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FALL EXPEDITION.

THE AMERICAN COLONIZATION SOCIETY will dispatch a vessel on the 1st of November next with emigrants for Liberia. Some two thousand very respectable, enterprising, and industrious people of color have made application for a passage, and urgent requests to this end continue to be received from various parts of the Union.

Recent intelligence from Liberia assures us that there are the most promising openings for new settlements, and for the location of Christian Missions in and near her present borders, and that what that Republic mostly needs to attain dignity and enlarged utility is an accession of numbers. The friends of the Society are urged, by most weighty reasons, to renewed and vigorous efforts to increase its funds.

THE REGENERATING POLICY OF LIBERIA.*

Neglect of the native population, and of the national resources of the country and of native skill, are "mistakes" charged upon the Government and people of Liberia by the Rev. Alexander Crummell, formerly professor in the College at Monrovia, and now a missionary of the Episcopal Church in that Republic.

As these "mistakes" are incidentally elucidated in the "remedy" which our gifted friend more elaborately proposes and enforces, we confine our extracts to what he so ably and eloquently says on this point, simply premising that much occasion is here presented for the best consideration and active exertions of the American friends of Africa.

*OUR NATIONAL MISTAKES, AND THE REMEDY FOR THEM. The Annual Address by the Rev. Alexander Crummell, B. A., delivered before the Common Council and the Citizens of Monrovia, Liberia, July 26, 1870, being the Day of National Independence. Published by request.

REV. MR. CRUMMELL'S ADDRESS.

I have thus stated some of the more prominent deficiencies of our national policy. And now I beg to remark, that they are all, for the most part, capable of remedy. It is in our power, I feel assured, to commence, at an early day, a new and effectual policy, and to enter thereby upon a career of growth, prosperity, and beneficence, parallel to the successful progress of many of the new-born States of modern times.

I know the smallness of our means. I feel, too, the need of aid in carrying on fully the progresses of successful civilization, in such a wide territory as stretches out beyond us to the heart of this continent; for we must aim to touch graciously even that outer bound. And, as for myself as an individual, I do indeed covet that aid, let it come from any quarter. Not indeed for ourselves; but for the great work which we are to do, in civilizing and evangelizing the rude and benighted neighbors about us. I see, too, somewhat, I think, how great help could be secured for this mighty work.

For help we need. There is nothing humiliating in such an avowal. It is the common need of new nations. Wherever before did a handful of people, less in number than thousands of nameless American villages, set up the fabric, and assume the functions of national life? Even should Liberia fail, that is, *in attempting such a vast undertaking*, there would be nothing inglorious in it; no evidence of race inferiority. It would be but one of many instances of glorious *un-success*. It would only be the venture of a child to do the work of a giant, and he could not compass it. But we are, child though we be in form and power—we *are* compassing it; only our powers are over-tasked; we miss provident opportunities; we oftentimes “beat the air;” we waste healthful energies.

We need help; and we must fain secure it, if aid and succor can possibly be secured. But not, I assure you, by a declaration that black men cannot carry on a nation; and then go begging some foreign people to take us as colonial vassals, or contemptuous appendages!

Now, I do not wish Liberia to become a colony of any nation. I want her to maintain for ever distinct nationality. After our experience of independence we could not endure colonial subjection. Well and truly says Lord Lytton, concerning liberty: “The first thing is to get it; the next thing is to keep it; the third thing is to increase it.” And so we, having got independence, must not give it up.

I hear, indeed, some talk of annexation to America. Why not to the planet Jupiter? Fellow-citizens, I am astonished at a proposition at once so humiliating in its nature and so

disastrous in its tendency; and I stand here to-day, and entreat you, with all my heart and voice, don't you have anything to do with such a wild and deadly scheme.

Fellow-Citizens, the genius of free government, during the ages, visited in turn a few favored spots of earth, for the gift of freedom and civil liberty. She visited, in ancient times, the States of Greece and Rome. She visited, in the Middle Ages, the Venetian Territory and the Republic of Genoa. In our modern era, she has long dwelt amid the mountain fastnesses of Switzerland; on the sea-girt isles of Britain; in the new-born, the virgin territories of America. But never once did she visit this West Coast of Africa; never take up her abode in any quarter of this vast and benighted continent.

Now, in these latter days of the world's history, filled with generous desires for Africa, she stooped from her lofty flight, and visited the lowly sons of Africa, painfully toiling on the farms of Maryland and Virginia, in the rice-fields of Carolina, or amid the everglades of Florida; and wispered in their ears her good intents for this their fatherland. And when they, at her promptings, came o'er the seas, she accompanied them; and set up here, in this seat of ancient despotism and bloody superstitions, the first free, civilized, and Christian Negro government that Africa had ever known from the dawn of history!

And now, I ask, are you, because of some pain and toil, some trouble and poverty, going to unmake history? Because of some little suffering, will you put back ten degrees the dial of the world's progress? Well-nigh every foot of land on this West Coast, which lies upon the seaboard, is in the possession of same European Power! Will you give up every rod of this Coast for foreign possession? Will you not retain a foot of land on this Coast for Africa's self and her sons? Is there not to be *one* single free Negro government in the world? Circle the earth; and where can you find one single responsible, representative, Negro government among the nations? And will you sweep this one lone, simple, star from the heavens?

The United States Government, however, can do great things, through us, for the regeneration of Africa. It would be immodest to assert that she owes *us* a debt; but the averment is, without doubt, a proper one, that America is deeply indebted to Africa. And providence seems to have made us, who spring from her loins, the proper channels in Africa of her prompt and generous Christian solicitudes, and, as I trust eventually, of her governmental succor and assistance. For it seems to me that now, as the United States has begun a colonial policy, it would not be unseemly in that great nation to extend to this nascent state the many advantages of a colony, without its disadvantages: that is, by the offer and the guarantee of a PROTEC-

TORATE to Liberia, for a lengthy period, for specific ends, pertaining to African regeneration; with those monetary helps and assistances, and that *naval guardianship*, which would enable us to commence a greater work of interior civilization, by the means of roads, model farms, and manual-labor schools; with the definite condition that our internal economy, and our full national functions, should remain intact and undisturbed.*

Such a protectorate, or some such strengthening and assuring aid, would supply that government patronage of which Liberia alone, of all modern or ancient colonies that I know of, has never felt the fostering care and sustentation; and would soon enable us to enter vigorously upon that regenerating policy, in this part of Africa, which I will now endeavor to point out.

And, *first*, I would suggest the duty of rising to a higher appreciation of the native man, his usefulness and his worth. I present this first, because all the great outer works of man come from an internal root—are the fruit of sentiment or principle.

I fear that we are lacking in that recognition of the native man, as a future element of society, which is desirable, as well for our needs, as for his good and God's glory. And this assuredly should not be the case; for here is a MAN who, however rude and uncultivated, is sure to stand. The hardihood of the race, through long centuries, its quiet resistance to the most terrible assaults upon its vitality; its resurrection to life and active duties, after a ghastly burial of centuries in the caves of despair, in the graves of servitude and oblivious degradation, are all prophetic of a lasting future. Other races of men, in foreign lands, as in America and New Zealand, fall before an incoming immigrant population. But this is not our mission here; and if it were, it is not in our power, that is, we have not the ability, to destroy the native. With all his simplicity, he thoroughly feels this. You see that he does not lose his countenance in your presence; and he knows no fear. In his character you see nothing stolid, repulsive, indomitable. On the other hand, he is curious, mobile, imitative. He sees your superiority, and acknowledges it by copying your habits. He is willing to serve you; and, after being in your service, he carries home with him the "spoils," which he has gathered in your family, by observation and experience; which make him there superior fellow to his neighbor. There too, in his own tribe, you see that he is sure to live, for he fully supplies his own needs, rears a goodly family, cultivates jollity, attains a good old age, and shows great vitality.

*Greece, the Ionian Isles, and the Sandwich Islands are examples of the compatibility of the national life with a foreign protectorate.

Now, this being shows clearly that he has the needed qualities to make a proper man. Everywhere, where the trial has been made, he has passed out of his primitive rudeness, and made a step in advance of his former state.

Why then should we doubt the full and equal ability of the native man to become all that we are, and do all that we can do? Indeed, I can hardly maintain my gravity while talking thus to you. For who, indeed, are we? Right glad am I that there are no Europeans here to-day; for surely they would see the almost ludicrousness of such an address from such a one as I am—and to *you!*

Have faith in the native. You *have* trusted him—trusted him to nurse your children—trusted him with your goods in trading—trusted your life in his hands in fragile canoes—trusted yourself, unprotected, in his sequestered native villages. Go now to a further length—trust him as a man, fitted to

—“Move and act
In all the correspondences of nature.”

In the second place, I would suggest the use of well-regulated and judicious measures, in order to secure the vast resources of the interior. What I desire to see undertaken is alliances with powerful tribes in the interior, to secure thereby permanently open roads, and the uninterrupted flow of trade; not indeed as an end, but for the ultimate purposes which lie beyond trade, but of which trade is everywhere a facile agent—I mean general civilization, and the entrance of the controlling influences of Christianity. Surely the command comes to us as a Christian nation—“Prepare ye the way of the Lord.” And I have the deep conviction that this work is not a difficult one. What prevents our Government organizing an armed police, and a line of forts to the interior, whose presence and power could be felt up to the border line of our territory? How soon then, especially in this county, would vanish those petty native fights, which annually obstruct trading operations six and eight months at a time, and which inflict the loss of thousands of dollars? What should prevent our Government enjoining upon our subject natives the maintenance of peace, the constant opening of trade paths, and the bridging of rivers and streams?

Perhaps it may be said that we have no right to command, or press such regulations upon our native population. To this I reply, that both our position and our circumstances make us the guardians, the protectors, and the teachers of our heathen tribes. And hence it follows, that all the legitimate means which may tend to preserve them, which anticipate bloody antagonisms, and which tend to their mental, moral, and social advancement, determine themselves as just and proper.

All historic fact shows that force, that is, authority, *must* be used in the exercise of guardianship over heathen tribes. Mere theories of democracy are trivial in this case, and can never nullify this necessity. You cannot apply them to a rude people, incapable of perceiving their own place in the moral scale, nor of understanding the social and political obligations which belong to responsible humanity. "Force and right," says a brilliant writer, "are the governors of this world; force, till right is ready. * * * * And till right is ready, force, the existing order of things, is justified, is the legitimate ruler." And he adds: "Right is something moral, and implies inward recognition, free assent of the will; we are not ready for right; right, so far as we are concerned, is not ready, until we have attained this sense of seeing it and willing it."* Out of this grows the necessary tutelage of children to the years of majority. Hence also the stern necessity of assuming the nonage—the childhood of the natives; and, consequently, our responsibility of guardianship over them.†

Now, in our exercise of wardship, nothing can be more serious than that terminal exercise of force which lags at the heel of disaster, and is only supplemental to sanguinary calamities. You would despise a parent who postponed all the training of his children till moral ruin had seized them; and then only gave them vengeful retribution. So, likewise, is the nation despicable which claims the right of force over blinded heathens; but can only use that force as the instrument of retaliation for real or supposed injuries.

No, fellow citizens, force is, indeed, our prerogative and our duty with respect to the native; but I maintain that *it should be the force of restoration and progress*—the force which anticipates the insensate ferocity of the pagan, by demonstrating the blessedness of permanent habitation and lasting peace; which forestalls a degrading ignorance and superstition, by the enlightenment of schools and training; which neutralizes the bareness of a native rusticity by the creation of new wants and the stimulation of old ones; which nullifies and uproots a gross heathen domesticity, by elevating woman and introducing the idea of family and home.

Suppose, years ago, when we purchased Boyer's territory, we had sent a schoolmaster to teach King Boyer's children, and,

* "Essays in Criticisms," by Matthew Arnold, (late) Professor of Poetry, Oxford University.

† "To characterize any conduct whatever towards a barbarous people as a violation of the 'Law of Nations,' only shows that he who so speaks has never considered the subject. A violation of great principles of morality it may easily be; but barbarians have no rights as a *nation*, except a right to such treatment as may, at the earliest possible period, fit them for becoming one. The only moral laws for the relation between a civilized and barbarous government are the universal rules of morality between man and man."—*Dissertations and Discussions, &c., by John Stuart Mill, vol. 3. Art.: A Few Words on Non-Intervention.*

at the same time, to act as a Liberian magistrate, to assist him in settling difficulties; suppose Boyer, at every session of the Legislature, had been invited to sit with the Senate as an advisory chief, entertained, meanwhile, by the Executive and leading citizens—suppose that, at a proper time, we had followed up this policy, by establishing a farm school, in King Boyer's neighborhood, for the growth of coffee and other products, and the training of boys in carpentering and other trades, and in the profits of which King Boyer himself should be a chief participant—do you think that, with such a policy, we should ever have been troubled by that chief as we have been? Or, rather, do you not think that such a system would have increased Boyer's personal self-respect and conscious dignity, filled him with the moral burdens of responsibility, raised him long since, almost to the point of civilization, put his people on the road to civilization, and spread the influence thereof to neighboring tribes?

Put such a system into operation, and, in less than five years, you will see its magnitude and its magical operations all through our territory, in the alliance of strong chiefs and tribes; in the undisturbed opening of roads; in the constant flow of the treasures of the interior to the seaboard; and in the quest of powerful kings and mighty men, even from the Kong range: for the education of their children, and the enlightenment which comes from the beaming rays of the Cross of Calvary!

You think still, perchance, of the expense of such a policy. But think also of the large export duty such a system would give you; think of the capability it would give the people for meeting direct taxation; think of the confidence and assurance with which it would inspire distant capitalists for adventure; think of the gravitating influence of the trade and barter of great nations to Liberia!

Why, the very report of such largeness, energy, and noble forecast would bring the unsolicited capital of great nations to your doors, for your encouragement and support. Such a system would delight the heart of universal Christendom! It would attract the gaze of all the mission societies in the Protestant world! It would deepen the confident assurance of all the friends of the Negro, in every quarter of the globe! It would bring to your shores the congratulations and assistance of great nations and mighty kingdoms, intent upon the regeneration of Africa!

And such a system you *can* commence. It has been done by other people with no larger resources than yours, and under circumstances not a whit more promising or advantageous. Some of you have heard of the early history of the Indian Empire of Great Britain, and of its marvellous after-growth from a

seed of insignificance. Some of you are familiar with the trials of the first colonists to America ; and how, in a few memorable instances, by a policy alike skillful and Christian, they quenched the ferocity of their Indian neighbors, and pushed their trade into the interior safe and unmolested. Some of you here, who indulge in the luxury of fiction, will call to mind how, with a graphic and a winning style, COOPER, in his "Leather-Stocking Tales," shows us how, by advanced posts and small forts, the first settlers of New York carried their fur trade to the very borders of the Canadas.

Now, let me call your attention to the basis, which lies deep bedded in the native man's nature, for such a policy as I have endeavored to point out. For the law of fitness must needs be regarded, or, otherwise, all your measures will prove fruitless. We must adjust our system to those conditions of society and those idiosyncrasies of the nature which are likely to serve as a basis for general improvement.

Now, we have a basis for a policy such as I have been describing. There is, in the native man's moral constitution, a foundation for it. For, *first*, your petty tribes, to use a country phrase, would "kiss your feet" if you will give them protection from the raids of their more powerful, but lawless neighbors. The great felt need, and a great object of desire among our native population, is, peace, order, and protection. Nothing do they crave more ardently than to be saved from the assaults and ravages of the mightier chiefs around them, and to be allowed constant facilities for trading. It was this great need, which, before the "Congo inundation," caused so many of the natives, fragments of larger tribes—Deys, Veys, and Bassas—to leave their own localities, and settle on the lands of the St. Paul's farmers. They craved peace and security; and they felt that here, under our laws and magistracy, it could be secured in larger measure than anywhere else in our territory.

But a *second*, and a further basis for this policy, is the trading propensity of the native. Greed is his master passion : as strong a characteristic as his superstition. See these native men—Pessas, Veys, Hurrahs, Ghibees, Mandingoës—bent and laden with palm-oil, cam-wood, ivory, and rice on their backs ; ending, perhaps, a twenty days' journey through the "bush," at the door of a "factory" or a trader's store. See therein that strong acquisitive principle, which is the impelling motive-power of all this endurance and weariness ; and recognise it as the germ, around which ultimately are to be gathered the accretions and the policy of as grand mercantile measures as the world has seen, in any of its quarters in its palmiest days of commerce.

Let the Government and people of Liberia seize upon and use this central principle of the native mind, an as instrument and facility for the promotion of its rule, general civilization, and the propagation of the faith. And this is to be done by the measures and the plans which will open trade to the far interior. Regulate your own tribes; interest them in your Government; give them peace and protection; afford them facilities for the gratification of their strong greed; tie them by the strong cords of amity, education, and respect to your Government; and your fame will spread hundreds of miles in the interior, and powerful kings, remote from the sea, will soon be visiting your capital, bringing their sons for training and culture, and seeking the acquaintance of your merchants for the purpose of commercial intercourse.

And still a *third*, and further advantage, will follow. Everybody knows the pride of the native man in speaking English. Now, just in proportion as we draw nigher to our country folk by trading operations, so will native youth come and dwell with us, to learn our language and our customs; and thus the supply of labor will be fully met.

The bearing of this event upon the population is important. During the last six or seven years the great demand of the nation has been for immigration—for an increase of civilized power in the land. And the usual tendency with us is to ascend the hill of Monrovia, and to look across the sea, to sight, if possible, the immigrant vessel, crowded with passengers. I do not blame this tendency. I am glad to see new men coming into this country, and thus increasing the Christian and civilizing power of the land. I cannot tell you the joy and gratitude with which I would hail the providence which would give us, this very year, twenty thousand men, of the African race, as an accession to our scanty population, if they could be well sustained and established here.

For myself, I as cordially welcome Barbadians, Jamaicans, Sierra Leoneians, as well as Americans, to this common heritage of the Negro—as the Immigrant Commissioners at New York, greet the Germans, Italians, Swedes, English, and Irish, who arrive at that port by hundreds of thousands; and thus, every year, swell the already vast population of the great Republic of America.

At the same time, we must not forget that we have a multitudinous emigrant population here at hand, indigenous to the soil, homogenous in race and blood; a people “to the manor born,” fitted to all the needs, of this infant state, wanting only in the elements of civilization, and the training of the Christian life. It is our duty to supply this deficiency. We were sent here, in God’s providence, to stimulate, by government

rule, by law, by example, and by teaching, the dormant energies and the latent capacities of this uncivilized population, and, by gradual steps and processes, guide them up to the higher levels of improvement and civilization.

Of their capability of reaching to any of the heights of superiority we have attained no man here can doubt, who looks at the superior men, clergymen, doctors, merchants, councillors—native men—who have risen to a position at Sierra Leone. We see every day, even in a state of simplicity, their manifest *physical* superiority; and all our intercourse with them, as chiefs or traders, discovers to us an acuteness, penetration, and mental power, which assure us all of the presence here of an acumen, now rude, latent, and mostly hidden, but which needs only to be brought out and cultivated to evidence power and capacity.

An English Minister not long since declared, that it was the interest of Great Britain to train the West African people “in the arts of civilization and government, until they shall grow into a nation capable of protecting themselves and managing their own affairs.”

Surely if Earl Grey, a man of a different race, felt this sense of obligation, what a shame will it not be to us, a people of Negro blood, if we come back here to the land of our ancestors, and seat ourselves here, amid a needy people, kindred in race and blood, and at once, in the pride of our accidental superiority, eschew obligation and responsibility. Such a course as this will surely be to sow the seeds of disaster and ruin right amidst the most glowing prosperity; to wrap up the germs of retribution in the brilliant folds of a seeming successfulness.

No, fellow-citizens, whether willing or unwilling, whether from necessity or at the urgent call of Christian duty, we *must* educate and elevate our native population. Here we are a “feeble folk,” in the midst of their multitudes. If we neglect them, then they will surely drag us down to their rude condition and their deadly superstitions; and our children, at some future day, will have cast aside the habiliments of civilized life, and lost the fine harmonies and the grand thoughts of the English tongue. We must undertake the moulding and fashioning of this fine material of native mind and character; and, by the arts of Christian training and civilized life, raise up on the soil a new population for the work of the nation—a virginal civilization, ready to start, with elastic vigor, on the noble race for superiority, and to achieve the conquest of the continent for Christ and His Church.

Fellow-citizens, I have spoken to-day with the greatest freedom, in setting forth the conviction of that new school of

opinion which has arisen in Liberia, which cries out for justice and duty to Africa. I have taken it for granted that you were brave men and women enough to hear the plain truth, without offence or hesitancy. I deem it a duty that we should talk with all candor and simplicity concerning our national affairs; eschewing all flattery and "mutual admiration." For it is with a nation as with a child: if you cannot tell a youth his faults, without his flying into a passion, there is no hope for him. So, likewise, if a people must always be petted and flattered, and made to believe they are the greatest nation in existence, and cannot bear a plain account of their weaknesses and deficiencies, their case is hopeless. England is one of the oldest and greatest of European nations; and yet there is no people on the earth who so continually find fault with themselves as the English. "They grumble," says an English prelate "about everything. But then, when they grumble, they go to work to correct the thing they complain of." And this is the secret of their great power, their constant improvement, their marvellous growth.

And it is this, their constant dissatisfaction with an imperfect state and their aim after an ideal perfection, which gives them that quality which *we* are yet to attain, namely *prescience* —the disposition to work for the future. We have but little of it in Liberia, in Church or State. Everything is for the present. But this is the reverse of both the noble and the natural; opposed to the divine instinct of our being.

"Man's heart the Almighty to the future set
By secret and inviolable springs."

And we must strive to rise to the higher measurement of our being and our duty.

Fellow-citizens, there are grand epochs in the history of races and of men, full of the sublimest import. Such, I verily believe, is the period in which we are living. The great activities of commerce and of trade; the doubts and questionings of science, geography, and adventurous travel; the intensities of generous hope; the brotherly yearnings of Christian desire, seem all converging, in this our day, towards the continent of Africa. We are approaching, if, indeed, we are not now well-nigh, the latter days of the world, and the work of the Lord has still one grand complement to the fullness of its mission—that is, the regeneration of Africa. To a large participation in this work, we, the citizens of this Republic, are most surely called; and the arduousness and burden of this calling, painful as indeed they are, are utterly insignificant, when compared with the grandeur of the duties involved, and the majesty of the consummation aimed at. It is our privilege to engage in this magnificent work, and to participate in the moral glories

which will follow the redemption of a continent. The work will surely be done, even if we neglect our duties. But sad and shameful will it be if we blindly miss one of the grandest opportunities human history has ever afforded for moral achievement and the blessedness of man. Other races of men have had such opportunities, and nobly met them. This is the time of the Negro!

And as there are important periods in the history of man, so, likewise, are there fit men, who always start up in the nick of time, with that breadth of mind, that largeness of soul, and that heroic nobleness of purpose, which show that they are equal to their opportunities, and prepared to work with men, with angels, and with God, for the highest good of earth and for Divine glory. Here, on this Coast of Africa, is this grand opportunity given of God to men of the African race. May we have resolution, strength, and manliness enough so to bear ourselves, that the future records of our day may bear witness to our high public spirit, our solemn sense of duty, our thrift, our energy, our love of race, our patriotism, and our fear of God.

For such high performance our faculties alone are incomplete. We need, for these grand ends, not only the genius of men, but the quickening influences and the grand suggestions of superior powers. And I invoke upon this Republic the succors and assistances of that awful but beneficent Being, who rules the destinies of nations, to give wisdom to our rulers; to dispose this people to the habits of industry, sobriety, and preservance; to guide the nation in the ways of peace, prosperity, and abounding blessedness, to the glory of His own Name, and for the restoration of a Continent!

THE BOPORO COUNTRY—BOPORO.

BY REV. EDWARD W. BLYDEN.

(Continued from page 203.)

The town of Boporo is situated in lat. $7^{\circ} 25'$ N., lon. $10^{\circ} 25'$ W., on a rising ground, gently sloping on the eastern side, inclosed by a circular barricade about a quarter of a mile in diameter, and entered by four gates, answering to the four principal points of the compass. It is a very ancient town, originally founded by the Golahs, once a powerful and influential people in these regions. But about sixty years ago it was captured by King Boatswain, who completely revolutionized the country and formed a new dynasty, in which Momoru Sou, the present ruler, is one of his successors, being the eldest son of Boatswain.

Boatswain was a Mandingo—his native name being Sabsu.

Having by nature a restless and enterprising disposition, he found his way in his early years to the Coast and shipped on board an English merchant vessel, where he acquired the name by which he was known to the Liberians and to the pagan tribes between Boporo and the Coast. After leaving the vessel, where he received some insight into civilized customs and acquired a good knowledge of the English language, he returned to his country to set himself up as a kind of factor, to furnish slaves to the Coast; but finding some difficulty, he gathered around him a large number of Condoes, a warlike people living southeast of Boporo, and undertook in person a series of operations against the tribes in the neighborhood. Everywhere his arms were successful. He expelled the Golahs from that part of the country, overcame their king, Bowrah, and captured their stronghold, Bamah, now called Bokoma or Boporo.*

By the moderation exercised by Boatswain when victorious he secured the attachment of the vanquished themselves; and several small tribes voluntarily placed themselves under his sway.

"His personal qualifications were of the most commanding description. To a stature approaching seven feet in height, perfectly erect, muscular, and finely proportioned, a countenance noble, intelligent, and full of animation, he united great comprehension and activity of mind, and, what was still more imposing, a loftiness and grandeur of sentiment—forming altogether an assemblage of qualities obviously disproportionate to the actual sphere of his ambition." His son still retains the spear ordinarily used by his father, which he exhibits with evident pride to visitors. It is of unusual length and weight, so that no man of common strength can wield it—like the spear of Achilles.† Liberians have great reason to cherish a grateful respect for the memory of King Boatswain, for it was owing to his friendly interposition, under God, in behalf of the feeble few who first settled on Perseverance Island, that they were enabled to gain a foothold in this portion of Africa.

You may remember that in December, 1821, while the emigrants, who had been sent out in the "Elizabeth" and "Nautilus" were scattered about Sierra Leone and Sherbro, not having any permanent place of settlement, Dr. Ayres, Agent of the Colonization Society, and Captain Stockton, of the United States Schooner Alligator, came down to this part of the Coast, to see if they could secure some spot for the permanent loca-

*(The Mandingoës call it Bokoma and the Condoës or Boatswain people call it Boporo, both words signifying *beyond the hills*, as it is beyond the hills to persons coming from the plains on the north and east.)

†Heavy, great, and stout, which no other of the Greeks was able to brandish, but Achilles alone knew how to hurl it.—Iliad xix, 388-89.

tion of the immigrants. Coming in sight of Cape Mesurado, Capt. Stockton, pointing Dr. Ayres to the high bluff of the Cape, said, "That is the spot we ought to have; that should be the site of our Colony. No finer spot on the Coast." "And we must have it," added Dr. Ayres.

They landed without arms, to prove their peaceful intentions, and sent an express to King Peter, then the leading Chief on this part of the Coast, for negotiations. King Peter, after some delay, arrived and discussed, for sometime, the palaver. The result was that King Peter, King George, King Zoda, King Long Peter, King Governor, and King Jimmey, agreed to accept goods to the amount of three hundred dollars for a sufficient quantity of land to form a settlement; and signed a deed for the same. Among the goods were a demijohn of whiskey and some tobacco. No sooner was the deed signed than a woman by the name of Gbi Bono, the wife of Baguerah, a headman, being excessively fond of ardent spirits, poured out about a quart, and drank most of it on the spot.

Dr. Ayres then left for Sierra Leone, to bring thence the people to occupy the newly acquired territory. On his return, however, he learned that King Peter had been denounced by many of the kings for having sold the land, and was threatened with the loss of his head, and it was decreed that the new people should be expelled from the country. The chiefs brought the goods they had received from Dr. Ayres, and told him they could not consent to sell the land; that he must take back the goods and withdraw with his people from the country.

In this dilemma, Dr. Ayres turned to Bahkai, a friendly chief, occupying Bally Island, and suggested to him to solicit the interference of King Boatswain, with whom he was in alliance. As soon as Boatswain received the message, he came down to the Coast and convoked the hostile kings. He also sent for the Agent and the principal settlers to appear before him, and explain the nature of their claims and present their grievances. The respective allegations of the parties were heard. Through Bahkai, King Boatswain had learned that some of the whiskey had been consumed. He, therefore, told Dr. Ayres, in English, that it was a custom in the country, if a man had sold an article and wanted to return the money paid him and get back the article, it was fair to insist that he give the identical money back; and as he had learned that a wife of one of the chiefs had drunk some of the whiskey, a strong point could be made against them if Dr. Ayres would urge the return of the identical whiskey that the woman had drunk, and insist that no other would answer. The Agent took the hint, and fixed himself on the ground so adroitly furnished by

Boatswain. After patiently listening to the palaver on both sides, Boatswain turned to King Peter and remarked: "I see no grounds for rescinding the contract; the bargain has been fair on both sides, and it seems that you were so well satisfied with it that you drank some of the people's rum; now they justly demand that you restore the same rum. You have sold your country and accepted payment. You must either return the identical rum drunk by that woman, or let the Americans have their lands immediately. Whosoever is not satisfied with my decision, let him tell me so." Then turning to Dr. Ayres and the colonists, he said: "I promise your protection. If these people give you further disturbance, send for me; and I swear, if they oblige me to come again to quiet them, I will do it by taking their heads from their shoulders, as I did old King George's on my last visit to the Coast to settle disputes." The portion of the narrative about the woman and the rum I got from the lips of old Gehtumbeh, celebrated for his warlike operations in 1840, which were arrested by the campaign of Governor Buchanan against him. Gehtumbeh says he was present during the whole transaction, and he sarcastically added, "One drunken woman sold the country to the Americans." Gehtumbeh also gave us a detailed account of the causes which led to his war with Buchanan.

After journeying four days on foot from the town of Vons-wah, which is about four hours' travel from Mourovia, we reached Boporo.* We entered the town through the western gate, preceded by a white and Liberian flags, and followed by a long train of carriers, many of whom, not at all connected with us, had joined us on the road. We were led first to the Mandingo quarter, as my mission was primarily to them, having copies of Arabic Scriptures for distribution among them. After a formal reception by some of the Imams,† we were taken to the King's reception hall, a large open building, with thatched roof, about thirty feet long by sixteen wide. Chairs were brought, and Mr. Richardson and myself were seated in the midst of a suffocating crowd. After a few minutes, the King arrived with his *suite*, and, grasping me cordially by the hand, bade me welcome to his town. Taking from my desk a communication, which had been forwarded to him by the President of Liberia, stating the object of my mission, and commanding me to his kind attention, I handed it to him. Having by his request read and explained it to him sentence by sentence, he seemed much gratified. I then expressed to him the pleasure I felt in visiting his country, and the desire

* I was accompanied by Mr. N. A. Richardson.

† The Innams are religious teachers among the Mohammedans, who lead the daily prayers in the mosques.

of the Liberians to be in friendship with him. He replied that he was glad to see me, and that he would do all in his power to facilitate my efforts in the prosecution of the objects of my mission. I then turned, and with his permission addressed the Mandingoës, a large number of whom were present, telling them of the great desire entertained by the Christians on the Coast—"people of the book," as they are called in the Koran—to be united with them, that we might become politically and religiously what we are by race and blood, *one people*: but it was necessary, in order to an intelligent and permanent union, that we should understand each other. I had therefore brought them several copies of our sacred books, sent by good men in America and England to be distributed among them, if they would read them, that they might get some insight into the Christian religion. I quoted in the course of my remarks several passages from the Koran in Arabic, referring to the sameness of origin of all nations and to the one overruling Providence. They manifested every now and then sympathy in an audible manner with my remarks. After an interchange of personal civilities with a few of the leading men, the King sent us to the house which he had prepared for us. Here, after washing and refreshing ourselves, we were called upon by a number of Mandingoës, who protracted their visits until nightfall, when the King himself came in with his armor-bearer and remained until bedtime.

On the following morning, January 1, 1869, with the King's Janissary as guide, we had an opportunity of walking over the town. It contains between three and four hundred houses, built closely together. The houses are for the most part circular, built of poles placed upright in the ground, and plastered inside and outside with beautiful whitish clay. They all have thatched conical roofs, projecting about a foot and a half, sometimes two feet, so as to afford a shade in the heat of the day. They are now nearly all new, as the town has been recently rebuilt, having suffered from a conflagration about three years ago.

The aspect of the town is entirely Oriental. The traveler who had visited Egypt, finding himself at Boporo, might easily, but for the conical and thatched roofs of the houses, fancy himself in some of the quarters of Cairo or Alexandria. The streets are clean, not paved, but solid, consisting of hard sand and gravel, narrow and tortuous, with no idea of symmetry, like those of most of the towns which I saw in the East.

The settled inhabitants cannot be much over two thousand, while during the period of trading activity—from December to May—there may be an additional floating population of about one thousand.

Very near the center of the town stands the Mohammedan mosque, a circular building, about forty feet in diameter, height of wall about ten feet to the roof projection, surmounted by a lofty conical roof. In this building there is no furniture, excepting mats on the floor. About mid-way of the eastern wall is a niche, where the Imam stands to recite the prayers during worship.

Opposite the mosque there is an open area, where the daily market is held. Hither persons from the agricultural villages bring their productions, and expose them for sale every morning from six to ten. There seems to be an inveterate and universal habit among Orientals to carry on traffic in the vicinity of sacred places. In the time of our Saviour they even made the sacred inclosure of the Temple itself the scene of traffic and mercenary excitement. And the traveler at the present day sees in the open space opposite the Church of the Holy Sepulchre in Jerusalem, and the Church of the Nativity at Bethlehem, Arabs busily pedling different kinds of wares, in utter forgetfulness apparently of the sacred precincts to which they are contiguous.

We saw exposed for sale in the market clean white rice, sold by the pint, quart or gallon; excellent palm oil; dried meat, dried fish from the St. Paul's, said to be a day's walk southeast of Boporo; potatoes, cassadas, plantains, bananas, lima beans; different kinds of dyes; earthen bowls and pots, &c. The articles given in exchange were tobacco and salt. A leaf of tobacco is sometimes cut into three or four parts; each part may buy a separate article. The sellers in the market were almost exclusively women.

The market area and a small square opposite the new building now in course of erection for the King—where stands the grave of King Boatswain—are the only open places for public resort. From these, several diverging streets run out, leading to the gates of the barricade.

About one hundred and fifty yards east of the town runs the Marvo creek. Opposite the town, it is about twenty-five feet wide, and in its channel generally six feet deep during the dries, but liable to rise during the rainy season six or seven feet higher. It comes from the north or NN. W., runs south-east, and empties into the St. Paul's. The current is not very violent, though strong. The water is clear and sweet, and abounds in catfish—some about two feet long and very tame. The King does not suffer them to be caught or killed. He cherishes them as carefully as he does his poultry. A few hundred yards south of the town the creek is much wider and attains considerable depth.

Over this creek is a bridge made of poles, and fastened with

strong vines—the only nails in this part of the country. A little distance beyond the creek is the King's poultry town, where he keeps large numbers of chickens.

The view in the distance, two or three miles northeast and southeast of Boporo, is bounded by beautiful hills. The surrounding scenery is picturesque beyond our power to describe, resembling, in the hills by which the town is environed, the scenery about Jerusalem, with the exception that here the hills are covered with a rich and luxuriant verdure, as if fresh from the hands of their Maker, indicating fertility and abundance, while the "mountains around about Jerusalem" are dry and parched, and wear the aspect of an exhausted and sterile region. The atmosphere during our whole stay in the town was pleasant and moderate—the mountainous character of the country no doubt obviating oppressive heat.*

(TO BE CONTINUED.)

THE ARABIC LANGUAGE AT SIERRA LEONE AND BATHURST.

Leaving Monrovia on May 7, 1871, by steamer, Mr. Blyden arrived at Sierra Leone at noon of the following day, and on the 10th paid a visit, in company with the Rev. G. I. Macaulay, (a native clergyman,) to Fulahtown, a Mohammedan village in the eastern portion of the town. He says:

"This village contains about three hundred inhabitants and a large mosque. We inquired for the book men of the village, and were pointed to a house in a retired nook, built in very commodious native style. We were received by the Muallim with true Oriental courtesy. But the interior of the house presented a far more comfortable aspect than would be presented by a similar residence in Egypt or Syria.

"Mohammed Sanusi, the learned inmate, was seated at a table, on which were not only Arabic MSS., but printed Arabic books on subjects of current interest in the literary world. We were utterly astounded as he brought out of his private room volume after volume of Arabic literature. Among the books which he brought were the *Mizar-al-hakh*, by the late Dr. Pfander, a missionary in the East, and the reply to it, the *Izhar-al-hakh*, by a learned Mohammedan scholar. He went on to criticize what he called the unfairness of Dr. Pfander in dealing with the subject. I asked him how he got these works. 'Oh,' he replied in Arabic, 'I ordered them from Trübner & Co., in London. He then surprised me still further by producing files of an Arabic newspaper, printed in the *Levant*, to

* We regret that, having overlooked our thermometer when leaving home, we were without the means of determining the exact temperature of the country.

which he is a regular subscriber, receiving it monthly by mail from England. He happened to have duplicate copies of the number for December 1870, of which he gave me one. He then showed me a copy of the Arabic Testament and Psalms, lately printed by the American Bible Society, with the Arabic of which he expressed himself as particularly delighted. He said it was the only portion of the Christian Scriptures in that translation in his possession, and expressed great desire to get the whole. I told him I had only one copy of the whole Bible in the Beirut translation. ‘You have the whole?’ he anxiously inquired. ‘Yes,’ I replied, ‘the whole.’ ‘Oh do,’ he urged, ‘let me see it—if you cannot part with it, do just let me have a look at it.’ I told him it was in my large trunk which I had not brought away from the customs’ warehouse, but if he would go down with me on the following day, I would get permission from the officer to open my trunk and show it to him, and I would also present him with two copies of the Testament and Psalms similar to the one he had. We then conversed in Arabic until night-fall. I gave him a Turkish coin with an Arabic inscription, which he was very glad to get. Mr. Macaulay expressed himself as having in that interview received more information about the native Mohammedans, whom he had known, as he supposed, from his childhood, than he ever had before.

“Thursday, May 11th. This morning very early Sanusi came down to my lodgings to go with me to look at the whole Arabic Scriptures in the Van Dyck translation. He had the coin I gave him yesterday, looking bright and shining, suspended around his neck with his beads. As he was too early for business at the warehouse, I spent about two hours in conversation with him, and in showing him some of my Arabic works. Among others, I showed him Zamakhshari’s Commentary on the Koran, in five volumes, and the first volume of Chenery’s translation of Hariri, (the only one yet out.) He reads English astonishingly well, and he was so pleased with Chenery’s version of the great Arabic poet, especially his notes, that he urged upon me to sell it to him, as I could easily get another in England. I complied with his request.

“He showed me an order which he was sending to Messrs. Trübner & Co. for an Arabic work, and another Arabic newspaper published at Cairo, and requested me, when I reached London, to call upon Messrs. Trübner & Co. and explain to them what newspaper he meant, as it had been difficult for him to make them understand what he meant in his letters.”

“He accompanied me on board the steamer when I was leaving, and pronounced upon me all manner of blessings before he left me for the shore.

"I shall certainly never forget Sanusi, and the impression he made upon me. He was educated at Futah, and is a specimen of many others. I had not time on this occasion to visit the Mohammedan village at Fourah Bay, which I visited in January last. But all the Mohammedans along the Coast complain of the neglect with which they are treated by other book people. It is quite certain that missionaries acquainted with Arabic would have a very great influence among these people.

"Thursday, May 18, 10 a. m., arrived at Bathurst, River Gambia. Spent three hours on shore with Dr. Spilsbury, the colonial physician, and Rev. George Nicol, colonial chaplain, both natives of Sierra Leone. Dr. Spilsbury introduced me to a learned Mohammedan gentleman, who is the Government Arabic interpreter. When he found that I spoke Arabic, he pronounced me a good man, and showed me a letter in Arabic which he had that morning received from a town across the river. I found Rev. Mr. Nicol busily engaged in studying Arabic. He reads daily under a Muallim. I also gave him a copy of my translation of the Arabic letter from Musardu, in the appendix to Anderson's book, of which I gave him a copy. Mr. Nicol assured me that there was a wide and interesting field all around him, extending to Futah. He says the natives around Bathurst would gladly send their children to any Christian school where Arabic was taught. The whole aspect of Bathurst is Oriental; the costume of the people so admirably adapted to the climate. On first landing at Bathurst, one who had seen Alexandria in Egypt is at once reminded of that city.—*New York Evangelist.*

SOUTHERN BAPTIST AFRICAN MISSIONS.

In the recent Annual Report of the Board of Missions of the Southern Baptist Convention, the following reference is made to their plans and prospects in connection with their African work:

"The Board have not found it practicable to enter upon their work in Yoruba, in consequence of the continued hostility of the King and headmen in the interior. The church at Lagos has remained without special oversight since the return of Brother R. H. Stone, as it has not been advisable to send another individual to take his place in the present condition of the Yoruban country. The Board have carefully considered the whole question of continuing the African mission, and they have reached the deliberate conclusion that it would be unwise to abandon this part of their work. Their past endea-

vors in this direction have been attended with gratifying success, and many of the contributors to the missionary fund have a special interest in this particular mission. Besides, the fact that large portions of Africa are as yet unvisited with the Gospel message, is an argument which strongly appeals to our Christian sympathy. Southern Baptists have always manifested a special interest in the spiritual welfare of this race, as appears in the influence exercised over them in the Southern States, and in the movements they have taken to evangelize the native tribes in Africa itself. It has been thought, too, that the African mission should be carried on mainly through the agency of colored Baptists, and as we have thousands of such in our own territory, it becomes a potent argument against the relinquishment of this mission. We may exercise an influence for good on our colored churches by the excitement and development of the missionary spirit, and may become the instrument of contributing to the diffusion of spiritual light in the land, where gross darkness for ages brooded over the people. For these reasons the Board decided in favor of continuing their work in Africa. They regarded it desirable, with a view to permanent results, to secure a base of operations at some point along the Liberian Coast, where something like a permanent government exists, and where protection may be insured to our missionaries. They also believed it to be proper to commit the superintendence of the work to some brother of intelligence and experience. With this in view, and in accordance with the wishes of Brother Phillips, he has been commissioned to visit the Coast, and to explore the interior country, for the purpose of selecting suitable points for the establishment of missions among the contiguous tribes. About 600,000 natives are now resident within the jurisdiction of the Liberian Government, and several important points have been indicated as furnishing favorable centres of influence from which we may operate. Brother Phillips was permitted safely to arrive on the Coast and to commence his survey. At Sierra Leone, he met the churches mainly built up under our labors, and found them walking in the truth, but needing assistance. He recommended our former missionary, Brother Weeks, for re-appointment. Explorations have been made from the Liberian Coast with great personal inconvenience and fatigue, and several points have been selected by him as worthy of occupancy. He has also appointed, subject to the approval of the Board, eight or ten men, found in Liberia, who are to labor among the native tribes. In regard to the Bassa mission, we have simply heard that Brother Herndon has commenced his work with his assistant."

MISSIONARIES FOR AFRICA.

Last January it was my privilege to be present at the opening exercises, one morning, of the Colver Theological Institution, in Richmond, Va. Nearly seventy students were present, several of whom were pastors of large colored churches. Three of the students, who had fully determined to become missionaries in Africa as soon as their teachers should deem them qualified, conversed with me several hours in reference to their desire to preach Christ among the perishing heathen. The first was named James H. Carey. He was born at Lexington, Virginia, February 8, 1843, and was baptized April 18, 1865. He commenced preaching in April, 1870. He entered the Colver Institute in February, 1869. By vacation labor he has gathered a church of one hundred and fifteen members, at Gravel Hill, in Amelia county, seventy-five miles from Richmond. For one year he has felt called to preach in Africa. The second was named Howard B. Bunts. He was born at Macon, Georgia, July 1, 1849, and baptized April, 1870. He was formerly a slave. About a week after his conversion he thought of Africa. "I tried," he said, "to get out of it, but I could not." The third was named Moses Matthews. He was born in Prince Edward county, Virginia, and was formerly a slave. He was baptized at seventeen, and is now twenty-nine years of age. He could not write when he entered the Colver Institute, in October, 1869. For a year he has desired to become a missionary in Africa, "and every day," he said, "my desire increases." He has a wife and child. His wife is at Lynchburg, and wrote, January 15, "I am going to school every day, and learning very fast."

We ask special prayer for these colored brethren, who desire to become missionaries in Africa. The earnest cry comes from Africa, "Come over and help us!" Pious freedmen, with their families, are anxious to go as missionary colonists, and establish a Christian Republic in Western Africa. Shall we not help them? Africa needs a hundred educated colored missionaries, to enter the fields where the harvest is great, but the laborers are few. Who will help?—*Rev. Thomas S. Malcom, in the Watchman and Reflector.*

From the Christian Recorder.

LINCOLN UNIVERSITY.

A few years ago some good men who desired to promote the intellectual and religious welfare of colored men in Africa and in the United States, founded a literary institution at Oxford, Chester County, Pennsylvania, about fifty miles from Philadelphia. It was named the Ashmun Institute, in honor of Rev. Jehudi Ashmun, the noble pioneer of civilization and Christianity in Africa, and one of the principal founders of Liberia.

The institution prospered, and new buildings were erected; the courses of instruction were enlarged, and the name of *Lincoln University* was adopted. In 1860, about three years after the school was established, there were twelve students, of whom two were from Liberia. In 1863, the fall session opened with fifteen scholars. In 1871 there have been one hundred and seventy-four students, of whom forty-three were from Pennsylvania, twenty-seven from North Carolina, seventeen from Maryland, sixteen from New Jersey, thirteen from Virginia, thirteen from South Carolina, ten from Georgia, with others from Tennessee, California, Canada, Liberia, &c. In the four regular College classes there were seventy-six students, and in the Primary department seventy students. There are also Normal, Business, Theological, Medical, and Law departments, containing from three to nine students each. Sixty-three of the students are candidates for the ministry in the Presbyterian, Episcopal, Methodist, Baptist, and Congregational churches. The three University buildings are named Ashmun Hall, Lincoln Hall, and Cresson Hall. There are also four Professors' houses.

The annual commencement exercises took place on Wednesday, June 21, under a tent, in a shady grove. Robert P. Brooks' of Richmond, Virginia, and eight others delivered orations and received the degree of Bachelor of Arts. Congratulatory addresses were delivered by Rev. R. H. Allen, D. D., Rev. Dr. March, and Rev. W. O. Johnstone. The first, Rev. Dr. Allen, inherited slaves in Tennessee, but emancipated them on the day he became twenty-one years old. Rev. Dr. March alluded to his travels in Europe and Asia, speaking of slavery as the element of weakness in ancient Greece and Rome. Rev. Mr. Johnstone said that he had never seen a slave, for he came from the land whose laws made every one free that touched her side. He spoke of the great work among the millions of freedmen in this land, and the vastly greater work among the countless millions of Africa. He hoped that many students would say, in regard to evangelizing the people of Africa, "Here am I, send me!"

All the exercises were excellent; the day was beautiful; the audience was very large.

THOMAS S. MALCOM.

For the African Repository.

REMINISCENCES OF LIBERIA.—LEAF NO. 10.

THE DRIVERS.

Happy are those—other things being equal—who live in the temperate zone, south or north, and during the winter season enjoy some respite from the innumerable multitude of insects which swarm our terrestrial abodes. And what a mercy it is that they do have such a respite, for if summer lasted

all the year round, what with the legion of house flies which from early dawn creep over our faces in bed and wake us up before the time, and accompany us to our tables, insisting on getting the first taste of every dish, and the moths depositing their larvæ in every particle of woolen clothing, and then the Colorado bugs in the gardens, and the curculio among the fruit trees, what a time the people would have of it! But winter comes, and they have to decamp. They must either go to foreign parts, or go to sleep till spring.

Not so, those who dwell in the tropics, and especially in Western Africa. Jack Frost never gives them a friendly call to chase away these pestiferous intruders on man's peace and comfort. True, the common house fly is very rarely seen, but then its absence is more than made up for by the termites, the roaches, the wasps, the almost incredibly large family of worms, and lastly and by no means *leastly*—pardon me, reader, for coining a new adverb—the ants. Oh the ants, the ants of the torrid zone, the ants of Liberia! Day and night, in the rainy season and in the dries, in doors and out of doors, in every place and in all places, no exemption can be found from the intrusion and annoyance of the ants.

Of the genus *Formica*, of Linneus, there are countless species, and then many varieties of each species; but it is to the *driver*, so-called in Liberia, that the writer would particularly call attention in this paper.

This member of the numerous ant family is about one quarter of an inch in length, very black, with most unusually large and formidable pincers or forceps, and so great a proportion of muscular power, that woe be to the animal, man or beast, bird or reptile, that the driver fastens upon, and in whose flesh he plunges those nippers. As the writer "calls to remembrance the former days," and thinks of the many merciless bites inflicted upon him, an unpleasant sensation creeps over the flesh even now. These fellows have a regular military organization. They march through the land in a close column of some three to four inches in width. A detachment of outriders—no, *out-footmen*—stationed on either side of the column, face inwards, and guard the column in its march, falling in when the rear is brought up. This column is irresistible. It is said to extend a mile or more. It goes through, and over, and into everything. The writer has known such a column to come into Monrovia, visit houses, pass through them, cause no small stir among the inmates, create a terrible commotion among men, women, and children, and disturb a whole neighborhood. On one occasion, in 1835, at midnight, they entered the mission-house, reconnoitred the premises, and, *sans ceremonie*, came into his bed-chamber, climbed over the bed in which himself and family were reposing, and, if disturbed, would have caused "much ado" among the folks. But "keep still" was our watchword, passed in whispers one to the other; "keep still, don't stir or move the bed-clothes." This was the true policy. Let them pass on unmolested in their march, and search the house for rats, mice, roaches, or any other living thing. Let them get into the pantry, and get hold of the bones, or find out the lard, or butter, or anything in the fat or meat order, and our persons will escape hor-

But the writer had to learn from sad experience this true policy. On one occasion, returning home one evening, he found the entire family in a state of excitement. The drivers had come in the house and into the pantry, and the hired girl, in going in to get out articles for supper, had trod on their column, upon which they gave battle, attacked her lower extremities, and she ran out screaming, scratching, and abandoning the field. A young woman who went out to Liberia with us as nurse to the children tried it next, and fared worse. A third attempt was made and also failed. The writer, rebuking these cowardly females with much assumed courage, called for a light, put on a pair of tall boots, and with a pair of tongs marched into the said pantry, determined to show what he could do. There they were. They had broken column, spread themselves all over the floor, into the butter firkin, the lard keg, the meats, sugar, and, indeed, everything was literally covered with them. But no sooner did the bold intruder enter and step on some of them, than he, too, was attacked. Two detachments of formidable boarders, with their scorpion-looking fangs, soon ascended those tall boots, then descended on the inside, and such a series of excruciating stings and bites ensued, as caused the lighted candle and the tongs to be sent flying, a hasty retreat beaten; and, to the no small amusement of the girls and whole family, a series of persistent scratchings followed, so soon as the notable tight boots could be pulled off.

But the richest scene connected with the intrusion of drivers occurred in a church. I was holding my quarterly meeting at Caldwell. The services had all passed off finely until Tuesday evening. A large congregation was assembled, and the hour for commencing divine service had nearly arrived. The preacher in charge and myself entered the altar, knelt down, and silently invoked the blessing of Heaven upon us. No sooner had we risen, when a strange panic seemed to have seized the assembly. One began to scratch and suddenly left the church, then another. Soon squads rose simultaneously and decamped, and finally the whole crowd started for the door. We, the ministers, had no occasion to ask the cause of all this, for soon we had sensible and feeling demonstration of the whole thing. The drivers were all over the church, and we, like others, had to seek retirement to strip and destroy our assailants.

This was "long time ago," reader. No drivers have been seen in Monrovia for many years. Some say they have been driven away by other ants. It is more plausible, however, that the increase of population, the clearing of new lots and erection of new buildings, are the causes. Anyhow, all hands are glad to get rid of these destructive "varmints."

S.

SPRINGFIELD, O., June 30, 1871.

LETTER FROM THE REV. HARDY RYAN.

The author of the following letter will be remembered as a successful minister among his people in Louisiana and Missis-

sippi. He emigrated to Liberia in May, 1868, under the auspices of the American Colonization Society:

LOUISIANA, ST. PAUL'S RIVER, LIBERIA, *May 5, 1871.*

I had concluded to come back to America, but I find much work here to be done. The field is ripening, but the laborers are few. I find much good can be done here if we had the means to carry it on. Our last Annual Conference was held in January last, in Buchanan, Grand Bassa county. We had a glorious time of it, in view of the circumstances with which we were surrounded. I was happy to see two men ordained local elders, and two ordained for the traveling connection. The Conference seems to be increasing in numbers to what it has been from former years. And it seems as the numbers increase the means decreases to carry on the work. Yet the men seem to be willing to do all they can among the heathen. The heathen field is large and inviting, but the laborers are very few, and insufficient in numbers to carry on the work.

I say to the colored churches of America, to strive, with all your energies, to support the ministers of the African Mission. It is not for money we preach, but for the glory of God and the salvation of the heathen. If you look at this age of the world, you will see a generation of young people that have come up, whose hearts are tender, and can be cultivated by the Gospel of Christ.

My love to the Church of God. If I never see my brethren again, I will hope to meet you on the other side of Jordan, where parting will be no more. I rejoice to know that the heathen can be converted, and I am glad that I have been an instrument in the hands of God to witness many of their conversions. I am sorry that the white friends are refusing to send the colored man home. He was carried there free gratis, and he ought to be sent back the same. I want *all* the world to fall down, and know none but Christ can such love show; preaching to all, crying, behold, behold the Lamb! You will please have this letter published.

I remain, your affectionate brother in Jesus Christ,

HARDY RYAN.

TWO NEW SETTLEMENTS SUGGESTED.

A missionary of twelve years' experience in Central Africa, and who lately returned from an exploration of Liberia as a field for the renewed operations of his Church, thus writes to this office, under date of July 13 :

I am glad to hear of so many of the colored people wishing to emigrate to Liberia. Tell those who are going out to go prepared to till the soil, and to expect to work. At the same time, it is a place as easy for a man to make money and live easy as any part of the world I ever saw.

If you could send more emigrants to the St. John's river, and put a good

settlement on the Farmington river, about fifteen miles from the Coast, and let these two places be the beginning, and work towards each other through the Do country—which is a very beautiful country—some show could be made that would exert an influence upon the natives heretofore unfelt.

MORE APPLICATIONS.

The people of color are awakening to a keen sense of their condition and prospects, and are making ready, in large numbers, to emigrate to the Republic of Liberia. The following additional applications for passage have just been received by the American Colonization Society :

W * * * H * * *, N. C., June 29, 1871.

There is a colored man on my plantation that is anxious to go to Liberia. I am not sufficiently posted to be able to give him all the information that he requires. He wishes to know when he could go, on what conditions, and what are the prospects after arriving there? He is an industrious, honest, sensible man, and I believe a pious man. Give him all the information that you think he may need, either by pamphlet, newspaper, or letter, and both he and I will feel obliged.

N. G.

K * * *, TENN., July 4, 1871.

I am informed that J. McM., a colored man, from twenty-five to thirty years of age, resident in this (K***) county, desires to go to Liberia, and that his wife and two children shall accompany him. They are all in good health. They are extremely poor, and cannot contribute anything toward the expenses of their transportation. Will the American Colonization Society send them, and, if so, when? Will the man be entitled to any land on reaching Liberia, or other benefits?

T. W. H.

D * * *, ALA., July 9, 1871.

I think we can raise several hundred heads of families, making in all about eight hundred persons, ready by November 1, 1872. We are to have a general meeting next Thursday night, and then we can tell the whole thing. Our nearest point to embark is Mobile, Alabama. Can we sell our town lots to the United States? Have you any blank forms to enrol the names of applicants for passage, their ages, occupation, grade of education, church membership, &c.? If so, please send me some.

N. R. F., Sec.

RIGHT SENTIMENTS.

An intelligent colored man in Rhode Island lately wrote to us as follows:

Is not the poverty of Liberia more imaginary than real? With a by-no-means small and unimprovable population, the size of the country, and the

character of the settlers considered, there is more embarrassment felt on the finance score than ought to be felt. Better wait until they can build railroads with their own capital, rather than employ foreign capital, and thus place themselves in the same humiliating condition as Mexico, governed and distracted by foreigners. Nor is there any need of an apology for the existence of a negro nationality: not a "composite," a failure with us. If I understand the matter, the colored people go to Liberia to build up a nationality of their own, not to demonstrate self-governmental problems to the satisfaction of others, and then relapse under the old detrimental rule of an alien race. Liberian orators, when they come over here, should remember this, and not make apologies for the Constitution of their country. We cannot be cosmopolitan and prosper.

AFFAIRS IN LIBERIA.

We are indebted to Henry W. Dennis, Esq., for the following information in regard to affairs in Liberia, communicated in his letters dated at Monrovia, June 9 and 12, 1871:

It affords me great pleasure to be able to say, that our last emigrants continue to do well. There have been no more deaths among them, and there are none seriously ill. Chills and fever they are troubled with occasionally, but these are not very severe.

W. S. Anderson and H. W. Johnson, Sr., Esqrs., left here a few days ago, in one of the English mail steamers for England, as commissioners, to sign the necessary papers and to receive the money offered to our Government by parties in England.

Some twenty Liberians left here for the United States in the "Thomas Pope," about a week ago, and quite a number of others will leave to-morrow, also for the United States, in the schooner "Fisher." Some of them are expecting to return.

Mr. John F. Dennis has resigned the office of Secretary of the Treasury, and Mr. Edward F. Roye, the President's son, has been appointed his successor.

General Lewis is still quite ill, confined to his bed. Dr. McGill returned in the steamer on the 10th inst. His health is no better; indeed he is worse. He spoke with ex-President Roberts on board the steamer off Madeira, and informs me that Mr. Roberts did not land there, but proceeded on to England. He is expected to return here in September or October, perhaps earlier.

MEETING IN BROOKLINE, MASSACHUSETTS.

A union meeting in behalf of the American Colonization Society was held in the Congregational Church, Brookline, Massachusetts, Sunday evening, June 25. Owing to an unavoidable change in the evening of the meeting, the Rev. Dr. Lamson, of the Baptist Church, and the Rev. Mr. Newton, of the Episcopal Church, who were engaged to participate, were unable to do so. Rev. D. C. Haynes, District Secretary, under these circumstances, occupied the time of the meeting in a general representation of the Society's work for now more than fifty years, dwelling specially upon the present aspects as they relate to the progress of Christianity in Africa by means of Liberia, and the desire of thousands of our colored people to be returned to their fatherland.

ENCOURAGING WORDS.

FROM A LADY IN PENNSYLVANIA.

It seems to me God has a great future for Africa. Inasmuch as she has suffered, so shall she rejoice. Be not discouraged. Your cause has suffered from opposition, but your bulwarks are strong. The bread cast upon the waters will be found after many days. I have watched the progress also of that, and felt it must prosper. It is established on wise and prudent principles, and upheld by the stamina of our country—the pillars of the Church.

God is not so much in the whirlwind as in the still small voice. The Colonization Society has pursued the noiseless tenor of its way through years of discouragement, upheld and strengthened by Him who sees not as man sees. What an honor, to be an instrument in His hands of accomplishing glorious results!

ITEMS OF INTELLIGENCE.

TWENTY-FOURTH ANNIVERSARY.—Wednesday, July 26th, will be celebrated as the twenty-fourth anniversary of the independence of the Republic of Liberia, in West Africa. Their Declaration of Independence was signed July 26, 1847. Special prayer is requested on that day for the Divine blessing upon the African Republic, now holding five hundred miles along the Atlantic Ocean, and steadily penetrating Central Africa with the English language and the Christian religion.

MEETING IN BEHALF OF FREEDMEN.—A meeting of great interest was held at Philadelphia, on Friday noon, July 7, in the hall of the Young Men's Christian Association, in behalf of the two thousand freedmen in North Carolina, South Carolina, Georgia, and Kentucky, from whom earnest appeals have been received for aid to reach Liberia, in West Africa. Some want to join their kindred there, from whom favorable accounts have been received, and others want to establish Sunday-schools and churches. Among them are farmers, blacksmiths, carpenters, masons, school-teachers, preachers, and exhorters. Addresses were delivered by Rev. T. Stork, D. D., Lutheran; Rev. F. Church, Presbyterian; Rev. James Saul, Episcopalian; Rev. C. Rob-

inson, Baptist, (formerly a slave,) and others. The chairman of the meeting, Rev. Thomas S. Malcom, presented facts of special interest, reading letters from Africa and South Carolina. Funds are specially needed to aid these worthy applicants. Great interest was manifested, and the cause commended to public confidence.

DEMAND FOR SCHOOLS.—A letter from Monrovia, dated April 12, says: The friendly tribes in the vicinity are calling loudly for schools. One of the principal chiefs sent a message a few days since, requesting the admission of four or five of his children into the training-school. The school at Robertsport is full and can receive no more. Rev. Mr. Richardson writes: "This seems to be Heaven's favored hour for us to go forward with the banner of Jesus, and take possession of the ground occupied by Satan. Do not let us miss this chance to pull down the kingdom of Satan and establish the kingdom of Jesus upon the ruins thereof."

LIBERIA BAPTIST MISSION.—Monrovia, Dr. R. C. Cooper, Treasurer; Virginia, Rev. J. T. Richardson, Corresponding Secretary; Vonbrunnville, Rev. Jacob Vonbrunn. Eighteen laborers have been aided. Many of the stations are on the borders, and within reach of native tribes, from which converts have come. The training school has started finely, under Mr. Richardson, at Virginia. The number of students is limited to fifteen. Some are promised from the far interior. A church edifice was dedicated at Congotown February 15. The plan pursued has been chiefly tentative.—*Annual Report.*

MISSIONARY TEACHERS FOR LIBERIA.—Miss Fanny J. Botts, whose appointment was recently announced, and Miss Margaretta Scott, who has been recruiting her health in this country, after long and faithful service in Africa, left New York in the steamer Oceanic, on Saturday the 3d of June, for Liverpool, England, *en route* for the Episcopal Mission at Cape Palmas, Liberia. The Female Missionary Society of St. Paul's Church, Jackson, Michigan, pays the salary of Miss Scott; and several parishes in Detroit, Michigan, provide for the support of Miss Botts, at least for the current year.

THE NEW BISHOP OF SIERRA LEONE.—The Right Rev. Henry Cheetham, the new Bishop of Sierra Leone, has arrived in that colony, and has been presented with an address from the clergy. The following is an extract from the address: "So successful, under God, had been the operations of the Church Missionary Society in Sierra Leone, that in the address presented to the first Bishop appointed to this See, the late Right Rev. O. E. Vidal, D. D., on his arrival here in 1852, it was stated that there were 5 catechists, 45 schoolmasters, 2,743 communicants, and about 7,000 devout attendants on the means of grace, as fruits of its labors. But of the dozen clergymen that were then present before his Lordship, only two were natives. The presence and co-operation, however, of that highly gifted and good prelate, as well as those of his immediate successors, Bishops Weeks and Bowen, gave, under the Divine blessing, such an impetus to the work, that ere the first decade of

years had expired the Missionaries were able to make the following statistical returns: '13 catechists, 4,000 communicants, and 17 clergymen, of whom 12 are natives.'"

THE RESULT OF THIRTEEN YEARS' LABOR.—The stations connected with the Niger Episcopal Mission are five in number: one at Lakoja, near the confluence of the Niger and the Tshadda; another at Onitsha, almost midway between the confluence and the mouth of the river; and three at the mouths of the river in the delta of the Niger, namely, Bouny, Akassa, and Brass. The Missionary staff at these stations consists of one Bishop, five native pastors, and thirteen native teachers, all Africans. From first to last, no European Missionary has labored at any one of these stations. The oldest station has been occupied thirteen years, but the average time of all the stations has been only seven years. The number of communicants is 92; regular attendants upon the services, 516; school children, 133. This result will contrast not unfavorably with the fruits of the first years of missionary labor in other fields.

AFRICAN STEAMSHIP COMPANY.—The half-yearly report of the African Steamship Company was approved in London June 14, 1871. The balance to the credit of revenue account is 5,974*l.*, out of which the directors recommended the payment of a dividend of 8*s.* per share for the six months on the shares on which 10*l.* each had been paid prior to the late call being made, and interest at the same rate on the amount of the call, from the date of its payment to the close of the half year. The amount left to be carried forward is 272*l.* An application to the Government for a supplementary charter, to enable the directors to issue debentures to the extent of one-third of the subscribed capital of the undertaking, will be granted.—*African Times.*

AFRICAN COLONISTS.—Letters, dated February 17 and April 21, have been received by the Rev. Thomas S. Malcom, from Alonzo Hoggard, the leader of the company of freedmen that left North Carolina in November, 1869, to found the new interior settlement of Arthington, on the St. Paul's river, Liberia. A second company joined them last November. All are doing well. The writer says: "I love Africa. I love my home. I love my father's country. The land is rich. I love the Church of God. My heart's desire and prayer is for Africa's redemption. Come, North and South; come, old and young; come, rich and poor; and help us to civilize Africa. I want you to send me a large quantity of axes; the natives have not anything to work with. I want to learn them to work like we do. One man to-day begged me for an axe. They are very smart for labor. My people have cut a road three miles to the interior settlement. Send some more just such men and women as you sent last November. Mr. Dennis has had thirty-three acres of land cut off for them, and is still cutting more, and helping them to build their houses. They are putting up log houses. I think the Spirit of God moved Mr. Arthington to settle us here, for we are doing much good to the country."

INCREASE OF POPULATION.—By the census of 1860, there were 4,441,750 colored inhabitants in the United States. In 1870 the number had increased to 4,895,164. There has been an increase in all the States except Kentucky and Virginia, and the loss here has been caused by emigration. The District of Columbia has gained more than Virginia has lost, and either of the three States of Ohio, Indiana, or Illinois more than Kentucky has lost.

Receipts of the American Colonization Society,

From the 20th of June to the 20th of July, 1871.

MAINE.	PENNSYLVANIA.
<i>Freeport</i> —Mrs. Sarah C. Hobart..	20 00
NEW HAMPSHIRE.	
<i>Concord</i> —Legacy of Mrs. Ann G. Merrill, balance in full by L. D. Stevens and Calvin Howe, executors	350 88
<i>Henniker</i> —"Friends of the Cause" by A. D. Le F. Connor, Esq., to const. Rev. S. S. MORRILL, a L. M.....	31 00
VERMONT.	381 88
<i>Brattleboro</i> —A. Van Doorn	3 00
MASSACHUSETTS.	
<i>Andover</i> —"Friends of Africa," by Rev. J. Tracy, D. D.....	10 00
By Rev. D. C. Haynes, (\$119.80.)	
<i>Brookline</i> —Union Meeting Cong. Ch. to const. WILLIAM LINCOLN, a L. M.....	34 80
<i>Andover</i> —O. H. Perry, George Ripley, each \$10; Edward Taylor, Prof. and Mrs. J. Henry Thayer, Prof. J. L. Taylor, Stephen Tracy, George L. Abbott, each \$5; Jacob Chickering, \$3; others, \$2.....	50 00
<i>North Andover</i> —G. L. Davis, \$10; Misses Phillips, \$7; Mrs. Stephens, Mrs. Smith, T. Johnson, each \$5; H. W. Stephens, \$3.....	35 00
NEW YORK.	129 80
By Rev. Dr. Orcutt, (\$121.00.)	
<i>Poughkeepsie</i> —Mrs. M. J. Myers, \$30; M. Buckingham, \$25; Henry L. Young, Dr. E. L. Beadle, George Corlies, Wm. C. Sterling, Hon. Geo. Innes, each \$10; Wm. P. Adriance, C. P. Adriance, each \$5; Dr. Bolton, \$2.....	117 00
<i>Dobbs Ferry</i> —Two Friends.....	4 00
NEW JERSEY.	121 00
By Rev. Dr. Orcutt, (\$105.00.)	
<i>Morristown</i> —William L. King....	100 00
DISTRICT OF COLUMBIA.	
<i>Washington</i> —Miss D. L. Dix, "to be applied as passage money for any able-bodied negro mechanic disposed to emigrate from the United States of America to reside permanently in Liberia, Africa," \$100; Miscellaneous, \$987.68.....	1087 68
KENTUCKY.	
<i>Burlington</i> —James M. Preston...	30 00
OHIO.	
<i>Cleveland</i> —First Presb. Ch. \$68.70.	
<i>Collamer</i> —First Presb. Ch., \$16.32, by Rev. Dr. S. C. Aiken.....	85 02
<i>Lelart Falls</i> —Mrs. Grace M. Sayre.	5 00
	90 02
FOR REPOSITORY.	
MAINE — <i>Portland</i> —S. R. Libbey, to July 1, 1872, by Rev. J. K. Converse.....	1 00
NEW HAMPSHIRE — <i>Nashua</i> —Dr. F. B. Ayar, Charles Holman, Sawyer Junior. <i>Lebanon</i> —Miss Abby Ela, J. L. Spring, each \$1, to July 1, 1872, by Rev. J. K. Converse.....	5 00
CONNECTICUT — <i>Middletown</i> —Charles P. Champion, to Jan. 1, 1872.....	1 12
PENNSYLVANIA — <i>Philadelphia</i> —J. B. Ross, to Jan. 1, 1872, by Rev. Thomas S. Malcolm.....	1 00
Repository	8 12
Legacy	350 88
Donations	612 82
Miscellaneous	987 68
Total.....	\$1,989 50

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