing that part of his sermon; making them think of the negro as mere "labor" wanted here, and therefore to be kept here; as an article needed for home consumption, and which ought not to be exported. Think of him as a man, and it becomes evident that he may emigrate as wisely as white men do.

J. T.

From the Traveller, April 25.

THE COLONIZATION SOCIETY.

MESSRS. EDITORS: I am much obliged to the Rev. Dr. Clarke for acknowledging, in the *Traveller* of April 17, the correctness of your report of his sermon on Fast Day. We know now, by his own testimony, that he did pronounce colonization "that gigantic folly," and "the silliest scheme which ever entered a human mind or brain;" for he uses the words interchangeably. We know, too, that the reason, and the only reason, which he there gave for this condemnation, was, that colonization "deliberately proposed to take labor from the place where it was wanted, and carry it where there was no demand for it." We know, too, that his condemnation was absolutely unqualified, excluding the supposition that the "scheme" of colonization had in it any elements which could save it from the reproach of being "the silliest scheme which ever entered a human mind."

So much for his first paragraph. In his second, he expressly

admits that colonization deserves all the credit that I claimed for it in the *Traveller* of April 10. He says :

“It will be noticed that I was not speaking of colonization as a scheme for stopping the slave-trade, for Christianizing Africa, or for enabling benevolent slaveholders to emancipate a few thousand slaves. In all these ways, and for these ends, it had its uses; and if it had been recommended simply for such objects as your correspondent describes, no one would have objected to it.”

The reader will please consider whether it was right to characterize a “scheme” which “had its uses,” and accomplished as much as the Society has done, “in all these ways and for these ends,” as “the silliest scheme which ever entered a human mind.” And the case is the stronger, because these operations for stopping the slave-trade, Christianizing Africa, and facilitating emancipation, including, as they did, the opening of an opportunity of advantageous emigration to colored persons already free, constitute the whole “scheme” of the Society: These include all that the Society was formed to do, or ever undertook or promised to do. Whatever individual friends or advocates, such as Gen. Harper, of Maryland, or Abraham Lincoln, of Illinois, may have hoped as the remote and indirect result of its labors, the Society itself never undertook “to take three millions of laboring people from the continent where they were needed, and put them down in a continent where they were not needed.” All the authentic documents of the Society show this conclusively; and their authority cannot be set aside or overborne by recollections of what excited disputants said, or were understood by their excited opponents to have said, some twenty years after the “scheme” had been definitely settled, and the Society formed and put in operation according to it. Such a “scheme” was sometimes charged upon the Society by its opponents, but always without proof, and was repeatedly disclaimed by the Society in its official documents; and in the most express terms. Dr. Clarke cannot justify his unqualified condemnation by saying that he was not speaking of the “scheme” of the Society as it actually was, but of another “scheme” falsely charged upon it by its opponents and always disclaimed by the Society. He proceeds:

“But I was speaking of it as a scheme for disposing of slavery. As such, it was advocated at the North. As such, it assumed a national character. As such, it opposed and reviled abolition and abolitionists. As such, it claimed to be a much better and more practicable way than theirs.”

The reader will naturally understand this to mean, that when the anti-slavery movement was commenced, under the leadership of Mr. Garrison, the colonizationists made an attack upon it, and thus originated that well-remembered controversy. So, probably, Dr. Clarke believes and intends to say. The statement, so understood, is the very reverse of truth. The abolitionists first attacked the Colonization Society, with the avowed determination to kill it. They attacked several other societies, demanding that they should correct certain alleged errors in their polity; but of the Colonization Society nothing was required but that it should die. The Society chose to live, for the "uses" and "ends" which Dr. Clarke admits to have been good. It was compelled, therefore, to "oppose" the attempts that were made to take its life. It never opposed abolition or abolitionists, till thus forced to contend against them for its own existence. And the first attempts of colonizationists to defend the Society were purely defensive. They contained no recrimination, no opposition to anything said or done or proposed by the abolitionists, except their attempt to destroy the Society. And when the contest waxed warm, and colonizationists began to return blow for blow, what did they say against abolitionists? Their report assumed various forms, as different occasions required; but its substance was this: that the course pursued by the abolitionists tended to civil war and the disruption of the Union, and that, acting on their "scheme," they could never succeed in abolishing slavery, except through a civil war. Sometimes, some of them were charged with intending such a result; but generally the charge was, that they were pursuing a course which had that tendency. This the abolitionists earnestly denied. They complained of it as a calumny. They believed, or pretended to believe, as everybody else did then, that a civil war for the removal of slavery would be a tremendous evil, which no one would innocently promote. Were they honest in this? Did they really believe that their course had no such tendency, and that, by persevering in it, they might abolish slavery without a civil war? I suppose they generally did. There may have been a few exceptions among them, but I think not many.

Dr. Clarke is perfectly right in describing that controversy as relating only to the best and most "practicable way" of disposing of slavery. To the abolition of slavery, by lawful and peaceable means, colonizationists never made any objection. By "enabling benevolent slaveholders to emancipate" their slaves, they were doing what they could, as they verily believed, to promote it. The charge, then, so freely hurled against them, of being "pro-slavery," was as false as it was absurd. They objected only against the "way" which the

abolitionists took to abolish slavery; and they objected, because that "way" could lead to the desired end only through civil war. In this a vast majority of the public agreed with them, and some persons, who never had any connection with the Society made violent and unjustifiable speeches in its defence, and against abolitionists, as endangering the peace of the country. For their utterances they alone are responsible.

In view of these facts, Dr. Clarke's statement that "the friends of the slave have had no more implacable enemy to oppose than the American Colonization Society," sounds rather oddly. Men attacked with deadly weapons, compelled to fight for their lives, and distinctly informed that no quarter will be given, are naturally somewhat "implacable" in defending themselves.

Which party was right on the question really at issue; whether the abolitionists were right in pursuing a course which, contrary to their professed expectations, led to the abolition of slavery through civil war, or whether the colonizationists were right in preferring to secure the emancipation of slaves as fast as they could peaceably, and await the developments of Divine Providence for the entire removal of slavery—these are questions which a future generation will decide more calmly, more impartially, and perhaps more correctly, than the present.

A few words on Dr. Clarke's argument from political economy. He says:

"The problem to be solved was, 'What shall be done with three millions of *laboring men*, who only know how to dig and plant and reap?' My critic proposes to leave out of view the question of labor, and rebukes me for considering it as a very important element in the human question."

This is an incorrect statement. The problem presented by the Society was, "What shall be done with so many of those three millions—some of whom knew how to read, write, keep accounts, transact business, and fill important offices respectably—as it should be able to colonize with their own consent;" and Dr. Clarke was "rebuked," not for "considering labor as a very important element" in this question, but for reasoning as if "labor" were the only element to be considered, and leaving out of view everything which made it a "human question" at all. In the article before us, he has improved his language somewhat, but shows himself not yet emancipated from his sophism. He goes on:

"But labor is the basis of all human civilization, and unless a laboring class is so situated that its labor is called for, and is repaid, it degenerates at once into barbarism."

Observe, he is speaking of a class not barbarous; a class

who can become barbarous only by degenerating. He asserts, that unless they are placed where somebody will employ them, and pay them, they "degenerate at once into barbarism." This I deny. It is mere theory, proved false by all the relevant facts in human history. A class of laborers, such as the Society has been colonizing in Africa, placed on a sufficiency of fertile land, of which they are the owners, does not degenerate into barbarism. They labor on their own land for their own benefit, and maintain their rank as civilized. This I say from my own experience. I was born into such a class, as were some millions of my contemporaries. Nobody "called for" our labor. Nobody paid for it. We were left to work for ourselves, on our own land, and have not degenerated into barbarism. And the same is true of those whom the Society has colonized in Africa. Though there was "no demand" for their labor, and they were therefore obliged to labor for themselves and not for others, they have been constantly rising in civilization. His next sentence, in which he applies his false theory, is very remarkable:

"So, even if three millions of slaves could have been taken to Africa, (which is unlikely,) and supported for a long time by our people while there, (which is improbable,) they would have degenerated as human beings, by being taken from an active, advancing civilization, where their work was needed, and put down where there was no natural demand for it."

Passing by his persistent error about "three millions," let us consider how he regards the condition of "slaves," while in Southern slavery. They belonged, or sustained some beneficial relation to "an active, advancing civilization, where their work was needed," and which kept them from degenerating "as human beings." If so, slavery must have been a good thing for them; not, perhaps, the best thing possible, but still, decidedly a good thing, as it raised them from their original "barbarism," and preserved them from relapsing into it. This is exactly the argument of slaveholders, in their defence of slavery as a good institution. If the society had first colonized a sufficient number of white men who "needed" the labor of slaves, and then carried over those six thousand slaves and sold them to the white colonists, who "needed" their "work," it would have been all right, so far as Dr. Clarke's present argument can show. But to take them "from an active and advancing civilization, where their work" as slaves "was needed," and carry them where nobody would buy them or hire them, and "put them down" on their own fertile lands, where they could and must labor for themselves as *freemen and proprietors*, this, he argues, was a "gigantic folly," "the silliest scheme which ever entered a human brain!" Whether he has proved it, let the reader judge.

J. T.

From the Christian Intelligencer.

COLONIZATION.

Mr. EDITOR: Rev. Dr. Vermilye is reported in your paper to have said at the meeting in the Collegiate Reformed Dutch Church, corner Fifth avenue and Twenty-Ninth street, in behalf of the "Freedmen," last Sunday evening week, that

"He thought God had got in advance of the idea of sending the Freedmen back to Africa long ago. They are to be in the South, and must remain with us."

I cannot believe the doctor bases his opinion on the *mere fact of their emancipation from slavery*; for it was not God's will that his ancient people should remain in Babylon or in Egypt, though freed from bondage. A better land had been promised and was in reserve for them, which they shall possess and where they shall abide. "And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." (Amos 9: 15.)

Neither can I believe the doctor will deny the right to the "Freedmen" of emigrating to Africa or any other country if they desire to go; for their right to go, and their right to stay, and their right to decide which they will do, is too evident to be called in question.

Neither can I believe the doctor will say that the Republic of Liberia presents no inducements to colored people of this country to emigrate thither; for without *nationality* no people can ever become an influencing agency among the nations of the earth. Besides, the individual negro, so long as he remains here, must feel that he is under the shadow of a superior race. Professor Freeman, of the Liberia College, a purely black man, and a graduate of Middlebury College, Vt., gave as a reason for emigrating, "Because I am fully persuaded that emigration to Liberia is the quickest, the surest, the best, and I had almost said the only way by which the negro of the United States can arise to the full status of manhood." Moreover, there is a higher motive for him to go to the fatherland, viz: The Christian civilization of benighted Africa.

That this desirable object is to be accomplished mainly by Christianized Africans, God has taught us by very impressive lessons; and if I have any ability to interpret the voice of Providence, its language to the Freedmen now is: "Take down your harps from the willows and emigrate to a better land for you;" and to all others: "Let these people go."

J. O.

AFRICA.

M. Du Chaillu's work has added another to the catalogue of valuable books on African explorations. This catalogue comprises a large number, published within a few years. The civilized world has seemed to turn its attention with special interest toward the darkness of Ethiopia since the year 1850, and expedition has followed expedition into the heart of the peninsula. Burton penetrated from the Zanzibar coast westward. Livingstone and others went from the southern point northward, crossing and recrossing from sea to sea. Barth went down from the north into the centre of Sahara. Speke and Grant and Baker unveiled the mysteries which shrouded the birth of the Nile. Reade and Du Chaillu and others have gone along the west coast and made eastward progress toward the interior. We have a very respectable library of books on Africa as the result of all these adventurous journeys. If we had but one or but two or three books of this sort, although they might agree on any point, we should perhaps wait for further information before accepting the point as finally decided. But we may well conclude that the agreeing voice of such a body of able, impartial, and earnest men, seeking truth, is not to be without weight on any subject in which they express a common opinion as the result of their investigations; or if they are not to be depended upon in forming opinions, we are at least compelled to accept their united testimony to a state of facts, and to believe that there is some truth in such a weight of evidence. It is remarkable that all the African explorers agree in this, that there is no evidence of present or past civilization among the negro race in Africa. The latest accounts are those of M. Du Chaillu. His journey from the coast into Ashango land has peculiar interest, because it gives us more direct information of the negro race in that part of Africa from which many of the negroes in this country were imported. His discoveries were not calculated to vary the evidence already given. He found a total absence of civilization, and the evidence abundant that there had been no progress in the race for thousands of years. Unlike any other race of men, they have lived in the same barbarism from the remotest times of which we have any record, and the land they inhabit is the only land occupied thus long by mankind which has no relics of a state of superior civilization at one or another period. It is not necessary to say what these facts indicate. The hope that some explorer might yet strike the evidence of negro civilization, might yet in the deep forests of Africa find the remains of a temple or the foundation of a house, or the broken fragments of a plow, or the rudest out-

lines of a forgotten alphabet—anything to indicate that this miserable degradation and debasement had not been the characteristic of the black man in all times, and that it might yet be different in the future—this hope must be abandoned. From the days of Rameses, when the negro was pictured on the Egyptian monuments, to the present day, the same characteristics mark him wherever found in his native state. These various books of travel in Africa are worthy the study of all who are interested in the negro and his development. It appears to be the opinion of travelers that the race is decreasing in Africa. It is also decreasing among us with fearful rapidity. By the time that philanthropists have established the doctrine of the equality of the races, it will not be strange if there are no negroes left to enjoy the new status.—*Journal of Commerce.*

From the Ontario Messenger.

LETTER FROM LIBERIA.

[We are authorized to publish the following extracts from a recent letter from Monrovia to Richard T. Haines, Esq., President of the New Jersey Colonization Society. They give an interesting account of the present condition and future prospects of the American colony of Liberia, on the west coast of Africa.]

MONROVIA, *February 9, 1867.*

Having an opportunity of writing a few lines by the Society's vessel, (the *Golconda*,) I avail myself of the opportunity, and send you a few items of news in regard to the progress of Liberia during my residence here.

I am pleased to say that I have positive proof, being an eye-witness of the fact, that agriculture is on the increase in Liberia. The citizens, old and young, are turning their attention to farming as a sure means of making a good living for the present and securing a competency for the future. In the first place, they are raising all the necessary articles for home consumption, and such as will sell most readily abroad—for example, sugar, syrup, molasses, coffee, ginger, arrowroot, pepper, &c. Besides, they gather from the surface of the earth palm oil, palm nuts, camwood, and many other valuable products too numerous to mention. Some are turning their attention to cotton, but, so far, with only little success. Yet cotton is indigenous to the soil, and the cotton-tree may be seen growing almost everywhere.

Since my last report, I have been up the St. Paul's river, where everything shows thrift and progress. There is nothing

that looks like a retrograde movement. Not only neat and comfortable, but very fine, large, brick houses line the banks of that beautiful river. A principal hindrance to the rapid improvement which we witness in the northern agricultural districts of Africa is, the absence of the horse and the plough. With these aids, the farmer could effect more in one year than now in three.

Among the most enterprising farmers on the banks of the St. Paul, is the Hon. Augustus Washington, the present Speaker of the House of Representatives. He has over 1,000 acres of land; raises a large amount of sugar and other products; gives employment to a large number of poor men, emigrants and natives; has a fine sugar mill on his own premises, which he has lately fixed after the most approved style of the British West Indies, but which is too small for the immense amount of cane now ready for grinding on his farm. He has, therefore, recently leased, for a time, the large steam-mill formerly owned by L. L. Lloyd, and has expended some \$1,800 in repairs and fixing it like the mills in the West Indies. Even with his limited facilities for grinding, this season he will send to Europe or America over one hundred thousand pounds of sugar, and a proportionate share of syrup and molasses.

Mr. Washington has six yokes of very fine oxen, and uses the plough. How much labor and valuable time would be saved if all would use ox-teams, instead of adhering to the old native custom of digging with the hoe! When he moved upon his farm it was a wilderness, and he was penniless. This was about fourteen years ago. See what industry, perseverance, and economy can do in Liberia! What a glorious chance for the persecuted black men of America to find free and comfortable homes in the Republic of Liberia.

Messrs. Sharpe, Anderson, Howland, the Coopers, and scores of others who were poor when they came here a few years ago, are now able farmers on the banks of the St. Paul's. A large amount of sugar and of the finest coffee in the world will be sent to market this year from Liberia.

From these facts, witnessed with my own eyes, you can see that the march of our Republic is onward and upward to a high destiny. The rapid increase of our commerce is evidenced by the number of foreign vessels trading along our coast, and also by the fact that a large number of prominent citizens have purchased vessels for coastwise trade and to carry commodities to Europe and America.

Sir, I am now more fully satisfied than ever that under the blessing of God Liberia has a bright and glorious destiny before her. The great mass of sober-minded and reflecting colored men in America will soon come to the rational conclu-

sion that, like the Israelites of old, they must come out from the land of Egyptian bondage and seek a home in the promised land that God has pointed out as their future home. The tide of emigration has recommenced to flow; and if means are provided, thousands of emigrants will be landed on our soil, who will improve their own condition and be a blessing to Liberia.

Two courts being in session this week, I have little time to write. I have the honor to subscribe myself

Yours, truly,

H. W. JOHNSON, JR.

From the South Carolina Leader, April 27, 1867.

THE REPUBLIC OF LIBERIA.

The large ship Golconda is expected to sail from Charleston, S. C., for Liberia, on Thursday, the 16th of May, with emigrants from Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, and Georgia. Those intending to embark at this port should reach the city two or three days before the day set for her to leave, and report at once to Mr. William Copping, at Marshall's wharf, foot of Calhoun street. Letters for Liberia will be forwarded, if left or sent to the same place in season.

We are informed that many of the six hundred emigrants who took passage last fall on the Golconda have written to their friends to come and join them in sharing the freedom and prosperity of that Republic.

One of these letters has been handed to us for publication. It is from Mr. Wyatt Moore, the intelligent leader of the large company from Macon, Georgia. Mr. Sherman, to whom it is addressed, is preparing to go at this time, though he had not intended until fall. The following is the letter referred to:

GREENVILLE, LIBERIA, *January 17, 1867.*

MR. LOUIS SHERMAN—*Dear Sir:* I suppose you would like to hear from us. I therefore take my seat to-day to write you a few lines to inform you of the facts. You are apprized that we left Macon on the 31st October last, and remained in Charleston until the 21st November, when our flag was hoisted for the Republic of Liberia. About sunset we crossed the bar and entered the broad waters of the Atlantic. You may imagine the scene was grand to those who never had seen the ocean. The Psalmist says: "They that go down to the sea in ships behold the wonderful works of God."

God's infinite goodness has brought us safe to the land of

our fathers. On the 27th December, we came in sight of Cape Mount. It is beautiful to behold. Of all countries in the world I have never seen one to exceed Africa. We remained at that place a week, and set sail for Monrovia, where we arrived after a pleasant day's sail. We spent a week there. Brother J. Robinson preached in Monrovia on the Sabbath we were there. Myself and Brother Flagg accompanied him, and we had a nice time of it. Monrovia is a fine place, beautifully situated on the Cape, with Mesurado Bay and the ocean in full view. We arrived at Greenville on the 15th January.

Greenville, Sinou County, is the finest place on the coast that I have seen. We are all as well pleased as a people could be. I am filled with admiration and gladness. January is our hottest month here. It is like May in America. I have long heard talk of Liberia, but if you will believe me, the half has not been told. I have one thing to regret, and that is I have so few days to live, as all the best of my days are gone. Talk about freedom; when a man comes to this country he is free sure enough. It is a land blest of the Almighty. The white man has no part or lot here. It is the black man's home. We have our negro President, Vice President, and Congressmen. Everything belongs to negroes, that is one thing that excites my curiosity—to behold a negro nationality.

We have in the country all kinds of fruits; the lemon, orange, pine-apple, peach, sour-sop, and the mango-plums. We have often read in the Bible of the palm tree. I have the pleasure to see plenty of them every day. From this tree is gotten butter, oil, and cabbage. It is a beautiful tree to behold. We have coffee; it grows in the woods in abundance. There is everything like fruit here and vegetables; hogs, sheep, goats, and cows—with turkeys, chickens, &c. It is too tedious to mention everything. Yours, respectfully,

WYATT MOORE.

FEZ.

Contrary to the decrees in force, the present Governor, Halim Bey, promotes the commerce in slaves in a most open manner. Since the commencement of his rule, the horrible traffic in slaves has so greatly increased, that caravans arrive at Mourzouk from Egypt at only a few days' intervals for the purchase of negroes. At this time there must be nearly two thousand there on sale. The prices vary from 20*l.* for a strong young woman, to from 25*l.* to 35*l.* for handsome young girls. The mortality experienced in bringing the poor creatures from Timbuctoo, Kano, &c., is of course very great.

RIVERS BETWEEN SIERRA LEONE AND THE GAMBIA.

The trade in the Nunez River is brisk. The various factors are now engaged in getting in all the produce they can before the expected ships arrive. Since the French established a little colony on the bank of this river, the state of things is more tranquil. One great good has been accomplished by the occupation of the French; that Government do not allow their subjects to purchase slaves; indeed I have heard from good authority that the Commandant of Goree has expressly told the natives that his Government do not tolerate slavery in any shape amongst the traders. I am sorry to say that the slave-trade is still dragging on its slow pace. It is doomed, I trust, to die a natural death; but there is now a depot of slaves kept at Cassini, a little north of the Nunez, *by a Sierra Leone man*, for the King of the Nunez. Many of these slaves came from the Rio Pongas, sent by French traders when they heard of their Government's intended occupation of the Pongas River. There are three large rivers south of the Nunez, and each of these leads to large extent of countries, where the commercial enterpriser may carry on a thriving business. Among these is the Pongas River, having two entrances to it, called the Mud and Sand Bars. This river is now occupied by the French for commercial purposes. The French merchants for many years, it seems, were continually writing to the Senegal Government asking for protection, and representing themselves hostilely treated. To these demands the Government replied by sending a man-of-war at sundry times to demand satisfaction. I need hardly state that these expeditions were merely expenses incurred to little purpose. It then occurred to the Senegal Government to enter into a commercial treaty with the chiefs in this river, and the merchants are to pay four per cent. on every kind of produce exported. The Government pay for the use of the river for the purpose of trade five hundred dollars per annum. All ships entering the river are to pay. The chiefs disputed the right of the French to receive pay from English ships, since it was plainly stipulated that as the English treaty was in existence long before, and the treaty money is annually paid, therefore English ships were exempted. This subject was discussed in January last, when His Excellency the Governor of Senegal replied: "We shall not quarrel about this. The Emperor's Government and the Queen's can very easily settle the matter." Traders, however, would like to know whether the Sierra Leone Government intend to assert the rights of British subjects on this point. The native chiefs have done their part; they have acted nobly. How will the Government act? There is a steam cutter in the

river, having a custom-house officer on board, who is to collect the duties. No produce or article of trade escapes the vigilance of this officer; mats, sheep, &c., all have to be paid for. It is very laughable to see the working features of these gentlemen when they have to pay so dear for what they enjoyed before without paying anything; they have not even the poor consolation of seizing the natives for debt, a usage vetoed by the Governor of Goree.—*The African Interpreter.*

From the African Times.

THE COMPANY OF AFRICAN MERCHANTS LIMITED.

Capital—£400,000, in 40,000 Shares of £10 each, with power to increase.

DIRECTORS.

Wm. Dent, Esq., Chairman of the Thames and Mersey Insurance Company, London.

Archibald Hamilton, Esq., (Messrs. Sinclair, Hamilton & Co.,) London.

A. Castellain, Esq., (Messrs. Fred. Huth & Co.,) Liverpool.

J. Aspinall Tobin, Esq., (Messrs. Thos. Tobin & Son,) Chairman of the Liverpool and London Insurance Company, Liverpool.

L. Gruning, Esq., (Messrs. Fred. Huth & Co.,) Liverpool.

R. Rumney, Esq., Manchester.

MANAGING DIRECTOR.

J. Aspinall Tobin, Esq., Walmer-buildings, Water street, Liverpool.

BANKERS.

The Alliance Bank of London, Liverpool, and Manchester.

The Capital of this Company has been fully subscribed.

Up to the present time comparatively little has been done to develop the resources of Western Africa. Trade there is merely in its infancy; but the Directors of this Company believe that it may soon be made most valuable to Great Britain.

In 1827, the value of British and Foreign goods exported from the United Kingdom to the West Coast of Africa was.....	£155,759
In 1840, " " " "	410,798
In 1850, " " " "	890,216
In 1860, " " " "	1,145,434

The total actual value of *imports* from Africa into the United Kingdom for the six years, 1856 to 1861 inclusive, (being the latest official return,) amounted to..... £9,804,356

In 1818, the import of Palm Oil into England from Africa was.....	1,465 tons.
In 1823, " " " "	3,328 "
In 1831, " " " "	8,164 "
In 1841, " " " "	19,853 "
In 1860, " " " "	40,216 "

This increase is one article, Palm Oil, though large, is trifling when compared with the resources of Western Africa, while many articles equally or more important and abundant have been totally neglected, or have only very recently received attention.

The Directors are convinced that, by a judicious encouragement of, and co-operation with, native traders and persons resident on the Coast, the imports of Palm Oil may be greatly increased, and also that other most valuable products, hitherto disregarded, may be made a source of wealth both to Africans and to this Company. Cotton, Fibres, Palm-nut Kernels, Pea Nuts, Oil Seed, Coffee, Pepper, Ginger, Grain, India Rubber, Gums, Dyes, Beeswax, Ebony, Copper Ore, and other Minerals, are all articles that Africa can supply in large quantities.

The Company is prepared to receive consignments of produce for sale in England, and to purchase and ship goods in return, and generally to transact business on commission against credits or good security. The Company's large fleet of vessels will offer great facilities to shippers, and secure rapid returns. Goods can be delivered at the various small towns on the Coast with the greatest regularity, and at moderate rates of freight.

The ample resources of the Company guaranty to African shippers the highest possible price for their consignments, and that purchases will be made for them on the most favorable terms (the large amount of goods purchased by this Company from the leading manufacturers of all articles suitable for the African trade will enable them to buy such goods on far more advantageous terms than could otherwise be looked for,) while the business will be conducted on such equitable principles as to foster and encourage the development of African resources.

Business will be transacted both in London and Liverpool. For further particulars, and on business generally, address James Aspinall Tobin, Esq., Managing Director of the Company of African Merchants, Limited, (at the Office of the Company, Walmer-buildings, Water street, Liverpool.)

THE GORILLA.

DU CHAILLU has made another exploration in Africa, and written another book. He went as far as *Ashango-Land*, whose western boundary lies about twelve degrees from the Western Coast. After his first exploration, and the publication of his book, he was much hurt by what he considered unfair and ungenerous criticisms and great unbelief of many of his statements, and especially his account of that powerful animal, the

Gorilla. He therefore determined to penetrate further those unknown regions. He states his purpose in the following words, viz :

My main object in this journey was to attempt to penetrate still further into the interior than I had done hitherto, taking the route of the Fernand Vaz river—the starting point of my principal expedition in the former journey. I had, also, a strong desire to fix, with scientific accuracy, the geographical positions of the places I had already discovered, and to vindicate, by fresh observations, and the acquisition of fresh specimens, the truth of the remarks I had published on the ethnology and natural history of the country. Beyond this, there was the vague hope of being able to reach, in the far interior, some western tributary of the Nile, and to descend by it to the great river, and thence to the Mediterranean.

He made thorough preparation for the work. As there was no direct trade between England and Fernand Vaz, he chartered a schooner of one hundred tons, for his own use, and sailed, August, 1863, for the Western Coast of Africa. He spent nearly a year exploring regions near the coast, and did not start on his great inland tour till September, 1864. He was attended by about one hundred persons—natives. His journey was full of "toil and trouble," of danger and of suffering. He encountered everything, almost, that can be imagined. He was in the midst of war and famine and pestilence, and was finally compelled to halt, and to turn back and flee for the coast whence he started. He had accomplished but few of the objects he so much desired. The obstacles were too great, the natives too many and too determined to stop him, and even to kill him and all his men. They destroyed most of his instruments; he lost in his retreat the larger part of the specimens he had collected, and even some parts of his journal and note-books were irrecoverably lost or destroyed. He returned to England in 1865, and prepared as full a history of his journey as he could make out of the materials he had. He calls it a "Journey to Ashango-Land." It is full of interest, and gives us much new knowledge of western equatorial Africa.

We have not room at present for a long extract from his book. We shall give some in future numbers. We cannot, however, deny ourselves the pleasure of presenting to our

readers who may not have seen the book the following passages in relation to the Gorilla :

HUNT FOR THE GORILLA.

I had not been at the village long before news came that Gorillas had been recently seen in the neighborhood of a plantation only half a mile distant. Early in the morning of the 25th of June I wended my way thither, accompanied by one of my boys, named Odanga. The plantation was a large one, and situated on very broken ground, surrounded by the virgin forest. It was a lovely morning; the sky was almost cloudless, and all around was still as death, except the slight rustling of the tree-tops moved by the gentle land breeze. When I reached the place, I had first to pick my way through the maze of tree-stumps and half-burned logs by the side of a field of cassada. I was going quietly along the borders of this, when I heard, in the grove of plantain trees toward which I was walking, a great crashing noise, like the breaking of trees. I immediately hid myself behind a bush, and was soon gratified by the sight of a female Gorilla; but before I had time to notice its movements, a second and third emerged from the masses of colossal foliage; at length no less than four came into view.

They were all busily engaged in tearing down the larger trees. One of the females had a young one following her. I had an excellent opportunity of watching the movements of the impish-looking band. The shaggy hides, the protuberant abdomens, the hideous features of these strange creatures, whose forms so nearly resemble man, made up a picture like a vision in some morbid dream. In destroying a tree, they first grasp the base of the stem with one of their feet and then with their powerful arms pull it down, a matter of not much difficulty with so loosely-formed a stem as that of the plantain. They then set upon the juicy heart of the tree at the basis of the leaves, and devoured it with great voracity. While eating they made a kind of clucking noise expressive of contentment. Many trees they destroyed apparently out of pure mischief. Now and then they stood still and looked around. Once or twice they seemed on the point of starting off in alarm, but recovered themselves and continued their work. Gradually they got nearer to the edge of the dark forest, and finally disappeared. I was so intent on watching them that I let go the last chance of shooting one almost before I became aware of it.

The next day I went again with Odanga to the same spot. I had no expectation of seeing Gorillas in the same plantation, and was carrying a light shot gun, having given my heavy double-barreled rifle to the boy to carry. The plantation ex-

tended over two hills, with a deep hollow between, planted with sugar cane. Before I had crossed the hollow I saw on the opposite slope a monstrous Gorilla, standing erect and looking directly toward me. Without turning my face I beckoned to the boy to bring me my rifle; but no rifle came—the little coward had bolted, and I lost my chance. The huge beast stared at me for about two minutes, and then, without uttering any cry, moved off to the shade of the forest, running nimbly on his hands and feet.

As my readers may easily imagine, I had excellent opportunity of observing, during these two days, the manner in which the Gorillas walked when in open ground. They move along with great rapidity on all fours, that is, with the knuckles of their hands touching the ground. Artists, in representing the Gorilla walking, generally make the arms too much bowed outward, and elbows too much bent; this gives the figures an appearance of heaviness and awkwardness. When the Gorillas that I watched left the plantain trees, they moved off at a great pace over the ground, with their arms extended straight forward toward the ground, and moving rapidly. I may mention also that, having now opened the stomachs of several freshly killed Gorillas, I have never found anything but vegetable matter in them.

THREE LIVE GORILLAS CAUGHT.

The natives of all the neighboring country were now so well aware that I wanted live Gorillas, and was willing to give a high price for them, that many were stimulated to search with great perseverance. The good effects of this were soon made evident.

One day as I was quietly dining with Capt. Holder, of the Cambria, (a vessel just arrived from England,) one of my men came in with the startling news that three live Gorillas had been brought, one of them full grown. I had not long to wait; in they came. First, a very large adult female, bound hand and foot; then her female child, screaming terribly; and lastly, a vigorous young male, also tightly bound. The female had been ingeniously secured by the negroes to a strong stick, the wrists bound to the upper part and the ankles to the lower, so that she could not reach to tear the cords with her teeth. It was dark, and the scene was one so wild and strange that I shall never forget it. The fiendish countenances of the Callanish trio, one of them distorted by pain, for the mother Gorilla was severely wounded, were lit up by the ruddy glare of native torches! The thought struck me, what would I not give to have the group in London for a few days.

The young male I secured by a chain which I had in readi-

ness, and gave him thenceforth the name of Tom. We untied his hands and feet. To show his gratitude for this act of kindness, he immediately made a rush at me, screaming with all his might; happily the chain was made fast, and I took care afterward to keep out of his way. The old mother Gorilla was in an unfortunate plight. She had an arm broken and a wound in the chest, besides being dreadfully beaten on the head. She groaned and roared many times during the night, probably from pain.

I noticed next day, and on many occasions, that the vigorous young male, whenever he made a rush at any one and missed his aim, immediately ran back. This corresponds with what is known of the habits of the large males in their native woods; when attacked they make a furious rush at their enemy, break an arm or tear his bowels open, and then beat a retreat, leaving their victim to shift for himself.

The wounded female died in the course of the next day. Her moanings were more frequent in the morning, and they gradually became weaker as her life ebbed out. Her death was like that of a human being, and afflicted me more than I could have thought possible. Her child clung to her to the last, and tried to obtain milk from her breast after she was dead. I photographed them both when the young one was resting in its dead mother's lap. I kept the young one alive for three days after its mother's death. It moaned at night most piteously. I fed it on goat's milk, for it was too young to eat berries. It died the fourth day, having taken an unconquerable dislike to the milk. It had, I think, begun to know me a little. As to the male, I made at least a dozen attempts to photograph the irascible little demon, but all in vain. The pointing of the camera toward him threw him into a perfect rage, and I was almost provoked to give him a sound thrashing. The day after, however, I succeeded with him, taking two views, not very perfect, but sufficient for my object.

I must now relate how these three animals were caught, promising that the capture of the female was the first instance that had come to my knowledge of an adult Gorilla being taken alive. The place where they were found was on the west bank of the Fernand Vaz, about thirty miles above my village. At this part a narrow promontory projects into the river. It was the place where I had intended to take the distinguished traveler, Captain Burton, to show him a live Gorilla, if he had paid me a visit, as I had expected, for I had written to invite him while he was on a tour from his consulate at Fernando Po to several points on the West African Coast. A woman, belonging to a neighboring village, had told her people that she had seen two squads of female Gorillas, some of them accompanied

by their young ones, in her plantain field. The men resolved to go in chase of them, so they armed themselves with guns, axes, and spears, and sallied forth. The situation was very favorable for the hunters. They formed a line across the narrow strip of land and pressed forward, driving the animals to the edge of the water. When they came in sight of them they made all the noise in their power, and thus bewildered the Gorillas, who were shot or beaten down in their endeavors to escape. There were eight adult females altogether, but not a single male. The negroes thought the males were in concealment in the adjoining woods, having probably been frightened away by the noise.

This incident led me to modify somewhat the opinions I had expressed in "Adventures in Equatorial Africa," regarding some of the habits of the Gorilla. I there said that I believed it impossible to capture an adult female alive, but I ought to have added, unless wounded. I have also satisfied myself that the Gorilla is more gregarious than I formerly considered it to be; at least it is now clear that, at certain times of the year, it goes in bands more numerous than those I saw in my former journey. Then I never saw more than five together. I have myself seen, on my present expedition, two of these bands of Gorillas, numbering eight or ten, and have had authentic accounts from the natives of other similar bands. It is true that, when Gorillas become aged, they seem to be more solitary, and to live in pairs, or, as in the case of old males, quite alone. I have been assured by the negroes that solitary and aged Gorillas are sometimes seen almost white; the hair becomes grizzled with age, and I have no doubt that the statement of their becoming occasionally white with extreme old age is quite correct.

WHAT IS TO BE THE FUTURE OF THIS SOCIETY AND ITS WORK?

We desire to call the attention of the friends of Colonization and of Liberia to the smallness of the *donations* acknowledged in this number, and also in the last; and yet we have made very earnest efforts to collect funds, that we might be able to send the people who have been anxious to go.

We desire also to inform our readers that the expedition which is just about to sail from Charleston, with three hundred and ten emigrants, has cost us already \$32,000. This includes their passage and six months' support in Liberia, together with such incidental expenses as the pay of Agents and Physicians and Nurses, when they are sick.

It will at once be seen that our donations and collections are not sufficient to pay the expenses of these three hundred and ten people. We have been obliged, therefore, to use some funds which we had laid away for any emergency. These funds are now nearly exhausted, and afford us but little dependence for the future. It is unwise and inexpedient to use up our little vested funds, if we are still to live and carry on our work. We have in years past experienced the evils and difficulties of being poor, and having nothing to depend on as collateral. We do not think we ought to allow the Society to be put in that condition again.

Our ship can make two voyages a year, and carry six hundred and fifty people each voyage. To run her thus will cost \$25,000 a year, whether she carries emigrants or not. She can be run for that, and carry one thousand three hundred a year. It will cost that to run her, if she carries only one hundred or five hundred. It will thus appear that the expenses of each person will be large or small, as she runs empty, half full, or full.

It is cheaper to own the ship and run her at this expense, than it would be to charter ships to do the same work; or than to pay the passage of the same number of emigrants and their supplies in merchant vessels. To have chartered a ship of her capacity for the voyage she is now making would have cost \$15,000; and we to fit her up for the emigrants at an expense of \$2,500. This would make \$35,000 a year. She costs us \$25,000.

The lowest rate at which we could get emigrants carried in merchant vessels in former times, when living was cheap, was \$30 each adult, children half-price, and we to put up berths and find them water and provisions. We could not now get it done for less than \$50 each. In a company of one thousand three hundred and fifty, old and young, there will be the equal of about nine hundred adults, which, at \$50 each, is \$45,000. Our ship can do the same for \$25,000.

To provide for one thousand three hundred emigrants aboard our ship on the passage, and support them six months, with the prices of everything as at present, will cost \$75 each, or the whole, \$97,500. Add the expense of running the ship, and

we have \$122,000 a year, as the very lowest amount which will enable us to carry on the operations of this Society, and get out of our ship all the good she is capable of.

How or where is this money to be obtained? Our past experience does not authorize us to hope that we can raise it without greatly increased liberality on the part of our friends and contributors. If they do not come forward with means adequate to the occasion, what shall we do? Consider that our work is done, sell our ship and our building, use the proceeds for the benefit of Liberia, resign our charter, and disband? If that is the best thing to be done, we can do it with honor, and claim and expect to receive the gratitude of all future generations for what we have accomplished.

We have done all that we ever promised to do and more. We proposed to plant a Colony. We have planted a Colony, and matured it into a nation, independent, well governed, and holding diplomatic relations with all the most important nations in Europe and America. We proposed to colonize free persons of color desiring our aid where they could improve their own character and condition, without the discouraging pressure of a more numerous and powerful race, claiming to be their natural superiors, and actually possessing immensely superior advantages. We have colonized four thousand five hundred of them, (free persons of color,) and they have done better, even in respect of life and health, than the same number emigrating from the Southern States to New England, and immeasurably better, in respect to wealth, intelligence, general character, and social standing.

We proposed to preserve to masters' desiring it the possibility of emancipating their slaves, notwithstanding the adverse legislation of States; and we did it in time of peace, so long as slavery continued. Even in States where the laws utterly forbade emancipation, masters could send their slaves into other States and put them on board of our ships, and thus secure their freedom. The number of slaves who gained their freedom by our assistance, including three hundred and forty-four who purchased the privilege from their own masters, has been six thousand three hundred and one.

We proposed to provide a refuge for native Africans re-

captured by the United States Navy from slave-ships. We have received, protected, and civilized five thousand seven hundred and twenty-two of them—all the Government has had for us to take care of.

By furnishing that refuge, we have enabled the United States Government to stop the importation of slaves into the United States. From the date of the act of Congress of 1808, suppressing the slave-trade, to the commencement of our operations in 1819, slaves captured on board of slave-ships must be brought into some port in the United States, and under the legislation of the State in which such port was situated, by sale at auction, or some other form of law, were made slaves for life; and this was done, notwithstanding all fines and forfeitures, at a profit to the slave-trader. When we had provided that refuge in Africa, to which these captives could be sent, that trade was stopped, and the Government could not stop it before.

Besides these seventeen thousand and ten, about one thousand others have been aided in their emigration by State Societies, or found their way to Liberia by their own means.

We proposed to stop the exportation of slaves from such parts of Africa as should come into our possession. On the five hundred and twenty miles of coast over which the jurisdiction of Liberia extends it is stopped. Our influence aids in its suppression for some distance beyond that coast in both directions. And through our Republic, by its negotiations with the principal Powers of Europe, the scarcely less infamous "Coolie trade" has been suppressed on the whole coast of Africa, east and west.

We proposed to promote Christian civilization in Africa. We have established there a Christian nation, with its Legislature, its laws, its magistrates, its agriculture and commerce, its churches, its schools, its college—all now in successful operation. By its schools, its churches, and its general influence, it is changing the character and habits of the whole native population within its limits, amounting to some hundreds of thousands. This Republic, and British Colonies of similar character, but less advanced, furnish the basis of all successful Missionary operations now carried on in tropical Africa. Of

the numerous Missions attempted, not on this basis, by Roman Catholics since 1482, and by Protestants since 1730, nearly all have proved evident failures, and have been given up, and of the very few that remain, not one exhibits or promises satisfactory results, while Missions on this basis have been generally and are now increasingly successful. Of this the leading Missionary Societies in the world have been made aware by experience, and they are shaping their policy accordingly. They are now looking to the growth of this African nation and these African Colonies as their only hope for increased facilities for the conversion of Africa.

Having done all these things, which is more than we ever promised to do, we can now, if it is best, wind up our affairs and cease from our labors with honor, and reasonably expect the gratitude of future ages. Ought we to do it? Since the great changes which have come over our country, are our labors no longer needed? Let us consider.

Africa needs that the work which we have been doing be immensely enlarged. Liberia needs to be greatly strengthened, enlarged, improved, in order to reach in any reasonable time the many millions of heathen nations who need the influences which must reach them through her. The work cannot be done by more Missionaries alone, pushing into the interior so as to become detached from their base of operations. Missions so pushed forward would fail and perish even quicker than did the old detached Missions on the Coast. In order to Missionary success, Liberia civilization must advance inland, so that the circle of its influence shall include the remotest inland Missionary Station. And this advance requires a large and continued emigration from the United States. In illustration of this, one of the oldest, ablest, and most useful Missionaries in tropical Africa, long a resident at an inland Station, has just been to this country to engage one hundred and fifty Colonists in his native region, to strengthen the settlement at Cape Mount, as a basis for enlarged operations of the Old School Presbyterian Church among the neighboring tribes.

And the men are among us wanting to go. Multitudes, who for years have desired to join their relations and friends in Liberia, but could not, are now free, and anxious to make that

use of their liberty. It seems cruel to keep them here just because white men want them for laborers, the very reason for which their ancestors were first dragged here from Africa. Every right-minded man will feel that they have a claim on us for assistance in returning to the land of their ancestors.

How many have this desire it is impossible for us to estimate. All present appearances indicate that more will want to go than our one ship can carry. Many of these people are moved by a Missionary spirit, and have the good of heathen Africa distinctly in view.

But can they not go without the aid of our Society? Some can and will. Others would encounter difficulties and disadvantages in the attempt, which most of them would fail to overcome. We need not go into details. Men at all acquainted with business will see at once, that if the work is to go on, the knowledge, the practical skill, the facilities of various kinds, which have cost us half a century of hard work, and sometimes costly experience, to acquire, ought not to be thrown away. The work of preparing the emigrants for their voyage, collecting them at the port of embarkation, providing for their sustenance, health, and comfort on the voyage, and during their acclimation, and placing them in their own residences in Africa, ought to be in the hands of those who understand it, who have the means of performing it, and who are under public responsibility for its faithful performance. Left to the private enterprise of the emigrants themselves, or of irresponsible speculators, white or black, the work of emigration would still go on to some extent; but if large enough to be of any public importance to black or white, here or in Liberia, a most disastrous waste of money, of health, and of life would be its inevitable attendant.

In view of such considerations, we dare not retire from our labors without clear evidence of the necessity of doing it, arising from the impossibility of getting money enough to carry it on.

We lay the question, therefore, before those on whom the responsibility of its decision rests. If those who are able will furnish the pecuniary means, we shall go on. If not, we shall stop, because it will be impossible to do otherwise. By selling

our building in this city, our ship, our land in Illinois, and all our other facilities, we may make three or four more voyages, but every one with increasing disadvantage. We have not a thing which it is not bad economy to sell, if we are to go on with our work.

In order to meet the demands now upon us in a complete business manner, we ought to have a clear income, applicable to this purpose, of at least \$125,000 a year. That we may have it, those who desire the continuance of our labors must promptly show themselves our active and liberal supporters. We wait the decision of those who have the power, and therefore the responsibility, of deciding what our course shall be.

RESOLUTIONS ADOPTED BY THE CITIZENS OF MARYLAND COUNTY, LIBERIA.

At a citizens' meeting held at Harper, March 8, 1867, the Hon. John Marshall proposed that the people of the county of Maryland should make some public acknowledgment of their appreciation of the services rendered by the Hon. J. T. Gibson, as General Superintendent of the county aforesaid. Upon which, a committee, consisting of three gentlemen, were appointed to draw up a set of resolutions, expressive of the feelings of the people towards his Honor. Accordingly said committee drew up the following resolutions, which were unanimously adopted by the citizens at a subsequent meeting :

Whereas, the Hon. J. T. Gibson, a citizen of Liberia, county of Maryland, has served said county and people as General Superintendent, during a period of nearly ten years, satisfactorily to them; and whereas we deem it our duty to make some public acknowledgment as a token of respect for him, and appreciation of the very valuable services rendered by him to the county during an incumbency of nearly ten years as the Chief Executive; and whereas it is the duty of any people to express their gratitude to a citizen who is placed to a post of honor from time to time, and who so highly distinguishes himself as the Hon. J. T. Gibson did during his administration as Superintendent of Maryland county; Therefore,

Resolved, That we, the citizens of Maryland county, take this method of making a public expression, which embodies the high esteem in which we hold the Hon. Mr. Gibson for the

important duties so faithfully and so satisfactorily discharged by him as Superintendent of the county, from the 13th of March, 1857, to the 25th of January, 1867.

Resolved, That we regret his resigning the office which he filled with so much credit to himself and benefit to the community. For we are happy to bear testimony to the fact that he filled the office with that Christian zeal and fortitude which should characterize the lives of all rulers. And through his wisdom and discretion, his administration has been a blessing to the county; for peace and prosperity have prevailed, notwithstanding the many difficulties which have from time to time arisen between us and the aborigines of the county, threatening our destruction.

Resolved, That we feel grateful to his Honor, and tender him our united thanks for the services rendered us, and hope his life may be prolonged among us, that we may still have his presence and good counsel.

Resolved, That a copy of these resolutions be sent to his Honor, and also the "Cavalla Messenger," and the "African Repository" for publication.

C. H. HARMON,
J. E. MOULTON,
S. D. FERGUSON,
Committee.

OUR SPRING EXPEDITION.

Our ship "Golconda" was to have sailed from Charleston, S. C., the 18th ult. But adverse winds and tides kept her outside of the bar till the 19th. The emigrants were all in Charleston, ready and waiting. They were put immediately aboard, and she cleared the 20th, expecting to leave early the 21st. But during the night the wind began to blow, and so disturbed the harbor and the bar that she was unable to get out. Since that time she has been lying at anchor off Charleston, waiting for the tide to rise high enough for her to go over. She had three hundred and twenty emigrants on board at our last advices, all anxious and uneasy enough! The next spring tide is due there the 2d June inst., when she can certainly get out, if she is still waiting.

It is very unfortunate that there is so little water on the bar at Charleston. It will probably be necessary hereafter for us to embark the emigrants from some other port.

LATE FROM LIBERIA.

By the English mail we have received late intelligence from Liberia. The six hundred emigrants who went out in our ship last fall were passing through their acclimation with remarkable success. Very few deaths had occurred, and those mostly of young children, of very aged persons, or of those who were in feeble health when they arrived.

Dr. Fletcher, at Cape Palmas, says: "Of the fifty who landed here, three have died. The others have had the fever and are convalescent, and with few exceptions are in good spirits and doing well. Some of the men are at work farming. I am certain that they will do well if they will exercise the least prudence and care, though there are a few who are disposed to complain, without any real cause. I can make due allowances for them in the circumstances."

Mr. Smith, of Bassa, says: "The few emigrants who came in the *E. Rose* stopped at Bexley. They are doing well. The men were in the United States Army, and are very hardy. It is on that account hard to convince them that sun and rain, cold or heat, can hurt them. If any should die, it will be because they are of opinion they escaped death in the army, they can master the African fever, and therefore need take no precautionary measures to keep it off."

ITEMS OF INTELLIGENCE.

Fifty years ago nearly the whole of Western Africa, from the Gambia to the Equator, fifteen hundred miles, was given up to the slave-trade. Now this traffic has been banished from all this region, and in its place a lawful commerce springs up, employing three hundred ships, including a profitable line of English steamers. But, better still, a cordon of settlements and trading ports has been created, introducing civilized government and a most favorable basis for evangelical efforts.

SLAVE TRADE IN NORTHERN AFRICA.—Although the Turkish Government has forbidden the slave-trade in all the seaports in northern Africa, this traffic yet flourishes more than ever at *Murzuk*, the capital of Fezzan. Since the appointment of the present governor, Helim Bey, this barbarous trade has risen to such a magnitude that caravans from Egypt arrive there daily to buy slaves, of which on an average 2,000 are ready there in the market. The price for a strong man ranges from 100 to 200 dollars.

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

Receipts of the American Colonization Society.

From the 20th of April to the 20th of May, 1867.

MAINE.			
<i>South Berwick</i> —Congrega- tional Church, by Free- man Clark, Treas. Maine Colonization Society.....	\$38 54	<i>East Glastenberry</i> —Mrs. Pamela S. Wells.....	1 00
		By Rev. J. R. Miller, (\$353 67.)	
NEW HAMPSHIRE.			
<i>Concord</i> —Mrs. Thomas D. Merrill, to make William H. Green, of Buffalo, N. Y., and Mrs. Clara D. Berry, of Cambridge, Life Members, through S. D. Stevens, Tr. New Hamp- shire Colonization So- ciety,.....	60 00	<i>New London</i> —Mrs. M. H. Lewis, \$10; Mrs. T. J. Chew, \$3	13 00
<i>Portsmouth</i> —Mrs. W. Wil- liams, and Gov. J. Good- win, each \$10; Rev. E. Burrough, D. D., his sub- scription, \$5, and as a special contribution, \$5; Cash, Dea. J. Knowlton, D. K. Rogers, each \$5; Miss Mary C. Rogers, \$3; Mrs. H. Head, \$2; R. W. Lott, L Harnden, and Ch. A. Myers, each \$5; Miss C. S. Martyn, \$1....	63 00	<i>Saybrook</i> —Geo. H. Chap- man, \$5; R. B. Chalker, Henry Hart, Dr. R. M. Bushnell, each \$2; Mrs. Laura Willard, Rev. S. McCall, Mrs. J. M. Chalk- er, Miss Mary J. Chalk- er, A. E. Chalker, Dea. W. R. Clark, R. C. Deni- son, E. C. Ingham, Miss A. H. Ingraham, Wm. J. Clark, Dr. A. H. King, Mrs. Ann A. Pratt, Miss L. H. Sill, each \$1; Gil- bert Pratt, \$1 50; J. S. Dickingson, Charles E. Sill, each 50 cents.....	26 50
	123 00	<i>Madison</i> —Mrs. J. S. Wil- cox, \$5; Thomas Scrant- on, Mrs. T. Scranton, Mrs. Milton Badger, Mrs. E. S. Eley, A. N. Smith, Ezra S. Smith, each \$1; J. S. Scranton, L. H. Dingwell, each 50 cents..	12 00
MASSACHUSETTS.			
<i>Lowell</i> —L. Keese, to make Rev. Wm. E. Stanton, of Lowell, and Miss Sarah A. Keyes, of Manchester, N. H., Life Members.....	60 00	<i>Guilford</i> —Collection in 1st Congregational Church...	19 17
CONNECTICUT.			
<i>Bridgeport</i> —Estate of E. Fairchild, additional by Geo. Sterling, Executor, \$5,000, less Gov. Tax, \$300.....	4,700 00	<i>Branford</i> —Mrs. J. A. Leg- gate, Ezra Rogers, each \$5; Eli F. Rogers, \$3; Mrs. E. F. Rogers, Mrs. N. P. Miner, \$2; N. B. Hall, E. E. Bishop, Thos. Plant, Capt. Wm. Averill, Dea. John Plant, S. O. Plant, each \$1; Cash 50 cents	23 50
<i>Bolton</i> —Charles Ball, Sarah Ball, and A. W. P., each \$1	3 00		

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