

THE  
AFRICAN REPOSITORY,  
AND  
COLONIAL JOURNAL.

---

---

VOL. XIII.]

MAY, 1837.

[No. 5.

---

---

LATEST FROM LIBERIA.

*Letter from the Lieutenant Governor of Liberia to the Secretary of the American Colonization Society.*

MONROVIA, December 12, 1836.

DEAR SIR:—By the Ruth, Captain Taylor, I send you a few lines. Nothing of importance has occurred since I wrote you by the United States' Frigate, Potomac. I have been able to get the people on the farm under very encouraging prospects. The farm has now been commenced about six weeks; I have between four and five acres planted down in cassada and potatoes, beans, peas, &c. and every prospect of being able by the middle of the rains to feed the people entirely on its produce. Permit me here to urge again the necessity of sending out cotton, wheels, cards, &c. The women might be advantageously employed if we had those articles. As we have no goods or money with which to purchase, I shall be under the necessity of drawing on the Treasurer to make purchases, with which it was impossible to dispense. Mr. Hutton, the Agent of the Western African Company has lodged in Mr. Teage's hands the sum of thirty dollars to be paid over to the Board, to constitute him a life member of the Society. This sum you will have charged to the Agency here, and register Mr. Hutton accordingly. The Agency house requires considerable repairs, and as soon as I can procure the materials I shall have them done. The schooner Portia arrived on the 2d instant. By her I received a copy of the resolutions of the Board passed in July last, and shall attend to their wishes as soon as practicable. I am happy that the Society is directing their attention to the settlement of the St. Paul's. The land on both sides of the river is as good as is to be found in the country, and though we have no formal claim to the north side of said river, yet I think it can be obtained from the natives for a small compensation. I expect to hold a talk with the Chiefs of the Dey tribes next week, and if circum-

as the plain construction is that, after the year 1850, all his negroes shall be unconditionally free. Would not every negro child born within the periods mentioned, be included in the description of the persons to be freed by the will? Would not such children be negroes at and after the period, when the testator says that after 1850 "all my negroes shall be unconditionally free?"

After 1850, would any one say that the negro children born of Mr. Fitzhugh's slaves were not "negroes," and not included in the general words, "all my negroes?" No one but Mr. Jay has ever entertained such an idea, or given so strange a construction. He had a purpose to answer, and hence his construction. His law and physiology are both bad. A negro child born in 1836, if it lives, will surely be a negro after 1850. Mr. Jay can see no reason why Mr. Fitzhugh so long postponed the period of liberation, except that the slaves should "work for his heirs." *He did not wish to see any other reason.* He could not imagine that it was to give time to see whether the experiment, then just begun, of planting colonies in Africa, would succeed to the hopes of Mr. Fitzhugh; and to allow the slaves of the ages of 1, 2, 4, 7, 10, 18, and 20 years of age to attain an age proper for emigration, and to be improved and fitted to reap the advantages, and enjoy the blessings of liberty. No, it would not suit the partial purpose of Mr. Jay to imagine this. And yet this is the fact. Mr. Fitzhugh's will contains provisions for the intermediate improvement and ultimate good of his slaves. I cannot say that Mr. Jay was aware of this. The nature of his will was explained in the Colonization papers of the day, and it seems likely, at least, that he did see the explanations.

I will, perhaps, Mr. Editor, send you some examinations of other parts of the book of Mr. Jay. It has given delight to his followers; and no wonder! I wish to have leisure to examine his explanations of the history of "the horrors of St. Domingo." They are superficial and inaccurate. There are other parts of this veracious and most extraordinary production which deserve a more detailed exposure than they have yet met with.

With great regard, Mr. Editor, I am your friend,

RICHARD HENRY LEE.

#### SPEECH OF MR. PINNEY.

The following report of a Speech pronounced by the Rev. JOHN B. PINNEY, at the anniversary of the Young Men's Colonization Society of Pennsylvania, on the 22d of February last, was sketched at the time by a correspondent of the Colonization Herald.

REV. MR. PINNEY, who was likewise an ex-governor of Liberia, had been for several years a missionary on the western coast of Africa. He compared the unfavorable and contradictory reports which had been spread throughout this country in relation to the colonies of Liberia, with those which were brought by the spies sent out by the twelve tribes of Israel. This he looked upon as an apt parallel.— There was found to be about as much truth, on unprejudiced inves-

ligation, in the one case as in the other. He had enjoyed every means of knowing not only the true condition of the colonies, but that of Africa also. The first ray of political liberty which shone upon this darkened land was diffused by the commencement of a colony in 1816. Ere this, universal darkness had brooded over the land. The government was an absolute despotism. Every individual was born either a slave or a king, and the ruling power put to death any subject at his will. There was no security to individual rights, and no protection to industry or enterprise. The planting of the first colony, like the immortal band of pilgrims who landed on Plymouth Rock, became the pioneers of civil liberty in that darkened region. They floated aloft the banner of freedom—diffused the sound principles of civil, religious, and political rights, and enkindled the light of liberty, which, he prayed God, might never be obscured till the whole of Africa should be redeemed from the bonds of ignorance and barbarism.

The colonies that have been planted in Africa should be compared to the light which America is diffusing upon other nations of the earth. It has been well said that we are trying the great experiment of self-government; aye, an experiment which the world had never before seen tried. For more than half a century we have withstood all commotion, at home and abroad, that threatened to endanger the compact which came from the wisdom and patriotism of "the fathers of the revolution;" and the influence of this example upon nations groaning under the yoke of despotism, has shaken the thrones of tyranny, and broken the shackles of the oppressed. Look at the spirit of liberty which had been diffused throughout Europe. The spark of liberty has been enkindled. The sounds of the French revolution have but just died upon the ear. All the nations and principalities are aroused, and the example of freedom on their shores will be the shining meteor to illuminate them into the fold of liberty and independence. So shall Africa be redeemed. Plant colonies all along the coast, rear school-houses, erect churches, and the children of the natives might be educated in the great truths of christianity, and the pure principles of individual and political liberty; and, in less than half a century would the whole of Africa be redeemed from the thralldom of barbarism. The people are open to instruction. He had travelled in their villages, mingled with all classes, and he found the greatest difficulty to get away from them; they were so solicitous that he should become their teacher. The kings bore a favorable ear. They wish their sons to learn, and this example is universal. In every village you enter, such had already been the attention of those who had found a chance to learn, that he could find interpreters.—"I be America man—I speak America—I talk your language"—is heard from many lips. And this is looked upon as a matter of great pleasure, and all are very anxious to obtain a knowledge of "America and America people."

It is astonishing to witness the influence of the colonies upon the natives. The natives look upon the colonists as a superior race of beings, because they possess a knowledge of social and political rights, and enjoy the blessings of a political community, reaping the reward

of their own industry and enterprise. They seek to gain from them all the knowledge they can—placing themselves under the influence of their example, when circumstances will permit it. There is, perhaps, as much difference between the colonists and the natives, in point of comparative intelligence, as there is between the whites and blacks of this country; and they feel about as much repugnance to intermarry with them, before they are brought under the influence of the privileges of the colonies, as would the whites to intermarry with the blacks of our own land. Such is the darkness, barbarity, and ignorance upon which the Christian and Philanthropist are called to operate; and no field presents a more certain return of expansive benevolence. Nothing but the salt of civil liberty can save Africa, and it must be sent through the great efforts of colonization.

As an illustration of what may be done among the natives, he mentioned the 300 slaves who were sent back by the Supreme Court of the United States, taken from a slave vessel, 12 years ago. They were then savages in utter barbarism; but they were placed beneath the benefits of the Colony, and, step by step, they were improved, until now they are the owners of their own lots, live in a village by themselves, and enjoy the blessings of freedom, and partake of all the benefits of social and moral privileges.

Before he went to Africa he had heard such terrific accounts of its swamps, and pestilential atmosphere, that he was not a little alarmed upon his passage. He had read Johnson upon tropical fever, who gave a most awful account of its ravages in the swamps and marshes; but when he planted his feet upon the shores, and became acquainted with the face of the country, he was prepared to say that, so imperfect is that author's account, that he never could have been in Africa, nor had he seen an intelligent individual who had. Upon the sea coast there is some low land, but from Cape Mount to Cape Palmas the country is as hilly and undulating as that of New England.—There are very few swamps indeed. There are three streams about as large as the Delaware that make through the hills of the interior to the sea coast. As you recede from these and go to the hills, there is no miasma. The only unhealthy part is directly on the coast, and it seems to be particularly unfortunate that the original colony (Monrovia) should have been planted at this very part.

It had been well remarked that the colonies were of incalculable importance both in protecting the missionary, and in crowding out the slave-trader. The slave-trader had indeed been lord of the dominion; he swayed a potent power upon the great theatre of crime and horror. He had reigned in undisputed supremacy for upwards of two hundred years, making a marketable commodity of his fellow-creatures under all the horrors of unrestrained cupidity and merciless violence. If a feeble voice was now and then heard to utter its faint accents against this awful traffic, it was immediately suppressed, even if the individual did not at once fall a sacrifice to its merciless resentment. It is said, that when Lander went through the trackless desert, after burying Clapperton, a Portuguese slave-trader administered poison in his drink, out of fear that he would excite the natives against the slave-trade. But, by a fortunate chance, the traveller discovered

the attempt upon his life in time to swallow a strong antidote to counteract the effect of the poison. A slave establishment upon the coast was broken up by the influence of a vessel of the colonies. Three months afterwards, it went to sea, and for four years neither vessel nor crew has been heard of!

There is (said Mr. P.) blood upon our country. We are apt to throw all the blame of slavery upon the South. But our whole country owes the debt of slavery. Let all, then, unite in the great work of redemption. If proper efforts are made 50,000 blacks may be colonized in Africa in five years, and at the ratio of those who have fallen under the blessed influence of Christianity in the colonies, 10,000 at least would be Christians, and 100 preachers. What a mighty instrument this would be towards subduing Africa to the light of civilization.

The natives are docile. They live in their mud huts, and hail the approach of the missionary with indescribable joy. They receive his teachings and beg for his presence. Upwards of 1400 natives, perfect savages ten years ago, have been brought under the subduing and benign influence of the colonies. They have a delightful climate, occupy a soil of wonderful exuberance, and enjoy the reward of their industry and enterprise, smiling beneath the exalted privileges of freemen and shedding a right influence over the natives around them. It is thus that in less than half a century the whole of Africa with her fifty millions of people, might be subdued. And bowing beneath the holy influence of Christianity, literature, science and the arts, she would raise one universal peal for redemption from the bonds of ignorance, superstition and idolatry!

---

#### LATEST FROM LIBERIA.

We make room in the present number for some extracts from the last Liberia Herald, additional to those given in our April number.

##### *Sentiments on Colonization.*

At a public meeting held at Monrovia on the 29th of September last, the following statements were made by Colonists:

*Sentiments of Mr. David White.*—I arrived in Africa on the 24th of May, 1823; at that time, the Colony was involved in war with the circumjacent savages; immediately on landing, I had to shoulder my musket, and do other military duty of atigue, and parade, extremely burdensome to one altogether unaccustomed to such duties. The circumstances of the Colony were trying in the extreme. But never have I seen the moment in which I repined at coming to the Colony. My object in coming was liberty, for which I am willing to endure greater hardships than those I have already encountered. And under the firm conviction that Africa is the only place under existing circumstances, where the man of colour can enjoy the inestimable blessings of liberty and equality, I feel grateful beyond expression to the American Colonization Society, for preparing this peaceful asylum.

*Sentiments of Mr. George Baxter.*—I beg the liberty on this occasion, to express my deep gratitude to the American Colonization Society, for the great deliverance effected by them, of myself and family. I thank God, that he ever put it in their hearts to seek out this free soil, on which I have been so honoured to set my feet.