This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world’s books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that’s often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book’s long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ Make non-commercial use of the files We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ Refrain from automated querying Do not send automated queries of any sort to Google’s system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ Maintain attribution The Google “watermark” you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ Keep it legal Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can’t offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book’s appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google’s mission is to organize the world’s information and to make it universally accessible and useful. Google Book Search helps readers discover the world’s books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at [http://books.google.com/](http://books.google.com/)
COLONIZATION.

The National Intelligencer in publishing the address to the people of the United States, which appeared in our last, makes the following judicious remarks:

[From the National Intelligencer, June 2, 1838.]

We would invite the attention of our readers and of the whole American Public to the eloquent Address, which we this day publish, in behalf of the African Colonization Society, from gentlemen of Congress and others, distinguished before the country for talents, patriotism, and character. The subject of this Address appeals to the wise and the good in every portion of our country; it appeals to the statesman as well as the philanthropist; it appeals especially to the friends of the Union, whether of the North, the South, or the West, and, in the name of Union, Patriotism, and Philanthropy, it claims the support of all. Regarding the Society in this light, it is with sincere pleasure that we see its claims emphatically sanctioned and upheld, as they are in this Address, by so large and so distinguished a body of citizens—comprising men of opposite principles in politics, from the most widely separated States of the Republic, and of every religious creed. Such an appeal will be heard, and must be considered by the American People. It is worthy not only of the consideration of individuals, but of the immediate and liberal support of the Government of the country. Our fellow-citizens of the North will not much longer yield to the impulses of a fanatical and mischievous philanthropy, setting at naught all the lessons of experience, of patriotic wisdom, and tried benevolence, on a subject too grave and great, and too foreign to their proper duties, to be touched by them with any other tendency or effect than evil, both social and national. Nor can reflecting people in the South fail to discern, in the safe, practicable plan of Colonization, elements of good to their society, and of humanity towards a race thrown upon them for protection and care, and upon their decisions for all hope of an improved condition—every thing, indeed, to recommend it to their generous regards. The intelligence coming to us through authentic sources, of the increasing prosperity of the Colonies of Liberia, whether we regard morality, sobriety, education, agriculture, commerce, or other great interests connected with every well-ordered community, puts beyond question to enlightened minds the practicability, we may say the unexampled success, of the Colonization Scheme. Funds only are wanting to effect far higher, and nobler results, and the appeal now made we trust will not be made in vain to the reason, the hearts, and the purses of our countrymen. Should the friends of the Society think proper, as suggested in one of the resolutions adopted at the recent meeting in this city, to convene in their respective towns or counties, for the purpose of aiding the cause, we have no doubt the institution would be relieved from every embarrassment and soon find itself with an overflowing treasury.

From the Christian Mirror, Portland, May 21.

My Dear Sir:—Have you read the last numbers of the African Repository? If not, do read them; and, if you can, transfer some of their many interesting articles to the Mirror, I think your readers, one
and all, will thank you. I have read them with intense interest; and I do not know of an article in either of the two last numbers which any Christian philanthropist would not rejoice to read. I can hardly feel willing to die without being permitted to see Africa, or aid in some way to hasten on the day of her redemption. I have long looked upon that dark land as one of the most interesting parts of the globe; and if others feel as I do, they would be very grateful to you, if you would oftener spread before your readers the latest news from the Colonies of Western Africa. Suppose you should publish from the last Repository, Dr. Goheen’s “letter,” or Rev. Mr. Sey’s “Report,” or “Liberia as it is” —who will be displeased? —or rather, I would ask, whose heart will not be filled with greatful emotions to that God who influenced Christian philanthropists to plant colonies of free blacks in Africa? What a glorious day is dawning upon that oppressed, despised and long, too long, forgotten country and race! And who can doubt but that the day of redemption to her hundred millions of heathen has already dawned? And who does not see that Liberia, (with her 18 churches and her 40 ministers already) will share largely in the glory of spreading the glorious news of salvation over that whole vast and benighted continent? Let these colonies be sustained but a little longer and let others be planted, and it cannot be long before the colored people in this country will see that it is for their interest to go to Africa—and then, you cannot keep them here any more than you can keep European emigrants from coming, by thousands and tens of thousands, to this country every year. But I have strayed from the object I had in view when I began to write, which was merely to ask you to transfer some of the many interesting articles in the last Repository to the columns of the Mirror.

Yours very truly,

W. H. P.

---

Rev. Asa Cummings.

---

From the Colonization Herald.

GENERAL REMARKS ON LIBERIA.

NO. II.

The Superstitions and habits of the Native Africans.

The superstitions of the African tribes in the neighborhood of the Colony of Liberia scarcely deserve the name of a religion. It seems to be the operation of a wild veneration manifested in the form of vague fears of some evil influence being continually impending over them, which they try to obviate by the performance of some ridiculous mummeries, and suspending round their persons various articles, such as horns filled with some sort of clay mixed with powdered herbs, birds, feathers, &c., called greegres. The person privileged to make these things, and perform their ceremonies is called greegree man. The god whom the natives are thus supposed to worship has been called the “devil” by the European visitors to the coast, as a translation of the
native term, and the priest "devil man." But it must not be supposed from this, that the natives understand by this word the "prince of the power of the air" mentioned in the scriptures, although their ideas of some evil being existing is thus nevertheless true. The place selected for the performance of their mysteries is in the centre of some thick forest, deep in the gloomy shade of tall shady trees; and is hence called the greeegree bush or devil wood. The influence which it is made to exercise over the people generally is partly superstitious, partly political. I have been informed by an intelligent colonist who lived eight years in a factory on the St. John's river, among the natives, before any settlement was placed there, who thus had an opportunity of becoming acquainted with their customs, to which a stranger cannot have access, that the chiefs or head men meet once a month and offer goats and other animals as a sacrifice to this evil being or devil as we term it. This custom, together with that of circumcision, and which latter is entirely confined to the children of the free, being forbidden to those of their domestic slaves, affords strong evidence in favor of the assertion that all false religions are corruptions of the true faith. Into this sacred forest no woman or boy is allowed to intrude, the penalty being very severe: death, foreign slavery, or a heavy fine, according to the offence or the rank of the offender. The young men of the tribe are initiated into manhood by being taken into the greeegree bush, where they are shown a wooden cross erected, and a loud hoarse voice addresses them from the deep recesses of the wood, the speaker being invisible, telling them certain things they must do, and what they must not do, upon the penalty of being seized by the evil demon or spirit, and hung up on the cross before them to be an example to others. These instructions, as might be expected, are of a purely selfish character, having reference merely to themselves and their own tribe. For instance: they shall not injure each other; they shall assist each other; that they shall carefully keep any secret committed unto them. If asked any question likely to betray each other or their own tribe, they shall evade it by saying, "I no sabby; I be boy; the devil man no make me man yet." That is, I do not know, I am a boy, and have not yet been initiated into manhood, so as to have secrets committed unto me. Indeed it is seldom or never that they will bear witness against one another, when strangers or another tribe is concerned. When any thing is given them to eat, however little, they always share with each other. It will easily be seen then, what influence this devil bush and devil man has over them. How far it is regarded as a religious ceremony, and how far as a political engine, I have not yet been able satisfactorily to ascertain. When our native friend and ally, "Bob Gray of Grand Bassa 'pon my soul," sold the devil bush, which now forms part of the settlement of Edina, to the agent of the American Colonization Society, the whole surrounding tribes were about to arm against him, and he had to pay a heavy fine as well as solicit the protection of the colony to save his head. The Methodist Church now stands not far from the spot where the blood of the victims of their superstition and cruelty has flowed profusely. Many a wretch has been dragged into the depths of that forest gloom, that has
never returned to his companions again. Nor dared they to ask, "where is he?" "The devil has taken him," ended all further inquiry or hope. And who will withhold their blessing from that society which has thus placed Christianity triumphant over heathenism and cruelty? Who from this fact will not delight to contemplate the change that has taken place even there? To think that instead of the groans of the tortured victims of ignorance and idolatry, there arises to heaven praise to God and the Lamb from a band of Christian pilgrims that

—— “shake the depths of the forest gloom
With their hymns of joyous cheer.”

On all important occasions, such as infringements against general laws or long established usages, or the commission of any crime, the matter is tried before an assemblage of the headmen or chiefs, and if the accused is found guilty, he is taken into the devil bush. If the crime is light he is fined so many bullocks, so many bowls, so many slaves, and so on in proportion; very often when the fine is heavy, a rich man is utterly ruined and becomes poor. If nothing but the offender’s life will pay the forfeit, it is taken in the devil bush, and buried there, after which no one must inquire about the culprit, nay, his friends may not mourn over him.” If a chief suffers in this way, his people must suffer along with him; if they escape to the neighboring villages, no one may receive them, else they share the same fate for their benevolence. Generally, however, the people are warned of it before sentence is passed; on their chief. His men immediately range themselves under a new master, his women become the wives of other men. By this they save their lives.

On the first appearance of the new moon they devote the day to amusement; all labor is suspended. Eclipses of the sun or moon do not generally excite much attention. Some of the most prominent stars have names assigned them. On asking a native chief how he understood the sun to rise in the east after having set in the west, he replied that it travelled back during the night.”

R. McD.

AMERICAN ANTI-SLAVERY SOCIETY.

[From the Vermont Chronicle of May 16.]

The annual meeting was held in New York on Wednesday, May 2, and the sessions continued till the next Tuesday, when the public anniversary was held. From the report, it appears that the receipts of the year have been $44,000. (At the last annual meeting pledges were given to the amount of $47,000; and the amount which the Society resolved to raise in a year at the meeting in 1836, was $50,000.) The number of copies of its publications issued during the last year is 646,502. (For the year ending May, 1837, the number was 718,267; the year ending May, 1836, 1,093,800.) Travelling agents employed during the year, 38; the aggregate of whose services is equal to 27 years. (Agents employed the preceding year, 65; aggregate services