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COLONIZATION EFFORTS AND RESULTS.

THE Secretary of the American Colonization Society, as is known to the readers of this Journal, has been engaged for several months past on a visit to the west and south-west portion of the Union, undertaken for the purpose of presenting to public consideration the principles and claims of the Institution. This journey, of which a more extended account will be given hereafter, has thus far been attended with auspicious consequences. The class of prejudices against the Society which it had been the labor of its southern opponents to create or inflame, Mr. GURLEY found to exist in no formidable degree in Mississippi or Louisiana, and to be accessible to the influence of facts; while on the other hand he was cheered by manifestations of attachment to it, warm, general, and effective. It is the expectation of well informed friends, that one or more of the south-western States will at no distant day extend Legislative sanction and aid to the cause. Meanwhile this probability, however encouraging, has not tended to relax the efforts of individuals in that region, in some respects so highly favored, or to restrain their liberality. The subscriptions and collections already obtained by Mr. GURLEY amount to about SEVEN THOUSAND DOLLARS, of which nearly TWO THOUSAND have been paid. This aggregate, large as it is, would have been greater, but for casual circumstances.

Among the objects to which the Secretary's attention has been directed during his present journey, is the interest of the Society in some large bequests. In the last Annual Report of the Managers, it was stated that only a very small portion of its legacy from the late WILLIAM H. IRELAND of New Orleans had been realized. On the 21st of June a square of ground in that city, belonging to his estate, was sold for \$18,500, the proportion of which belonging to the Society is upwards of SIX THOUSAND DOLLARS, and will, it is hoped, be soon paid.

In our May number (*Af. Repository*, vol. 12, p. 166) some account was given of a bequest from ISAAC ROSS of Mississippi; and a copy of

mal, which we twice saw. No other animal was seen, and very few birds. In general the banks of the river were precipitous, well clothed with trees and herbage. Its bed in many places was perfectly dry, whilst immense masses of rock extended across, affording a convenient passage. Elsewhere its course would be arrested by the numerous trees, which lay across or partially so, together with the upright position which they obtained by being embedded below. To-day being the Sabbath, we called on the King, who had been tipping, and informed him that we should do no business to-day. The Governor's letter was however explained to him, at the good wishes of which he seemed highly pleased. We retired, and strolled out of the eastern gate, which leads to a small stream of about 30 feet width. At this gate five heads were suspended, and in the stream we noticed several bodies, undergoing the process of cleansing previous to their future position. The destruction of the flesh is effected by the water and numerous catfish, which have attained enormous sizes, and enjoy undisturbed possession of the water. The buildings of the town are very numerous, close together, with the eaves adjoining, thatched with culm, palm, or leaves, of various figures as sizes; and so dense are the habitations, that we have been lost several times already. Our appearance attracts great attention, whilst to many I am particularly the subject of wonder. My being white has a frightening effect on some of the children: they will not look at me under any circumstance, and scream as if going into fits, at my approach. This is certainly not very flattering to one's vanity; but it excites my surprise that at this distance from the seaboard they should be so little acquainted with men having white skins. The children are very numerous—from the ages of infancy to 15, I judge about 1000.

(To be continued.)

AUXILIARY SOCIETIES.

The first meeting of the **YOUNG MEN'S COLONIZATION SOCIETY OF THE CITY OF NEW YORK**, was held on Tuesday evening, June 28, at the chapel in Chatham street, Mr. CROSBY, the President of the Society, in the chair. The following account of its proceedings was reported for the New York Observer:

The President read a letter from the Hon. THEODORE FRELINGHUYSEN, expressing his regret at being unable to attend the meeting, and decidedly approving the design of the Society.

The Rev. Mr. PINNEY, late Governor of Liberia, offered the following resolution:

Resolved, That while we have much to encourage us in the increasing prosperity of the American colonies in Africa, yet we believe that these colonies cannot advance upon sure and proper principles, unless education and religion keep pace with emigration: Therefore, we regard the establishment of a college in Liberia, upon a broad and permanent basis, as peculiarly demanded at the present time, and as calculated most effectually to promote the elevation of the coloured man in both hemispheres.

He observed, that an essay on the advantages of education would be out of place, especially as other speakers were to follow. Nor should he have spoken at all, had he not been assured that something from him would be looked for on such an occasion. And whatever might be his reluctance; and however he might be disposed to excuse himself, like Moses, or like Jeremiah, to plead that he was but a child; he had been taught both by principle and experience, when in the path of duty, to cast himself upon God's strength for aid. He should confine himself to a simple statement of facts which he had seen.

About four years ago, said Mr. P., I was in this city, on the eve of embarking for Africa. My steps were then directed towards the central regions of that continent, and my purpose was to tarry but a moment for rest at the colony, previous to my departure for the interior. My mind had first been fixed upon this destination, from reading the thrilling narrative of the travels of Denham and Clapperton. In 1826 or '7, those enterprising men left Algiers, and went down through the desert of Fezzan, towards the western coast. They found upon their way regions

till then unknown to the civilized world; villages innumerable; cities with a population of 100,000 and of 150,000 souls; governments long established, and a people semi-civilized. But they found also another thing:—they discovered that the religion of Mohammed was making most rapid advances amidst these populous but benighted regions; that partly by preaching, and partly by the sword, the Mohammedan priests had made more converts to the Prophet, in Africa, than all the missionaries of Christianity were making in all other parts of the world put together. But how could these travellers, who were entire strangers, and wholly unacquainted with the country, discover their pathway through the desert? They had no guide to point out the way. No; and they needed none: the bones of the slaves who had died in previous years, while traversing their melancholy way from the interior to the coast, too plainly marked the road. For more than twelve hundred years had processions of these wretched beings passed here, and every rock was marked with the relics of their presence. From this we may learn that the slavery of the African race is no new invention of white men; it has existed in Africa for at least a thousand years; probably, indeed, from before the era of Christianity: more than half the entire population of that entire continent are in bondage to their own race. In view of this melancholy state of the African race, my mind was directed to the importance of lifting the standard of Christianity in the heart of that benighted land, and of endeavouring thus to stay the desolating progress of Mohammedanism among the countless millions of her children. But my companion, who was to have been associated with me in this enterprise, was by the hand of Providence removed to another world. I went to Africa, however; and while waiting at the colony, such a view was presented to my mind of the obstacles now existing to the progress of a missionary in the interior, as well as of the great benefit the cause of future missions might derive from such a colony on the coast, as a gate of entrance, and a place of protection, that I became satisfied the best and wisest course would be to have our missions commenced around the colony, among those of the neighboring tribes who were friendly to the new comers on their continent.

As this has been doubted, and as it has, in fact, been made the turning point of the controversy with those who are opposed to our design, and who contend that physical and martial force will be necessary for the safety of our missionaries; I will now proceed to state some of the reasons which induce me to believe that the colony is the proper point at which to commence our missionary enterprises. I am aware that God has all power, that should he send men among hungry and ravenous lions, as he sent Daniel, he can now, as he did then, close their mouths, so that they shall not touch his prophets to do them harm. I will admit, further, that missionaries might, if possessed of the dove like spirit of the gospel, make their way unharmed through the most savage tribes, and might live in safety among them, yet this is not the case, in Africa; and I will tell you why. The missionary among the native tribes may not inaptly be compared to a traveller who lies down to sleep beneath a tree with a hornet's nest above him. The hornets will not assail him. He might sleep there all the year without being annoyed by them. But let some mischievous boys pass by and attack the nest with stones and clubs, can he sleep in safety then? No: the hornets will confound him with their enemies, and will set upon him and sting him to death. Just so a missionary, or a company of missionaries, going along among the African tribes, and proceeding upon the Quaker plan, might remain there without harm or danger. But let the slave-trader come there, and the state of things will soon be changed. He will soon poison the minds of the natives with suspicion, and in a little while they will be persuaded that the missionaries are their worst enemies, and as such will destroy them. How was it with Lander, Major Clapperton's servant? He was received and treated in the most friendly and hospitable manner by the tribes in the interior, and so continued to be treated wherever he came, until he had approached within about twenty or twenty-five miles of the sea coast. There he met the influence of the traders; and he soon found the character of the natives entirely changed; and the cause was soon manifest enough, in the presence of an hundred slave ships on the coast. Here, through the influence of the Portuguese slave-traders, who were jealous that the British should get such an accession of power and wealth as would be derived from a trade with the interior of the continent, a conspiracy was formed to murder him: he was forced to drink a bowl of deadly poison, and on then retiring to his tent, he was only saved by the operation of a most violent emetic. The same spirit, ever hostile, and ever on the watch, will continue to present the most formidable obstacle to the progress and

success of the Christian missionary, unless some visible power shall be established for his protection. Such a power is to be found at the colony, and it will increase and extend its influence as the colony shall become more flourishing and better known. I would ask those who are so strenuous in insisting that the missionary may rely on God alone for protection, without any human agency for his defence: Where, at any time, missions have succeeded without such human means? The employment of the wisest means of human defence is entirely compatible with faith in the Divine Providence; nay, it will be naturally produced by true faith.

I therefore say that our colony might be of eminent use in providing a safe point at which to commence a system of missionary labors. I do confess, when I first went there, my impression was that the colonists had not done their duty; that they had not produced such an effect upon the natives as they might and ought to have produced. But a longer residence, and more experience, have since convinced me that my impression was much below the truth, and that they had exerted an influence vastly better than I had supposed. Let it be remembered that the slavers (alas, from Christian lands,) had been on the coast of Africa, when our colony was first established there, for more than two hundred and fifty years: and that, in all that time, they never had excited the least desire for instruction in a single tribe of the inhabitants. But this little colony, which came there but yesterday, has already succeeded in exciting that desire in four or five tribes residing in their vicinity. The fame of this young settlement has gone far and wide, and is preparing the way for the missionary. The natives feel that the colony has more power than they have; they have been taught this by one or two military contests, and that question is settled in their minds. Besides, their children, many of them, have lived in the colony for two and three years, and have seen what the natives call "American fashion," and through their report, and from their own observation, the natives in the vicinity of our settlements are informed as to the superiority of our knowledge, and they desire to partake of the benefit. I have myself visited from fifty to a hundred of their villages: and wherever these young men have gone, there the desire appears to become better acquainted with our customs and mode of life, especially with the use of letters. The old people would give me leave to reside among them on trial, and wished to postpone any action for some time, but the young men came in a mass, and were for commencing at once: so that I began on the spot to draw letters in the sand, and teach them the alphabet. This desire exists, I will venture to say, at this hour, in more than 100,000 of the natives in the neighborhood of our colonies. Most of the young men who come in are sons of chiefs or head men; and had they remained at home, would have deemed it a disgrace to labor; but their parents send them to the colony to act as servants, to bring wood and water, and go on errands, and perform all sorts of servile offices, for the sake of obtaining a smattering of the English tongue. No doubt much of this may proceed from a bad motive. The motive, I presume, with the chiefs, was, at bottom, of a pecuniary character. But we have nothing to do with the motives, provided we secure the result. Who expects Christian motives in a heathen heart? Whatever the motives may be, we get opportunity to make impressions on their children. One inducement to send their sons to us, was their distrust of those who now act as their interpreters. They think their interpreters cheat them, which is not unlikely; and they therefore wish to secure an identity of interest, by having their own children to act in that capacity. It is the leading youth of the country, such as in their own tribes are considered as gentlemen and princes, who are in a particular manner anxious to learn our language and adopt our customs. Who does not see, in this important fact, the germ of Africa's future improvement? that when the present generation has passed away, those who are rising up to take their places will be imbued with our ideas and prepared to imitate our habits?

There is another view of the subject. A chief reason why our colony failed, at once, to make so deep an impression on the minds of the surrounding nations, was the poverty of the colonists; their appearance did not, at first sight, so prepossess the mind in favor of civilization, as would the view of one of our cities or chief towns. The colony has existed now for fifteen years, and yet the 20,000 Africans around it have not materially altered any of their manners: they dress in the same negligent way; they dwell in the same poor huts; they have the same mode of agriculture as when we first came there.

But I will tell you what did impress the African mind, most deeply and permanently. The four hundred recaptured Africans who were brought to this country,

and here had a short glimpse of civilized life, from perfect savagism, have at once adopted our way of living. They build houses like ours; they dress themselves and their wives after our fashion; and in all things follow us, as nearly as their circumstances will permit. And such has been the effect upon many of them, that their women are considered fit wives for our colonists; although to marry one of the surrounding tribes, would forever disgrace a colonist of any standing in society. As many as fifty of these women are now married in the colony. They went to Georgia and South Carolina, and there they had a little taste of what civilized life was, and at the sight their ambition immediately rose. They found it to be a new state of existence, and their chief desire was to attain it in their own persons: insomuch that now, since their return, it is their chief boast—"Me America-man;" and those who have been the longest in this country, consider that circumstance as giving them such pre-eminence, that they founded on it a claim to all the offices in the colony. Whoever wins most of an "America-man," in their opinion, was entitled to the pre-eminence. What can be a more convincing proof that the sight of civilization is calculated to exert, and does exert, a powerful influence on the savage mind? And here is the reason why our colony has not exerted this influence in a stronger degree: the picture it has presented of the happiness of civilization has had nothing splendid or impressive about it; but let the colony proceed for a few years longer as it is now proceeding, and let it show such an aspect of the social condition as is presented in our own country, and the African from the interior will be struck, on visiting Liberia, with the same feelings as possessed these emancipated slaves on visiting America.

I have thus endeavored to show that the colony planted on the shores of Africa is calculated to prove a great benefit to the natives of that continent, even should they never obtain the blessings of the gospel: but I hold, farther, that that colony is calculated, and I trust destined, to be the great instrument in the hand of divine Providence in opening the way for the introduction of the gospel into that continent: and as such I uphold it. I do think that in addition to the incidental good it has effected, it will be the chief means of commencing and sustaining the work of African missions. Our great object, beyond and over and above all incidental and lesser good, is to convert the population of the African continent. We seek to strike the manacles off from the millions of her slaves, and I believe this colony is the means ordained of God to do it. The great difficulty, thus far, in the progress of Christian missions, has been to adapt the men to the work. You may take the ablest student from your theological seminary, and there let him spend two years in acquiring something of the language of the country: and when you have done, he is still a stranger and a foreigner. He cannot feel with the native inhabitants. He is not one of them: and nothing can make him like them. But, if it were otherwise, there is another difficulty in the way; you cannot get enough men for the work. In Bombay the missionaries labored for twenty years and scarce any conversions were effected; and why? the missionaries not being sufficiently numerous, had to employ Jews and Mohammedans as teachers in their schools. These men taught, indeed, the lessons they were employed to teach; but they taught the children at the same time, that all they learned was nothing but lies. But in Africa, we shall soon be freed from both these difficulties. Let the work of colonization go on and be blessed of heaven to prosper as it has done thus far, and in the course of 20 years, we shall have there 50,000 pious men from the United States. And now you have started the design of establishing a college there, to educate these pious men. And be it remembered we can educate them faster there, because they do not need so much polish to fit them for their work. With an ordinary blessing, we shall be able soon to send forth *ten thousand christian missionaries*, who will go to 10,000 African villages, which will be prepared, willing, and anxious to receive them. Noble, glorious prospect! We have the material to form the workmen, and we have people apt, and easy, comparatively, to be worked upon. In most other heathen countries the missionary has to meet and to encounter not only the opposition of the carnal heart, but ancient institutions fortified by laws and depraved custom, and guarded on every side by an interested, depraved and artful priesthood. In China he meets with iron bars across his way, with all the strength of the government openly against him. In Hindoostan he meets all the force of caste and all the mighty influence of an ancient prescriptive idolatry, which is identified with all the habits of life. But in Africa it is not so. The missionary must, indeed, meet the carnal heart; but that is all he has to meet.

The African people have no idolatry to be given up. They acknowledge one God, though they do not know who or what or where he is; and they do not worship him save as a principle of evil which it is their interest to propitiate. With this view they make an occasional offering, and purchase various charms and amulets as preservatives against evil. But they never think of such a thing as worshipping an idol. This very destitution of all system of religion pre-occupying their mind, opens, at once, a wide door for missionary effort. And the colony is the very source from which we may expect a supply of missionaries. It is calculated to exert a mighty influence for good. If its effect has hitherto been small, I have shown the reason. What was to be expected from liberated slaves, sent to a foreign shore, as poor as beggars, without a spade or a hoe, who after having received a little food for the first year, had then to labour for their daily bread? Could they be expected, at once, to produce a great and wide effect on the native population around? Yet they have built them houses, and churches, and school-houses. To expect that they should, while struggling to effect this, open their houses and fill them with the children of the natives, hire teachers to instruct them, and ministers to preach to them, and give away Bibles and Tracts among them, would be a most unreasonable expectation. Yet something like this has been done by these poor colonists. They have taken natives into their families, and taught them the customs of this country, and they have exerted an effect decidedly beneficial upon their morals. I do not say that all the colonists are moral. Would to God that they were. All the people in New-York are not moral. But most of these poor people are moral, and what is far better, they are pious men and women. They are so, chiefly because the masters who set them free were pious. They have erected four houses for divine worship. They have put up 500 dwelling houses, many of them of stone. They have stone stores, some of them worth from 2,000 to 3,000 dollars; besides a court-house and jail. All this has been done by the labor of a company of poor men within fifteen years. There are men there at this day who felled down the first trees on the spot where their town is now built. They are not men of much learning; but they know its value. Many of them cannot read. Yet they fill all the civil offices and conduct their own affairs; for all their officers are coloured men. The Sheriff, the Vice-Agent, the Justices of the Peace, all are black men. And they all feel that it is necessary their children should be instructed; and they are instructed. The schools are well attended, and but very few children are to be found in the colony who are not able to read and write. But the colonists feel that in the matter of schooling, their boys have got as far as they can at present go. They want better and higher schools. One of them told me, "If you can get us a good school, I am willing to pay \$50 a year for the education of my son." I asked him, why don't you send your boy to the schools you have? He replied: "I have sent him, and he knows all they can teach him; but if you can get us a better school, I will send him for three years longer." Mr. McGill would be willing to send his children, (and he has a fine family,) for six years, to such a school. The children thus brought up, let us remember, are to be the future rulers of that country. How important that their minds should be enlightened by education! For this end your institution has been founded; and may God prosper it! I believe the city of New York could do itself no greater honor than to endow your college at Liberia with \$100,000. You will not want to apply all this capital at once; but let it remain at interest, and grow into a fund for the future necessities of the African race. With such an institution, you can send out a hundred men a year, who shall go out and teach schools in the surrounding villages. I see no end to the good that may grow out of your benevolent design. It will be a nucleus, a seminal principle, a radiating point from which the rays of civil and religious knowledge may spread far into the darkness of that vast continent, until its utmost bounds shall be full of light. Should your plan succeed, I think I must go over, though I should be an old man, and take another look at them. (Applause.)

The President stated that it had been expected that the meeting would next be addressed by Mr. TEAGE, a citizen of Monrovia; but it appeared that he had been prevented from coming.

Mr. ELLIOTT CRESSON stated, in explanation, that Mr. Teage had fully expected to be present, and was to have set out from Philadelphia in company with him: but had received a wound in the foot,