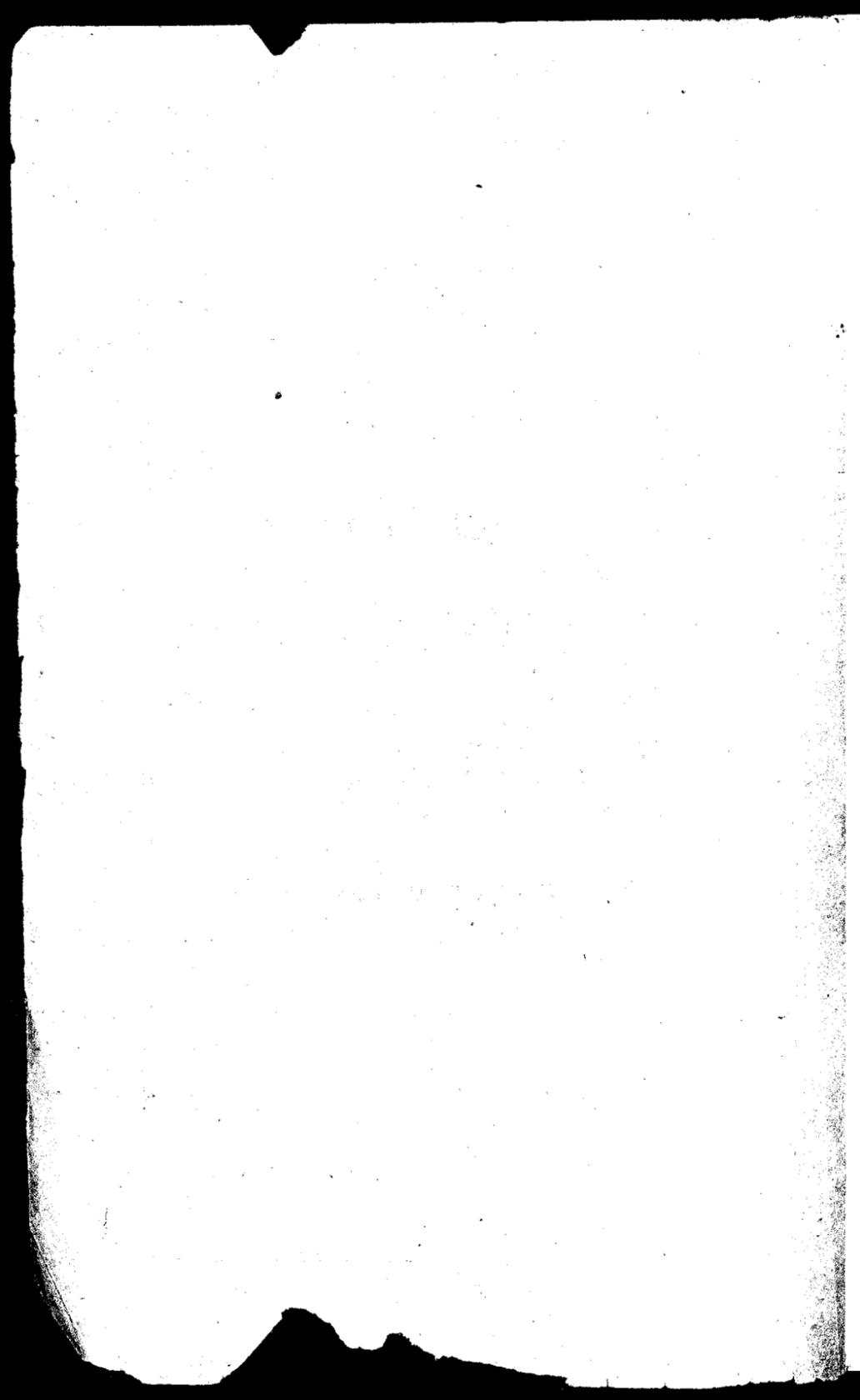


A VOICE

FROM

Western Africa.

BY REV. T. E. DILLON.



A V O I C E

FROM THE

PRESBYTERY

OF

WESTERN AFRICA.

BY

T. E. DILLON.

---

DO THE WORK OF AN EVANGELIST.—*Paul.*

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LEWISTOWN, PA.  
GAZETTE PRINT.  
1871.

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TO  
MY DEARLY BELOVED RELATIVES,  
THE  
MOLSON FAMILY,  
IS  
THIS HUMBLE TRIBUTE MOST RESPECTFULLY DEDICATED,  
BY THE AUTHOR.

LEWISTOWN, PA., Sept. 1, 1871.



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## CHAPTER I.

INTRODUCTION—LIBERIA—ITS SITUATION AND DESIGN—MOTIVE IN WRITING—LABORS AT CARRYSBURG—SCHOOL THERE—RESULTS.

**I**N that part of the Atlantic Ocean which washes the Western Coast of Africa, and between the 4° and 7° of north latitude, in sweet though vigilant repose, nestles the infant Republic that begins to lift its head among the nations.

That Republic is Liberia—last born among the nations—the offspring of religion, wisdom and philanthropy; designed by its founders and friends to be not only a retreat and asylum for manumitted slaves of the United States, but the reflector of its parental elements; and thus the restorer of a forfeited and long neglected religion, the Teacher and Redeemer—the light and glory of the sons of Ham.

Uttering into the ocean and bounded by three great political divisions of the Continent—Senegambia, Soudan and Upper Guinea—Liberia opens a door to Africa's exiled sons, and offers an irrepressible entrance to countries hitherto inaccessible. It discloses to the enraptured eye of the tourist, the philanthropist, the merchant and to men of all professions; countless millions of fellow creatures and the exhaustless treasures of Central Africa, "Where every prospect pleases and only man is vile."

In that country have I resided, during ten years, among savage and barbarous clans, where "Sin abounds and death reigns," and darkness casts its baleful shadows. Association and attention throughout this protracted period have afforded ample opportunities favorable to an intimate acquaintance with the moral and social conditions of the inhabitants of Africa, a circumstance which suggests more powerfully to my mind than any other, an obligation to respond to the scriptural inquiry, "Watchman, what of the night?"

I very cheerfully grant that others have written and spoken justly and elegantly upon the popular and highly interesting subject of African Missions; still it will be remembered by every unbiased mind, that the subject is neither exhaustive nor uniform in its features, since the experience of one missionary or tourist is not necessarily the exponent of another, much less of all. Hence a subject involving so much latitude and variety in its details, should not be hastily decided and dismissed before each has been allowed to speak for *himself*. "Our law does not condemn a man before it *hears him*."

As truth has been the polar star of all my investigations and

efforts in that country, so the good of mankind and the glory of God are the design in this disclosure of their results.

In harmony with this fundamental principle, I shall give a summary and simple statement of my labors as a missionary in Liberia, including the present condition of the natives, some of the wants and difficulties of missionaries, with the hopes and prospects of the redemption of Africa.

The first few years were devoted to teaching a school in the town of Careysburg, a healthy locality about thirty miles from the sea. It is the most interior American settlement. This was during the incumbency of Liberia's third President,\* a true Liberian, and the distinguished patron of science and religion. By him this school, consisting of over one hundred scholars, was established and fostered with unremitting assiduity and zeal. Judging from results, I regard this school among my most important labors; many of its members are now the teachers of our Mission and government schools, four are ministers of the gospel, and one is a graduate of "Liberia College."

But in my ministerial capacity I have been called to labor chiefly among the Golahs and Bassas. These are very important tribes, and while not the best, are far from being the "meanest people in Africa," as they have sometimes been represented. They are industrious, ingenious and hospitable, and in their national affinities embrace perhaps one-half of our native population.

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\*D. B. Warner.

## CHAPTER II.

MISSION WORK AMONG THE GOLAHS—ITINERATING—KING DWALAWA—HIS COUNTRY—  
SUPERSTITIOUS CUSTOMS OF THE PEOPLE—DEVIL-BUSH, GREEGREE-BUSH—SASSA  
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GOLAH MISSION—MORAL EFFECTS OF THE WARS.

**M**Y first labors in connection with the Presbyterian Board of Foreign Missions were at Mount Coffee, a station among the Golahs, ten miles east of the St. Paul's River. I was sent to this field A. D. 1864, shortly after the lamented death of the Reverend Armistead Miller, of Lincoln University, by whom the Mission was organized. His pious zeal had made a good impression throughout the Golah country. Having settled among these warlike yet interesting people, I consecrated myself unreservedly, I trust, to the blessed work of an evangelist.

Itinerating from one village to another, I preached to them daily, and on Sabbaths collected as many as possible at the Chapel, where, after regular services and in the Sabbath School, they were catechised and otherwise instructed in the simple truths of the Gospel.

The journeys to the towns often comprised a circuit of several miles; and as we have but few horses in Liberia, were invariably performed on foot. During one of these tours, I visited a large Golah town known as Oconna, the capital of the country, and about 75 miles interior. I enjoyed ample opportunities of preaching in numerous places where the gospel had never been proclaimed.

Dwalawa, the king of Oconna, is an extraordinary chieftain of great military prowess and ability, and in his own language is one of the most eloquent natives I ever heard. Eloquence, however, is not a rare quality among the natives. Their languages, habits, and the rustic and grand scenery around them are all highly favorable to eloquence.

This tour was of great service to me. It introduced me more completely to the aborigines in their savage proclivities. Here without reserve they discovered their cherished sentiments and exhibited to the life those propensities which distinguish the savage and barbarous from the civilized and christian man. Among the most remarkable of the superstitious customs which maintain among them and the Africans generally, may be noticed the *Devil-bush*, *greegree-*

*bush, witchcraft, Sassa-wood, stone in hot oil, stone in the eye, and polygamy.* There are many others, but the limits and design of this work exclude even an extended description of those I have named. The Devil-bush stands first in the catalogue of heathen customs and follies, and affords them their existence and support. It is the vertebra of heathenism, the Legislature and Supreme Court, so to speak, from whose decision there is no appeal. It is a secret fraternity composed of all the male citizens (the initiated) of the country, who meet in an enclosed part of the woods, called the Devil-bush, a very appropriate title, and create laws for the regulation of their civil society, impose fines and other penalties upon criminals and delinquents. But the prime object seems to be protection to their favorite doctrine of polygamy, and its counterpart, the subjection and degradation of females, without which polygamy could not stand. This is evident. For even savage women instinctively demur in respect to a custom manifestly contrary to the law of nature and subversive of social and domestic happiness, and justly demand superhuman authority for its enforcement. This requirement is met by an invidious device of the Devil-bush. Its chief officer is (Nau) the Devil, who is a mere man, but which everybody, especially women and slaves, is required to avow to be superhuman, omnipotent and plenipotentiary. To deny this fallacious article is treason, and its punishment death. Nau is supposed to live in the Bush, as it is called, day and night, winter and summer. Upon certain festal occasions Nau in disguise issues from his woodland fane, and with fantastic yells and ceremonies, inarticulate mutterings, interpreted to the people by the attending mediator, he proclaims as his own the laws which had been secretly enacted by the council in the Devil-bush. The lawmakers themselves pretend to be instructed, and bow in humble submission and vociferates his praises.

The Greegree-bush is a female institution, and partakes of the character of the Devil-bush, to which it is subordinate. The members of each society are initiated by an ordinance corresponding to ancient circumcision. The girls, under the tuition and governance of an old woman called Zo, are gradually but thoroughly instructed in the mysteries of medicine, housewifery, country etiquette and all the duties peculiar to their sex and rank. It is very similar in many respects to a Roman Catholic nunnery.

The administering of Sassa-wood, inserting a stone into the eye, and dousing the naked hand in boiling palm oil, are expedients to prove the guilt or innocence of persons suspected of witchcraft or any other crime. The Sassa-wood is a poisonous infusion of the bark of the Sassa-wood tree, which the criminal is publicly required to drink. If he can eject this infusion from his stomach then he is declared innocent, otherwise he is guilty.

The trial of the stone in the eye is an effort of the Greegree man (Doctor) to insert a small stone, about the size of a duck shot, into the eye of the suspected between the ball and the upper lid, which, if successful, is supposed to prove him guilty. As may easily be imagined, it is a most painful operation, often causing the loss of an eye.

In the trial of palm oil, the accused is required to douse his naked hand into a vessel containing burning oil and take out a stone which rests upon the bottom.

Sometimes the suspected are also required to take oath upon their Greegree or their Ba.

Now if the accused can pass all these ordeals with impunity, then he is considered innocent, and is accordingly acquitted. A countryman would say, the "*Greegree could not catch him.*"

Fetishes are amulets consisting of horns, bones, bark, shells or wood—indeed anything may be a fetish. They are usually worn around the neck, arms or legs, and are thought to be proof against witchcraft, poison and the arms of the enemy, and misfortune in general. They give good luck to the hunter and fisherman, success to enterprise, and victory to the warrior. Attached to the door, the box or the farm, they become a lock that effectually bars out the robber and the thief. Men seldom leave home without their fetish. They swear upon their fetish as a christian would take oath upon the Bible.

But in administering a military oath there is rather more ceremony. A dog is killed and cooked for the purpose. Holding a piece of the flesh in his hand, the soldier is required before eating it to say, "If I prove treacherous, or fail to do my duty to my General as a loyal soldier, or if I make witch or desert my post of duty, then this dog that I now eat must kill me." This declaration being repeated ten times, he swallows the morsel and gives way to another soldier, who comes forward and takes the same oath. Thus they proceed until all are sworn.

They believe also in the transmigration of the soul after death. A person may, therefore, become an ox, a sheep or any other brute, or he may reappear in the next child born, and live life over and over ad infinitum. It is a common opinion among them that very many spirits of their departed friends take up their abode in the water, inhabiting large cities in the deep recesses of the seas and rivers, that they very frequently come out to the great annoyance of those living on land, giving existence and circulation to disease, pestilence and death, rob them of their cattle, fowls and children—and anything else these spirits may happen to devise. When a canoe is swamped, a vessel wrecked, or a person drowned, they say the "*water people did it.*" Therefore, to prevent or diminish such casualties, they offer sacrifices and hold the water people in great veneration.

But notwithstanding the prevalence of these and other superstitious views and degraded habits which I cannot now describe, they showed neither violence nor insult to me. On the contrary, I was welcome wherever I went, and found an open door without opposition to publish the gospel of peace.

In respect to mission operations a good foundation was laid; the character of the Mission was established, and there was hope of accomplishing great and permanent good among the Golahs, and thus demolishing some of the strongest holds of Satan.

But a difficulty remained, and it was of sufficient importance to check for the time all successful operations in that quarter. There had existed during the last fifty years, according to their tradition, a quarrel between the two great branches of the Golah family. There may have been many subordinate causes of this national feud, but the prime cause in all probability, was the nefarious slave trade, that fearful engine of fiendish origin, which during hundreds of years scattered fire-brands, death and degradation throughout the fairest portions of Africa, provoked the wrath of the Almighty, and finally shook earth to its very centre. These branches established themselves upon the opposite sides of the St. Paul's River. But those on the northwest side of the river not only outnumbered those among whom our Mission was planted, but they had also more numerous and warlike allies, having access to hordes of Bosin, Hurrah, Vey, Pessy, Boozy, and other clans of the north, who for a trifling sum were easily induced to join the stronger party—being tempted also by the booty that always attends a successful campaign. This booty comprises slaves, ivory, silver bands, leopard teeth, and whatever else is valuable—but chiefly *women*, more highly prized by a countryman than silver or gold. A very trifling circumstance will engender a native war—as harboring a slave, detaining a man's wife, etc.—and therefore wars are very common.

Although great numbers of persons form a military expedition, ten or twelve men do the fighting. These are termed "*head war men*," and are treated with marked deference by their countrymen. They are strong, bold and active, skillful in fencing, and when arrayed in their habilimental uniform of leopard skin, adorned with bells, horns, teeth and other accoutrements, present a frightful appearance, and are thought bullet-proof and invulnerable. The other attendants do but little more than alarm by their horrid yells, great numbers and rapacity. Their chief business is to seize prisoners and convey baggage. There is nothing noble or manly in their mode of attack, which is usually by stealth and under cover of night. Yet in these civil struggles there are often performed deeds of heroism and chivalry worthy an earlier age and a better cause.

During my stay in Dwalawa's country, the northwest Golahs

attacked a prosperous village 30 miles distant from Oonna. The king of the village was Jollicaw, a brave warrior and the most celebrated fencer in that country. This town had been frequently assaulted but without success. In this instance, however, it was surprised by a numerous army at the dead of night. Its warriors, outnumbered and horror-stricken, fled in wild confusion, the barricades were broken down and the enemy entered. But Jollicaw, single-handed though he was, stood his ground with sullen wrath, and with his own strong arm hewed down thirty-eight of the aggressors! Until weary, thirsty and faint, he said to his foes: "My head men are all either fled or dead; my women and children are captured; my sword and gun are broken; now kill me if you will, take my head to Fa, and tell him Caw fought like a man, I can do no more." He yielded and was beheaded in a moment. His town was sacked and fired, and his head as a trophy was conveyed to Faquaqua, the Commander-in-Chief. Thus fell Jollicaw's town, the oldest and richest southeast of the St. Paul's river.

I have adduced this example out of many, only because of its connection with the Mt. Coffee Mission.

But to conclude this story: After various and partial successes, and serious loss of life and property on both sides, our Mission Golahs were finally subdued by the superior forces of the enemy, numbers were enslaved, the balance scattered and our work among them suspended. This unfortunate event was a sore affliction to us, as it was to our friends in America, who had labored ardently for the prosperity and success of the Golah Mission.

They had watched over its missionaries with almost parental tenderness and solicitude. But let no one imagine that the efforts in behalf of this Mission were misplaced and ineffectual. Far from it. If it be true that "genuine efforts in the cause of Christ can never be lost," there can be no failure, for good deeds are immortal. The hand of the Lord was in all this apparent failure. Breaking up the Golah settlements was the destruction of their vain hopes, and the confidence reposed in greegries, doctors and all other superstitious agencies, and will lead them gradually to recognize that important Bible-truth, that "promotion cometh neither from the east nor from the west nor from the south, but that the Lord casteth down one and lifteth up another."

The demolition of this confidence was more powerfully eloquent than a thousand sermons. "It was the voice of the Lord, and lo! a mighty voice."

The *Devil-bush*, the theatre of the "abominable works of darkness," was desecrated and spoiled, their fetishes, through oft repeated failures, stripped of their famed efficacy; their honored dead were excavated; and the uncaptured living dispersed among the Liberians,

whither they fled for refuge, thus making them more accessible to civilized and christian influences.

In view of these agreeable facts, we conclude that much of the labor of former missionaries supposed to be lost, will yet prove available, as the natives in general become more dependent upon the Liberians.

Thus associated, under the high pressure of intelligence and religion, through the instrumentality of good schools and churches, and strong, judicious and equitable civil government—thus associated, we believe they will progress until the arrival of that auspicious period, when a "nation shall be born in a day," and Africa's degraded millions, unshackled and redeemed, shall "stretch forth their hands unto God."

## CHAPTER III.

RETURN TO CAREYSBURG—REMOVAL TO MARSHALL—ITS DESCRIPTION—PRESBYTERIAN CHURCH THERE—CONGOES—THEIR CHARACTER—THE DAY SCHOOL—MISSIONS ON THE FARMINGTON RIVER—WRIGHTSVILLE—NEW TOM'S (BALA'S) PLACE—BAAWA—GAZIMBO—MT. OLIVE ZEO'S (BIER) MISSION—THE GIBBEE COUNTRY—THEIR ANXIETY FOR SCHOOLS—REFLECTIONS FROM THE FOREGOING.

THE work among the Golahs being effectually checked, I returned to Careysburg and supplied a small church there until September 1st, 1865, when I returned to Marshall, in the Junk country, where I have been ever since. Marshall is a small American settlement, somewhat mongrel in its population. It is beautifully situated near the mouth of the Junk river, and was founded by Governor J. B. Pinney in conjunction with Dr. Skinner.

It has never had an emigration direct from the United States since the first, but consists of colonists from the other settlements, half-breeds, and re-captives.

A few Presbyterians here had been collected into a church by the lamented T. H. Amos, who upon returning from the U. S. A., where he had been on a visit for his health, had accepted a call to the Presbyterian church of Monrovia, which left the Marshall church vacant. The church was numerically feeble, as well as poor; and being destitute both of a minister and means to erect a house of worship, were well nigh discouraged. But in a short time after arriving there, I was authorized to solicit subscriptions in behalf of this church. In the meantime the members acted well their part—contributing lime, hauling brick down the river, and aiding in every way their limited means would allow. The Lord blessed our enterprise. We were successful. Our house, 26x40 feet, a fine brick edifice, is very nearly completed, has been in use four years, and by the exemplary liberality of a worthy elder (Hon. E. W. Wright), is entirely clear of debt. Truly may we say, "Hitherto hath the Lord helped us."

The greater proportion of the membership of this church are Congo re-captives, who have been in the country but a few years, and but lately released from apprenticeship. As a people they may be described as naturally proud and impulsive, and more readily yielding to the influences of civilization than the natives of Guinea.

But this does not argue any natural susceptibilities in the Congoes superior to what may be seen in the aborigines generally; for

this is not probable. It is merely incidental—resulting, perhaps, from remoteness from their own country and laws, a better acquaintance with the English language, and their dependence upon, and identification with us.

There may be other circumstances by which we may account for their more rapid improvement. They are despised by the interior natives, and regarded only in the capacity of servants—a circumstance which has probably done much to retain the Congoes among us during their apprenticeship.

They are usually members of some branch of the church, and almost invariably the same as that to which their guardians belong. They think "*Daddy's church the best church in the world.*"

Our church has been making special efforts for the improvement of this class of its members, not only by the preaching of the Gospel, but by opening day and Sabbath schools among them, and promoting them as fast as possible to all the rights of citizenship.

It may be proper to observe just here that the public mind in Liberia has of late more than ever before been awakened to the importance of common schools. No one circumstance has contributed more to this result than the visit of Dr. J. B. Pinney to Liberia in A. D. 1868. By his public and private instructions in every part of the Republic, he held forth vital religion and well-conducted common schools as the basis and only guarantee of national prosperity, and the best security against encroaching Mohamedans and idolatrous Pagans.

"Tis education forms the common mind;  
As the twig is bent, the tree's inclined."

The day school in connection with the Presbyterian school of Marshali, was conducted one or two years by its present efficient teacher\* gratuitously. Since July, A. D. 1869, it has been receiving support from the Presbyterian Sabbath School of Morristown, N. J. It has in every way proven a success, and is by far the largest and most interesting school of the kind in that part of the country. It comprises upwards of 40 scholars, including several native Africans. As an encouragement to their industry and merit, the "New York State Colonization Society" sent out a number of beautifully bound *Prize Bibles* to certain members of the school, who had perfectly committed the whole of the shorter catechism of the Westminster Assembly. These Bibles, and other books accompanying, were a literary treat to the scholars. A child-like but innocent enthusiasm marked their movements, while joy and gratitude were depicted in every countenance. The Prize Bibles I fear are too highly appreciated by their possessors to be read.

\*Mrs. H. C. Dillon.

How many little hearts were gladdened by these precious tokens, took courage and went forward, I am sure the donors are not now aware. But they shall know when the Great Book of Remembrance is produced. Then before the assembled universe the "Lord shall count when he writeth up the people that this man was born there." Then those who sow in tears shall return bringing their sheaves with them.

I do not in this summary, attempt to give much more than an outline of our entire operations. I am accordingly prohibited from giving many specific accounts of the very interesting work under the supervision of other denominations, which can be very easily obtained from other sources.

But from what has already been said, it will be seen that the light is beginning to shine out of the darkness. A day school for the especial benefit of the Congoes has recently been opened in the vicinity of Marshall, under the auspices of the N. Y. S. C. Society. It is at Wrightsville, on the Farmington river, and is conducted by Mrs. Sophia E. Waters. It is highly gratifying to visit this school and mark the improvement of the children in their studies, the promptness and correctness of their answers to questions out of the catechism, and the attention and good behaviour that universally maintain. The school is accomplishing much good.

The Junk country, and especially the Farmington river, may be justly regarded as one of our most hopeful mission fields.

The natives of that section are easily accessible and pacific, and are manifesting a new interest in the school and church. Let me illustrate this: A few months after settling in Marshall, I was sent for by Bala (New Tom), the king of the Junk county. Complying with his request, accompanied by two elders of the church, I proceeded to his place, about three and a half miles up the Farmington. Our arrival was welcomed with every mark of sincerity and respect.

Having collected his people into a large kitchen (palaver house), he briefly stated the object for which he had called us. The substance of his remarks was, "That he was a countryman; that he was getting old and would soon die; that he knew that God (Grippau) made all people; that American-man's God-Palaver would soon take the country; he did not want his people to grow up heathen like himself, but desired that they should be Americans, etc. Therefore he called us to help him and give him a school and a church; said he had plenty of children, would send them to school and assist in building a house." Elder King and I spent three days here, selected a site for the Mission house; and as nearly as possible, completed all the preliminaries for opening the Mission.

Bala's request was speedily communicated to our good Board of Foreign Missions, and they came to our assistance in this hour of extremity, and planted a school at New Tom's place.

Mr. John Molson Deputie was sent here. I take great pleasure in averring that this school reflects honor upon the Liberian Mission. It is succeeding finely. Mr. D. has a number of native boys, recently savages, who now in their proficiency will bear a favorable comparison with the Liberian youths. The station is producing salutary effects throughout the Junk country and beyond it, provoking a spirit of emulation in neighboring chiefs. They all want schools. The fame of New Tom's school has penetrated the Bush country 100 miles interior, and there equal anxiety prevails.

During my visit last year to the Gibbee, the beginning of the Bush country, I was repeatedly interrogated, "what's the matter wi' you 'Merican people, you no send God-man (Grippan Gui) to we? We want school so we child can savi\* book. 'Merican man savi too much ting. He make book he send him way yonder, tother Merican-man, he savi one time. We country people done tire for we p-laver, poor countryman he look too much trouble—countryman got too much rogue." These sentiments, though rude in their structure, are the more gratifying to us as they betray an under current of dissatisfaction with the old state of things, a hungering and thirsting for civilization and an earnest of better days.

It has been the steady aim of the church to meet these appeals of the natives for knowledge, and nothing but the want of means has hitherto prevented the extension of the circle of our operations. Never did christian benevolence enjoy a wider and better field in which to open its hand and sow broadcast the seed that will speedily ripen in a harvest of immortality.

In addition to the schools already mentioned, there is one at Baawa, on a stream of the same name, a tributary of the Farmington, and another at Gazimbo's, also on the Farmington.

This latter is due to the liberality of Rev. Mr. Churchill, and is taught by Mrs. Z. A. King. It is a light shining in a dark place, and has some promising boys, whom it would delight their benefactors to see.

There is a prosperous church and school at Mount Olives, 15 miles from the mouth of the Farmington river, under the auspices of the Methodist Board. It is almost purely native.

The Southern Baptists have recently renewed their operations in Liberia, opening a Mission in (Zeo's) the Bier country, which is about 100 miles from the sea. The Pessy and Baugh people, whose countries are in the same direction, but still farther interior, are loudly calling for the gospel. The Veys, in the vicinity of Grand Cape Mount, and the tribes from Boporo to Musardu, the capital of the Western Mandingoes, are importunate in their cry for the chris-

\*know.

tian teacher. No one can review without interest the history and recent reports of the Episcopalian Mission among the natives on the Cavalla River, in Maryland county. It has been marked with unrivalled success. The Sun of Righteousness evidently approaches his meridian; his scattered rays are converging to a focus.

The seed sown by departed missionaries, the apostles of modern times, germinates and promises an abundant harvest. There has been a delay, but no real failure. Such self-sacrificing men could not toil in vain. This conclusion rests upon the unerring testimony of scripture; and that testimony is immutable. "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goeth forth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "Heaven and earth may pass away, but my word shall not pass away"—is the declaration of the Saviour.

## CHAPTER IV.

NEGRO CAPACITY A PROBLEM—ITS REASONABLENESS—THE REMOVAL OF DRAWBACKS  
A NEW ERA—INCONTROVERTIBLE TRUTHS BY E. W. HUTTER, D. D.—TESTIMONY  
OF DR. ORCUTT—EXISTING DIFFICULTIES—OUR WANTS—ENCOURAGING PROSPECTS  
—THE IMPROVED CONDITION OF THE NATIVES.

**A**DMIT the existence of a problem in respect to negro capacity for civilization and self government, whether as applied to Church or State. It is not surprising that such a problem should exist, nor that a favorable issue of the question should be thought extremely doubtful.

For so paralyzing and debasing have been the effects of American slavery alone, as to prostrate almost entirely the noblest characteristics of its subjects, dwarf their intellects, depress their spirits, and sap the very foundation of manly independence.

Therefore, I do not claim that Liberia has, as yet, given a satisfactory solution; though I candidly believe she will. But perhaps the "fullness of the time" for the development and successful exercise of her civil and ecclesiastical capacities has not come. Liberia is an infant, the latest born among the nations, and as such, corresponding imperfections, weakness and errors may naturally be expected. Yet I think I may safely say, that our missionaries in Liberia, of all denominations there, are doing what they can to solve this problem in harmony with the convictions, views, and earnest desire of the friends of negro susceptibilities. Many of the drawbacks to the favorable issue of this question have been removed, and others equally formidable are giving way. A new and nobler epoch is introduced.

Those grotesque descriptions of negro form and feature and disparaging reflections upon his origin and capacities with which idle travelers once amused themselves and imposed upon the credulity of their admirers, have become as absurd and contemptible as those who designed them. The philanthropic intelligence of the age admitting the brotherhood and unity of the races, which it cannot deny, is now toiling to rescue man from the thralldom of sin, ignorance and misery, and exalt him, irrespective of caste, to the highest scale of human being, and thus lead him back to an immortality and happiness which he had deserted.

Glorious, victorious change! Forerunner of the millennial day! A spell-bound age has lost its shackles. It is a period of reform in thought, speech and life, an age of progress; the year of Jubilee is come!

These views are neither enthusiastic nor imaginary—they rest upon a sober investigation of the relative condition, efforts and aspirations of the African race in the United States, the West Indies and Liberia. These efforts and aspirations are not without effect. Hear the eloquent and learned E. W. Hutter, D. D., after a visit to the Colored Soldiers' Orphan School at Bridgewater, Pa. He says: "Hear the conclusion of the whole matter! From what our eyes have seen and ears heard we regard the following as incontrovertible truths:

1. That the black race is every whit as capable of the highest moral and intellectual elevation as the white, needing only equal means and opportunities.

2. That the theory so long and so persistently urged by the slave holders and not yet wholly surrendered, of the natural incapacity of the Negro for intellectual elevation, was a monstrous fraud and falsehood.

3. That the laws passed in the same interest forbidding their education were a flat contradiction of this theory, and a crime against God and nature.

4. That as the enslavement of this race for a long time constitutes the darkest page of American history, their emancipation by Abraham Lincoln is the brightest.

5. That the colored race presents a field of philanthropic usefulness of the widest and most promising character, and that this field is the bounden duty of the Church of Christ with all the resources she can command to possess and cultivate."

The same great truths are embodied in the language of Dr. Orcutt. Speaking of the obligation of the colored people to civilize Africa, he says: "But it has been objected that they are an inferior race, and are not competent to plant religion and laws and letters in the jungles and fastnesses of Africa. This, however, is not so. The facts disprove it. There is now on its western coast and not far from the equator as regularly organized a Republic of black men—based essentially upon the American system and possessed of all the elements which constitute material prosperity, in a degree which is not only satisfactory, but wonderful. The Republic of Liberia is a nation of christian blacks, civilized and enlightened, not only governing themselves, but recognized by the leading governments of the world.

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With such an illustrious example as this the problem of civilizing and christianizing Africa is solved."

These quotations require neither comment nor commendation from me.

The principles they involve are obviously just and comprehensive, and carry their own meaning with them.

But I should be unfaithful to the cause of truth were I to conceal from you the fact that there are difficulties to be encountered—difficulties which only time and patient labor co-operating with natural and providential causes can overcome and remove. Particularly is this true in respect to the natives of Africa and our Missions. Idolatry with its train of correlative evils has, from continued repetition, become interwoven with the native character. "Their hearts are deceitful above all things and desperately wicked."

The gospel, however, is henceforward to be the great instrument employed in saving men, and it will succeed. "For it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.

The ministerial corps in the Presbytery of Western Africa is numerically deficient, which throws heavy responsibilities upon each individual member. Death has frequently visited us; we have lost within a few years many of our ablest men, whose experience and counsel seemed so much required. But we dare not murmur—it is the Lord, the Judge of all the earth, let Him do what seemeth Him good.

We need a reinforcement of well qualified men to co-operate with us in supplying the thirsty natives with the waters of salvation; we require means to support such emissaries while engaged in their legitimate and heavenly calling.

The field is large and inviting: the "harvest is great, but the laborers are few." Will you not pray the Lord of the harvest to send forth more laborers into his vineyard?

We may close this chapter with a few reflections, showing the improved condition of the natives:

As an evidence of this agreeable truth, I may mention the fact that the aborigines in Liberia, especially those in the vicinity of the settlements, are beginning in imitation of the Americans, to adopt civilized habits of industry, and to manifest a higher appreciation of the arts and sciences.

Many of them having been brought up in our families as adopted children, could not fail to perceive the superior advantages of civilization to heathenism, and have naturally imbibed corresponding sentiments and principles, which they have in turn insensibly conveyed to their besotted countrymen.

In every town may now be seen the footprints of civilization and improvement. They are becoming more tidy in their style of dress—conforming more to civilized tastes and usages. Some are inclined to the use of tea and coffee and to bury their dead in a *coffin* instead of a *mat*.

Worn down and despaired of justice in their country palavers—the abode of treachery, fraud and violence—they have fled to the

American courts for justice. They can no longer trust their avaricious and double-dealing native judiciary, whose "tender mercies" are more cruel than the injuries professedly redressed.

These people come to us and beg us to take their children and educate them. It is our earnest wish and desire to plant schools and churches among them, and thus fill that dark land with intellectual and moral light. But this requires means. Liberia cannot as yet entirely sustain her schools and churches. The day is not distant when she will.

My errand to this country, and my object in this summary, is to state the facts, and ask the co-operation and assistance of the friends of African civilization in this religious enterprise.

Pious females, capable of teaching native schools, can be obtained for \$150 per annum. We want one hundred schools. A few of these energetic and christian women have entered the field, and are toiling in the midst of great privations among the wild men of the forest. We wish to increase their number—believing that well-conducted common schools are the best auxiliary method of redeeming superstitious and degraded Africa.

"From Greenland's icy mountains,  
 From India's coral strand,  
 Where Afric's sunny fountains  
 Roll down their golden sand;  
 From many an ancient river,  
 From many a palmy plain,  
 They call us to deliver  
 Their land from from error's chain.

What though the spicy breezes  
 Blow soft o'er Ceylon's isle;  
 Though every prospect pleases,  
 And only man is vile;  
 In vain with lavish kindness  
 The gifts of God are strown;  
 The heathen in his blindness  
 Bows down to wood and stone.

Shall we whose souls are lighted  
 With wisdom from on high,  
 Shall we to men benighted  
 The lamp of life deny?  
 Salvation! Oh, salvation!  
 The joyful sound proclaim,  
 Till earth's remotest nation  
 Has learned Messiah's name."

