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/)
THE
AFRICAN REPOSITORY.
VOL. XXXIII—1857.
PUBLISHED MONTHLY
BY THE
AMERICAN COLONIZATION SOCIETY,
AT ONE DOLLAR PER ANNUM.
WASHINGTON:
C. ALEXANDER, PRINTER,
7 STREET, NEAR NAVY DEPARTMENT.
1857.
high lands of the interior. The letter is addressed to the Corresponding Secretary of the Society:

REV. AND DEAR SIR:—In answer to your request that I should furnish you with a statement of facts in reference to the report which, on my arrival here, I find widely circulated, of there having been a famine in Liberia, permit me to say that, during my late residence there of more than a year, I knew of no such calamity.

That there was for a month or two a very great scarcity of breadstuffs we all realized, not only the residents and citizens, but even the aborigines; and hence flour and rice were at exorbitantly high prices, and the principal merchants in Monrovia had to deal out in small portions the supplies they had on hand, that each family might get a little. As an instance of this, I sent down from Carey'sburg gold to buy thirty kroos of rice, and Messrs. Payne & Yates, of Monrovia, could only spare me five.

This scarcity arose from two causes: First, the failure, in part, of the rice crop of the former year, so that there was not enough to last the population until the new crop came in; and, secondly, the undeniable fact that the Liberians are not, to the extent they may be, an agricultural people. They can, and do, make money faster by traffic and trade than by farming, and depend too much on the native population for raising breadstuffs. But, my dear sir, this scarcity of 1856-57 will prove a blessing, and not a curse. The people are fully realizing that the soil of their noble country contains treasures more durable than the fluctuations of commerce; and I am well persuaded that they will learn wisdom from experience, and such scarce times for breadstuffs will hardly occur again.

As to our interior settlements, and others which may be found remote from the inducements and temptations to trade, the people can never know want while the seasons are regulated by a kind Providence, and the hoe and the spade and the plough are at work.

If these brief facts in the case, from an old friend of Liberia, and yet one sensibly alive to her deficiencies, and who would not hide her faults, can arrest the tide of prejudice growing out of “the story of the famine,” they are at your service.

Very respectfully, yours, &c.,

J O H N S E Y S.


---


The author of this address comes before his fellow citizens not to flatter, nor to praise, but to benefit them. He speaks with the boldness and courage of an honest man, to whom truth and the public welfare are dearer than private interest or popular applause, and who might adopt St. Paul’s words, and say, “And I will gladly spend and be spent for you, though the more abundantly I love you the less I be loved.” That such a man has been
trained in the schools, and formed to such a manly spirit of independence under the free government and institutions of Liberia, speaks well for the colored race and for that Republic. Mr. Blyden is a young man, although known by one or two previous productions. This appears to have startled the Monrovians, and was so much misrepresented that the author, at the solicitation of several friends, determined to publish it, and thus vindicate himself and secure a more thorough consideration of his sentiments by embodying them in a permanent form. It will be seen that the faults described by Mr. Blyden are not such as spring up in communities sorely smitten by famine or other afflictions, but the natural effects among a young and inexperienced people, of a degree of freedom and prosperity to which they have been but recently introduced.

In a note preceding this address Mr. Blyden, while not insensible to some popular dislike of the uncere- monious manner in which he had exposed, without any apology or disguise, the errors and follies of his fellow citizens, declares that the most intelligent and thoughtful had concurred in his sentiments; while in a letter from the Hon. D. B. Warner, Secretary of State, we find the following language:

"Yet with regard to the address above referred to, I take the liberty of saying, that I heartily approve of your course. I cordially endorse every word you have uttered, though I, for one, must plead guilty to some of the charges alleged. I hold that you have taken the true position, a position that should have been taken years ago in Liberia. I should like the address to be read from one end of the Republic to the other, by every man, woman and child. Truth, however unpleasant, is never barren."

While the people of Liberia have done a great work for themselves, their children, and their race, we have not to learn from this address, for the first time, that they have cultivated far less than they should have done the sturdy virtues of frugality, economy, industry, resolute and persevering energy in public improvements, a noble self-reliance, unbending integrity, and an ardent zeal in communicating knowledge and the great truths of Christianity to their native African brethren. That the Chief Magistrate of that Republic and his counsellors, and many of its citizens, are sensible of their high responsibilities, and cherish a noble spirit of philanthropy, we cannot doubt. Let the sober voice of truth be heard, let our author's words of kind remonstrance be duly regarded, let the Divine law be written on the heart of the community, and each man seek not merely his own but another's wealth, and this small Republic will become a strong nation. Her light to Africa shall be like that of the sun—
her influence and her prosperity rise and expand while the sun and the moon endure.

"What then (we recur to the question) are the moral causes of the present evils in Liberia? Before answering this important question, I would invite the serious and deliberate attention of the thinking portion of this audience, hoping that such will give the facts which may be stated, and the arguments adduced, an impartial consideration, and attach to them the importance they shall be found to deserve, after candid examination.

"The first of the causes that I shall mention is the fact, that as a people we have been in too much haste to be rich. Relinquishing the pursuit of those attributes that would fit us for the faithful discharge of our peculiar duties as men, as Liberians, as an infant nation, we have used every possible measure to enhance our pecuniary importance; and in our precipitate efforts at wealth, we have not been careful as to what means we have employed. The desire to be rich, or to appear rich, pervades all classes. The love of money—the root of all evil—has grown upon us to such a degree that all other avenues of distinction seem but trifling in comparison of those which lead to the acquisition of money.

"To be rich seems with many the 'chief end of man.' Hence, no talents, no endowment of the mind, no skill or knowledge, no amount of education, is appreciated only so far as it will pay. Cui bono? is the question with reference to every pursuit. And it cannot be disguised that had we been left to ourselves—had not foreign genius and learning and piety been sent among us to elevate our standard of education, shape our civilization, and stimulate our piety, we should have fallen into barbarism. And even now that foreign influence is among us, the disposition of turning everything to pecuniary benefit is seen even among those lads in our schools who are kept hard at their Latin, Greek, and Algebra. There is ever and anon a manifestation of dissatisfaction with that discouragingly slow method of amassing a fortune. This fact has operated greatly in retarding the literary progress of our youth. Alas! the fathers have eaten sour grapes and the children's teeth are set on edge.

"As a consequence of this absorbing desire for riches, I cannot say how often we have departed from strict uprightness in our transactions: but I do affirm that I regard the present state of things, as a retributive visitation of Providence for our delinquencies in this matter. This to my mind is an obvious moral cause of the pecuniary stringency of the times—of this general monetary embarrassment—affecting not only the husbandman, the merchant, the artizan, but threatening the whole nation with fatal pecuniary catastrophe.

"Another cause of our adversity may be seen in the unjustifiable extravagant in which we indulge; in that luxury of expenditure for houses, for dresses, for furniture, for food, constantly made the subject of reprehensive remark by thinking foreigners. We are in a fearful error with regard to our country, if we suppose we are truly prosperous. Our prosperity is not real; it is false; it is fictitious. The prosperity of a nation is real when the springs of that prosperity are contained within itself, in the hand of its citizens; when it depends for its existence upon its own resources; when it is independent. But this is not the case in Liberia. We are, as a nation,
upheld by foreigners. We are entirely dependent upon foreigners for schools, for churches, for preachers, for teachers. Most of the talent of the country is in the employ and at the control of foreigners. Those thus employed must ever hold their talents and their efforts subservient, not to what they conceive to be the interests of their country, but to the desires and directions of their foreign employers. And their employers, the missionary boards, losing sight of the fact that they are operating, not on purely heathen ground, but in a sovereign State, and that they are employing men who owe allegiance and service to that state, require them to hold themselves free from all civil relations;—a thing, however, of which the prudence and feasibility are doubted by some.* But this is not the place to discuss this point. What we wish to bring before our minds to-day is the humiliating fact, that nearly all the talent of Liberia—talent not in ordinary men, but in our principal men—is supported by foreign means and controlled by foreign influence.

And yet, in the face of these humbling realities; we boast of our civilization, of our prosperity, of our independence, and indulge in unjustifiable extravagance. Where is our prosperity? Where is our independence?—Where?

"But there are some who are not in foreign employ—some who, as I have learned, would never yield allegiance to foreigners, because they could live without such allegiance. But these are not free from censure; for, uniting with those who are in immediate dependency upon foreigners, they have introduced from Europe and America—countries centuries in advance of us—a style of living and habits of expenditure ill-suited to our present condition. Intelligent and reflecting foreigners, no matter how they smile over our luxuries, and flatter our vanity in our presence, in their private intercourse with each other either pity our folly or ridicule our pretensions.

"Our style of living, in respect to houses, furniture, dress, eating, and drinking, is entirely inconsistent with the circumstances of the country. The money lavished upon houses, which add nothing to health and comfort; upon dress, which does not increase the dignity or beauty of personal appearance; the large sums laid out in expensive furniture, most of which is really superfluous; the great amounts consumed in the luxuries of the table would go a great way in keeping our streets clear of weeds, in felling the dense forests around us, in reclaiming the wilderness, in cultivating the soil, in civilizing our degraded brethren.

"Throughout our whole country there has been no conformity in living to our circumstances—to our means. We are most of us living..."
beyond our income. And what is the basis of all this prosperity? The answer has been more than anticipated.—It is the annual appropriations of benevolent societies in America. That is all. And has our style of living had no injurious effect upon the morals of the community? Look at the numbers who, irrespective of character, in order to advance to, or maintain this style of living, flock to the fostering arms and sheltering wings of these societies. Thus dishonesty stalks abroad under the semblance of piety; and impiety assumes the appearance of religion for the sake of gain. And not only so, but this extravagant manner of living—these fine houses and costly furniture, are made in the minds of many the standard of respectability. And what is the effect on the minds of youth? They see men of high standing—men whom it is natural for the young to imitate—indulging in such; and not only indulging in them, but striving after them; hence they, in their simplicity and inexperience, regard them as essentials to respectability. They see their fathers preferring them to the distinction conferred by learning and talents—by virtuous deportment; and they strive more after them than after anything else.—Everything is made subordinate to the acquisition of fine houses, of fine furniture, etc. And the general effect is, that as a people we attach more importance to display than to reality. There is very little of the substantial about us. And allow me to remark, that this disposition to make a fine show is characteristic of but a low degree of civilization—it is a mark of the absence of true refinement.

"For these things, fellow citizens, do I conceive, are we visited by a righteous Providence:—for these things are we chastised. During

the scarcity which prevailed in this community a little prior to the recent arrivals of American vessels, every thinking mind must have remarked how, by a severe discipline, the Judge of all the earth was teaching us, first, our utter and humiliating dependency upon foreigners; second, that we can live on far less of the luxuries of life than we do, and that, therefore, most of our expenditures are needless.

"What, then, is our duty in view of these lessons of Providence, and in view of the evils they are designed to correct? First, It is our duty to learn that there are other objects of infinitely greater importance than wealth in our rising country. It was not the design of Providence in bringing us to these shores that we should spend our energies, and prostitute our talents to the attainment of selfish ends. No, no; a higher destiny is ours: our duty and privilege is the laying of the foundation of future empire in Africa. It becomes us, then, to be a more solid and substantial people. The materials we are gathering for the superstructure should be chosen more with regard to strength than beauty. We should pay more attention to reality than display. The attainment of wealth should be subordinate to the cultivation of those qualities of heart and mind which will prepare and fit us for the discharge of our duties to Africa, to our race, and to the world.

"Secondly. It is our duty, in view of the lessons of Providence, to curtail our superfluous expenditures. There should be retrenchment of our expenditures for splendid edifices;—less costly being more accordant with our circumstances; retrenchment of our expenditures for showy and expensive furniture; retrenchment of our expenditures for dress; retrenchment of our expen-
ditures for the luxuries of the table. Let our surplus means be more rationally and beneficially expended; let it be vested in the improvement of our country, in the placing our prosperity upon a safer and more permanent foundation—in rendering ourselves independent; and above all, in advancing the cause of christianity among our benighted brethren.*

"Thirdly. We are taught by the present dispensation of Providence that it is our duty to labor. We dwell in a country rich in resources, which with little exertion can be called forth in sufficient variety and abundance to render us comfortable and independent. But there is a fatal lack of productive industry among us. In our eagerness to be rich we have availed ourselves of the means which we supposed would more speedily secure to us that end, without reference to the general influence of such means upon our country. The commerce of the country has always been in such articles as our citizens have had no part in producing; hence we acquire wealth from this source without helping to create it. Our skill and ingenuity are not called forth. We purchase the palm-oil and canwood and ivory from the natives, giving them in exchange articles of foreign production. We receive the product of their industry, and give them in return the product, not of our own industry, but of the industry of foreigners. Now, in such trafficking as this, wherein is the country actually benefited? Remember, fellow-citizens, that no merchant, no matter how affluent, or how varied the channels of his trade, can be regarded as a benefactor of his country, unless he has, by his own industry, or by encouraging the industry of others, created his wealth—unless he has developed the productive powers of his country. For then he has placed the prosperity of his country upon an enduring basis. But this cannot be affirmed of us. The prosperity arising from our commerce is almost as evanescent as that based on the missionary appropriations. Foreigners on the one hand, and the natives on the other, are our supporters.

"Such, fellow-citizens, is Liberia. Not Liberia as libelled, and malign-ed, and traduced by her foes, but Liberia as she presents herself to the minds of the thinking portion among her citizens. And knowing the hardships and adversity which our fathers endured, the self-denial they exercised in order to secure to their children and to those who should come after them from the land of bondage, freedom and independence, we cannot believe that they could rejoice were they cognizant of the true condition of Liberia. Ye spirits of the illustrious dead! ye fathers of Liberia, ye who suffered and bled and died in order to transmit to us liberty and independence, can you repose in deep tranquility when you behold your beloved Liberia? Oh, I fancy that if, clothing themselves once more in

---

* "We regard it as one of the chief failings of Liberians, and one of the most serious hindrances to their improvement, that they are too willing to be taken care of. They have no self-supporting schools; very little has been done to support the gospel among themselves; and there is a disposition to look to the missionary societies to do every thing of the kind for them; and the sooner they are taught to depend upon themselves the better."—Wilson's *Western Africa*, page 410.

"I am told that all the schools in Liberia are supported by donations from America. This is not creditable to the people. They ought, from self-respect, to do all they can to sustain their own schools and churches. If they do not stand alone, they cannot be said to stand at all."—Bowen's *Central Africa*, page 33.
tenements of clay, they could visit us, their exhortation to us would be, 'Be men—Be heroes.'

"Shall we, then, content ourselves with such a state of things and still claim to be independent? No; the nobler impulses of nature answer, No:—our sense of consistency answers, No. No; we must either abandon our state of utter dependency upon foreigners, by creating the means of supplying our own wants, or relinquish our profession of liberty as a nation. A state of dependency is entirely incongruous with a state of liberty. 'Liberty and independence are one and inseparable.' This is an important fact for our consideration; and one that should urge us to the laying good and sure foundations on which to claim in reality and truth, 'Liberty and Independence.'

"No nation has ever permanently prospered under circumstances similar to ours. Indeed, I hardly think that any independent nation has ever existed in precisely our circumstances. We occupy a nondescript position. And that we should continue in such circumstances is inexcusable. Lift up your eyes and look at the extensive tracts of land, of unexampled fertility, which the hand of a beneficent Creator has placed within our reach. Let us betake ourselves to the development of its resources. The soil, the rich and fertile soil, belongs to us, and invites us to its cultivation. Nothing should be allowed to interfere between us and the soil. In bestowing so much attention upon commerce, we have mistaken the true policy. Nature has granted to Africa no facilities for an extensive commerce. Where are her commodious harbors? Where her broad and sheltered bays? Where her deep, bold and sweeping rivers? Where her ample lakes? Alas! where? Nature intends that Africa shall be an agricultural country. She does not intend that the African coast shall be whitened with the navies of the nations; but that far and wide in this expansive territory, the corn, the coffee, the cotton, the sugar cane, and the innumerable and valuable articles of tropical production, shall sing in joyful harvests. Let us then unfeather our hands for toil. Let pride be banished from our midst. Providence points out and leads us in that direction; let us follow. The whole physical creation groans around us to be delivered from the effects of the curse. Labor is no disgrace. It is only slavery that has given us this false idea of labor. Labor is sacred. It is the only power by which greatness and independence are achieved.

"Let us then be up and doing,
With a heart for any fate—
Still achieving—still pursuing—
Learn to labor and to wait."

"FOURTHLY. We are taught by the present visitations of Providence that it is our duty to sever some, if not all, of those ties of dependency upon foreigners which, like the deadly Upas of the East, are shedding their baneful influence upon the energies of our people. This must be done, at some time, if ever we become a truly great and prosperous people. We are struggling on this coast for a position for our race among other races, properly earned; but we shall never so earn that position at this rate. Liberia is no place for ease and indulgence—no place for base inactivity and repose. No, it is a theatre of active exertion; it is the scene of a struggle; a race, down-trodden and oppressed, struggles for a name and for a place among the nations of the earth. In this struggle to be unfaithful is criminal; to slumber is
dangerous; to cease to act is to die. The time has certainly arrived for the organization of a just national sentiment in Liberia—for the correction of the errors of our people,—when we should generally be inspired with a determination to perpetuate, by our own industry and enterprise, our free institutions.

"On the subject of severing our ties of dependence upon foreigners, there are, of course, various and conflicting opinions. One class of thinkers on this subject urges our infancy, our weakness, our inferiority; while another class asks, and with propriety too, will Liberia be anything else but an infant so long as she is dandled upon the knee? The former wishes us to have resources in the country before we bring this emergency upon ourselves; the latter, trusting in our own power, in our innate ability, and our circumstantial opportunities to create resources, thinks that the presence of the emergency would call out resources. Of course on this subject there should be caution,—there should not be precipitateness. Evils of long standing cannot be suddenly uprooted without danger. But it is our duty to eradicate them gradually, and prepare ourselves for the results of such eradication. Let us prepare ourselves for the matter in question; and the first step in this preparation is the one already recommended:—Retrenchment—Self-denial. And let us bear in mind, that the question that should determine our course of action in this matter, is not whether the American people should, as a matter of propriety and duty, assist us as Africana, as the descendants of those whose labor and sweat and blood have contributed to the upbuilding of their country; but whether it is compatible with our position as an independent nation, or conducive to our growth, manhood and proper development, as a rising country, to learn so much upon their supporting arm.

"Fifthly. Another lesson which I conceive it is our duty to learn in view of the times, is the importance of union. There is not a sufficient oneness of feeling among us as a people. I think we should be a very different people, if we could see more together; if our aims were single; if we did not suffer ourselves to be so much influenced by matters of mere selfish interest; if our energies were concentrated to one point, namely, the achievement of a true independence for our country, and a position for our race. But instead of this, we stand apart from each other. Every one distrusts his neighbor. We live, and have lived for years, in the same community, in the same city, and yet are ignorant of each other. We do not know each other. Every man wraps himself up in his own exclusiveness, and thinks his own plans as good, if not better, than his neighbor's. Some who by superior advantages have acquired some information, think it a great stoop of condescension to be sociable with others of less erudition. They assume such an air of importance as repels the humble approaches of any humble seeker after knowledge. They stand off in cold and stiff repulsiveness, and when they condescend to converse with those whom they regard as educationally inferior, it is with such an air as to make the humble individual feel that he is in the presence of his superior, from whom it would be the utmost presumption to express a difference of opinion.

"—— I am Sir Oracle,
And when I open my lips let no dogs bark."

"Our social intercourse with each other is extremely restrained. How seldom do we visit each other for the
purpose of interchanging thoughts on subjects of importance!—We are all engaged—about our business, all busily employed, at what?

"This ought not so to be. The high should condescend to the lowly—the learned to the unlearned. We should oftener meet with each other on terms of unembarrassing equality, and freely and fully interchange opinions. By this our contractedness of views and our extreme individuality will be corrected. We shall become more and more prepared and disposed to receive truths or principles on their merits, and not by prejudice. We shall understand each other better, and be more disposed to make proper allowances for each other's errors and failings; hence there will arise a more general feeling of charitable ness toward each other; and, indeed, the whole state of society will assume a more pleasant and agreeable aspect; and as a nation we shall advance in one unbroken phalanx to national greatness.

"Sixthly. We are instructed, by the times, as to the importance of information among us. 'Knowledge is power;' when generally diffused it is the safe-guard of a nation's liberties. Of this important element of national prosperity we are sadly deficient. There is a deplorable lack of information among us. We need agriculturists, we need merchants, we need artizans, we need laborers of information. And what is more lamentable, we need legislators, we need lawyers, we need ministers of information. We have a superabundance of dignitaries, we have a multitude of titled gentlemen—we have 'squires' and 'honors' enough and to spare; while the title of 'honorable' tires on the ear. But how many are there whose information as to matters in general transcends the range of their indi-vidual observation? How many who are acquainted with the general principles of political science?—These are suggestive questions, fellow citizens, and they are not very pleasant. But let us not 'lay the flattering unctio to our souls,' that we are a very wise people. We are in need of information in all the departments of society. And it is this deficiency that operates so injurious ly upon our industry. It is this that retards our progress. Ignorance is the parent of vice. It is not my belief that the people of Liberia are indolent. They do a great deal, but to no purpose. Because of ignorance we are inefficient in our efforts. We know not how to do; and therefore our industry is unproductive. Our duty then is plain. We must learn. And one of the surest means of learning is by devoting ourselves, not to books only, but to the service of physical nature. This is to im part to us that experience which must fit us for permanent freedom and independence.

"Lastly. Another lesson we should gather from the present state of things, and the most important of all, refers to the need of earnest piety among us. In point of religion we are in a sad condition. Here again our disposition to rest in externals shows itself. We are fond of flaming professions, with little knowledge and less practice of the principles of religious truth; or in the language of Scripture, we have 'a name to live while we are dead.' The prosperity of vital piety in a land is after all the surest index of its true condition. 'Righteousness exalteth a nation.'

"Tell us not that Liberia is prosperous: tell us not that her fields are loaded with grain, her ports crowded with ships; all the branches of industry are in a thriving condition, and therefore she is advancing,
if her churches are cold, dull, lifeless—if the members are trifling, worldly, unchristian. Let the people awake to their duty in this matter. Let them be men of earnestness and devotedness in religion—men who wrestle with the Almighty in prayer; whose object is to glorify Him, and so far as their influence extends, to lead the heathen around to a knowledge of their Maker, and to an appropriation of their Redeemer. Then, and not till then, may we cherish the hope that Liberia's prosperity will be permanent and enduring. Then, let what will oppose, our course will be onward and upward. The delightful sunshine of heaven's favor will rest upon us. Happiness and contentment and peace will exist throughout our borders; for 'happy is that people whose God is the Lord.'

"In conclusion, our mission on this coast, as I have already said, is important; not for ease or indulgence—not for physical or mental gratification. We have not come, as some seem to think, for the purpose of retaliating for social or political wrongs inflicted upon us in the land of bondage by our oppressors. It is more magnanimous, more christian, to forgive an injury than to revenge it.

"Revenge, we ever find

The weakest frailty of a feeble mind."

"We have come to subserve the great interests of the Church of Christ and of a needy and downtrodden race. The incentives that urge us to the accomplishment of this great work are numerous and powerful. Our brethren in bonds, in affliction, in sufferings, are beckoning to us, beseeching us not to fail; but to show ourselves men. For us to fail would be to rivet more firmly and indefinitely their chains and bonds; for us to fail would be to close, perhaps forever, the door of hope for them. If we are true to our position and the duties it involves, the influence we have already exerted in their behalf will continue to increase, and increase, until it shall have operated to the rescuing them from their thraldom.

"The millions in this land, enveloped in thick moral gloom, sunk in ignorance and vice, are calling to us. They call upon us for deliverance. From the depths of their impervious darkness they are eagerly stretching forth their hands to receive Christianity and civilization.

"Shall we slight the urgent appeals of our brethren? They are bone of our bone and flesh of our flesh. Shall we turn a deaf ear to their entreaties? Can we? O, no, we cannot. Brethren in bonds, brethren in chains; and ye brethren in the still more awful chains of sin and superstition, we come to your assistance. Your calls shall be obeyed. Your voices animate us, as they steal solemnly and earnestly upon our ears. We come to the rescue. And we promise you, that God helping, there shall not be effort lacking on our part; there shall not be the absence of self-denial, of diligence, of labor, of enterprise, of earnest devoted piety, to rescue you from your physical bondage—to snatch you from the servitude of sin and satan—to secure your temporal and spiritual emancipation.

"In this delightful, though arduous task, fellow-citizens, we are not without encouragement. Interest in Africa and the African race is becoming general in every christian land; efforts in their behalf are multiplying in every direction; facilities for the spread of the Gospel, and the introduction of civilization in this beclouded land, are increasing,
And in our contemplations, visions of future glory rise enchantingly before us. We carry onward our thoughts, and we behold the approach of the season, the delightful season, long delayed indeed, but now arrived, when man shall own universally, a brother in man; when 'every fetter which cruelty hath forged, or avarice hath riveted, shall fall;' when the oppressed, with spoils of infinite value and importance, shall return from their bondage. We carry our thoughts still further, and we see a mighty Christian influence being exerted over the length and breadth of this continent: we see Africa rising on the wings of a Christian civilization, the last perhaps of time's empires and the noblest; and her sable sons hastening from every quarter to the shrines of Jehovah, bearing offerings to the King of kings.

[Continued from p. 303.]

Voyage to Liberia.

BY DR. JAMES HALL.

THE TROPICS.

In our last we gave a brief sketch of our boisterous run through the trades. From the thirtieth degree of latitude down to the eighth, we were constantly close-hauled on a stiff, but flavy wind, for over twenty days; consequently, we had what might be called an ugly, tedious time of it. Every body, fore and aft, above and below, became weary and tired. Even the good ship herself, although she complained not, but held her steady course, eating with the wind, unflinching, seemed to long for a change. For days, and even weeks, we were on one tack, and lying well over at that, steadily pitching and plunging through the rough sea—windward and leeward became fixed facts. Even the dull emigrants no longer threw hot water and ashes to the windward. Every body knew which was leeward. Every body knew down-hill and up-hill. One-half lay at night bolstered up with pillows and bundles to keep them from the skin of the ship; the other half were devising ways and means to resist being pitched out of their berths on deck. The passengers on one side of the cabin table got at least a double allowance of soup, scouse and vegetables, to the loss and frequent amusement of those on the other. One side of the deck offered a good promenade, the other entirely deserted. So we labored and tugged through it, until at last relief came. At last the wind hauled so far to the northward that we were not obliged to hug it close, to lie our course. At last the good ship righted, and fairly rested on her bottom. She seemed to nestle herself into her bed with real satisfaction, and glided through the water as gentle as a swan. All on board felt relief, and joyfully welcomed the change. It seemed as if we had escaped from a vile region of enchantment, where the wind ruled supreme, as if we were once more restored to the world and to Providence. No one can describe the delightful sensation experienced on first entering the tropics, in sailing on a tropical sea. Although we had been for days within the geographical tropical lines, yet we had been subject to the constant action of a strong breeze, made stronger by passing into it, and to the necessary disagreeable motion of the vessel; but we now, for the first time, could be said to be fairly in the tropical world. We say the sensation experienced is indescribable, so is the