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Missionary Aspect of African Colonization.

THIS is the title of an interesting Address which was delivered first before the Young Men's Colonization Society of St. Louis, and subsequently before the Colonization Society of St. Charles, Mo., by the Rev. James A. Lyon, Pastor of the Westminster (Pres.) Church, St. Louis. It was our intention at first to furnish our readers with selected extracts from this address; but, on further consideration, we concluded to publish it unabridged; feeling confident, as we do, that most, if not all, of our readers will be pleased to have the privilege of perusing it in the connected manner in which it was delivered. And we think that no unbiassed person can question the truth of the positions therein assumed, in reference to the blessings which, in the order of Divine Providence, are being evolved out of the slave trade, through the instrumentality of the colonization enterprise.

Though the ways of Providence are often inscrutable to us—though we cannot fathom the deep things

of God—cannot always fully understand the designs of Infinite Wisdom; yet, we believe that the hand of God is clearly recognizable—that the special interposition of Divine Providence is unmistakably exhibited—in the enterprise of African colonization—in the planting of the standard of our holy Christianity in that benighted land, through the agency of Christian colonists, emigrating from Christian countries, and carrying with them and introducing among the ignorant and degraded aborigines, habits of civilized life, and the gospel of peace and salvation. And thus we perceive that God, in his infinite wisdom, is bringing good out of evil—converting the filthy tide of avaricious speculation into the clear and beautiful stream of peace and love.

And further, we may state, that amidst the exciting elements of party tactics, and the enthusiasm of sectional jealousies, which have tended to interrupt the harmony of our political confederacy, we can recognize the same hand of unerring

Wisdom slowly but surely directing the affairs of this great Republic in such a manner as to work for His glory, by bringing about events that will greatly facilitate the work of Africa's redemption—a work that must be accomplished mainly through the agency of colored emigrants from the western world.

We therefore regard the enterprise of African colonization as worthy of encouragement; not only because it presents an inviting asylum to the colored people of this country, who never can enjoy equal

immunities with the whites; but because it is the chief instrumentality which the Almighty designs to employ in carrying out His wise purposes with reference to Africa—in spreading the light of the lamp of life and salvation among the benighted inhabitants of that dark land. And, we may add, that we believe it will prove to be one of the principal conservative agencies for the preservation of the blessings of peace and harmony throughout our wide-spread Union.

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**Letter from the Rev. H. W. Ellis.**

THE following letter was sent to us by a gentleman of Alabama, to whom it was addressed by the Rev. H. W. Ellis, who is familiarly known to many of our readers as the "learned black blacksmith"—an appellation which is certainly correct so far as regards color, and also correct in regard to intellectual acquirements, considering the circumstances under which he was situated in this country; though, as our readers will perceive in this letter, (which we give without any other alteration than the omission of a paragraph containing information respecting the arrival of immigrants, and which we omit for the sake of brevity,) he has not yet acquired that polished style which is exhibited in the writings of the learned white blacksmith of Massachusetts. Yet, in view of the different circumstances

under which Burritt and Ellis have been situated, we are inclined to believe that the latter presents an example not less extraordinary than the former—an example of what may be accomplished by dint of patient perseverance, even under the most discouraging circumstances.

MONROVIA, LIBERIA,  
*West Africa*, April 15th, 1850.

*Honorable and very dear sir:—*  
Your very interesting letter of inquiry, dated July 24th, 1849, I received per Liberia Packet. Everything contained in this friendly communication was gratifying in the highest degree; and I now write in answer—which letter leaves myself and family well, and I trust that a good Providence may conduct it safe to you, and may find you and yours in the enjoyment of health and happiness. I shall try to answer your inquiries in order. And first, as regards the intellectual condition of the people, and whether they

manifest much desire for intellectual improvement? And here, sir, when we bear in mind that we seldom see much exhibition of intellectual strength, in the entire absence of literature, and mental culture, I can safely affirm that Liberia, in this respect, is a grand exception; for after we shall have made an investigation of the people's general intellectual effort to honorably sustain the national position which they have been providentially called to occupy, we shall be brought perhaps to the Jews' inquiry: "How knoweth these men letters, having never learned?"—Having a great love of liberty and republicanism, their national intelligence is called into exercise, and thus many show surprising mental faculties, even without any education whatever; but several of them can read and write, and but very little more; and some again, and of these a majority, that understand arithmetic, have labored to improve themselves by reading history, law, &c. Our men of the best business are chiefly of these. There are, however, a few who may, in this country, be called educated men. Some of our chief officers of government are of the latter, together with a few Gospel ministers and school teachers.

Secondly. You wish to know whether the younger portion of our community desire intellectual improvement? I answer: our youth far surpass our elder men in this trait. Our elder men are compelled to use what intellectual knowledge they have at command, without much effort for improving, only so far as this can be effected by use. Our youth think, and very correctly too, that the amount of education that the seniors generally possess is inadequate to the task before them; so that they (the youth) many of them, (but not all,) are

using every means in their power for intellectual improvement.

Thirdly. You mentioned those who have grown up in slavery.—Now of these, strange as it may appear, many are our most useful citizens, fill high offices and places of trust faithfully, with honor to themselves, and benefit to their country. A majority of the people have been slaves.

Fourthly. What is the probable number of books in Monrovia; and what their general character? A: We have in this place four schools in all: one kept by a citizen lady, (Mrs. Frances Moore;) a second by Mr. under the auspices of the M. E. Mission, a third, and by far the best preparatory school in this place, is kept by Mr. B. V. R. James under the auspices of the "Ladies' Benevolent Society of New York City," and a fourth, kept by myself, a classical or high school, supported by the "Presbyterian Board of Foreign Missions," at New York. In the first two schools they have perhaps 150 common school-books, the third, ("N. Y. Ladies'," ) have perhaps 300 books of the best kind; there are, in all, 450 books; but our high school has a library of two thousand volumes, consisting of all kinds of books, maps, globes, a philosophical apparatus, &c., &c. You wish to know if the citizens generally possess libraries. A: Nearly all those of Monrovia have tolerable libraries, and several have extensive libraries.

Again. What is the general capacity of children? A: The children of Liberia are exactly like those white children in America; and as this part of our community have the best opportunity to equal the corresponding part in America, their equality can be better seen, and as remarkable as this branch of society is, old persons had not the opportunity of seeing much of it where we

came from, so that many think our children have more penetrating minds than those of America. This supposition arose out of the above mentioned circumstance, but it is not well founded. The fact is, if there be any difference, it is in this, perhaps the children in Liberia learn as fast, if not faster, for the first few years; but it may be that the young Americans continue their mental improvement the longest. I think, though, that there are circumstances by which we can, after awhile, better account for the facts just alluded to. I think it most probable that the "Lambs stop eating because the shepherds get out of corn!" The children stop learning, when their teacher cannot teach them any further—but this sad state of things does not exist at present.

You wished to know what would be the principal articles of commerce? A: The products of the soil, of course. But which? you may ask. I must name what have been and are now, which are these: Palm oil, camwood, ivory, &c.; but our chief dependants are sugar, arrow-root, ginger, and coffee, all of which are certain.

You inquire whether the labor of the natives of Africa could not be turned to some profitable channel? I suppose for our benefit and that of colonization. This induces me to mention a scheme, which we, (not to say the Republic,) an individual society, have in contemplation, and for which we implore assistance from our white friends in the south—a scheme that will facilitate the colonization enterprize, and benefit Liberia perhaps more than any thing that has been attempted in Africa. Which project is to open a road into the interior, say 150 or 200 miles at first, and extend when we can. This will ensure and secure to us the benefit of native labor.

Give us access to native territory; push forward civilization; give to us their "corn and wine," their rice, their cassadas, goats, sheep, and oxen, fowls, &c., &c. and their gold in the bargain. The advantages accruing to the natives from intercourse and trade with us would cause the slave trade to vanish like chaff before the wind.

Perhaps I have written more than you are willing to read, but I have a word of advice, and, I think, of consolation too, to my colored friends in Alabama. I am a pure and undefiled African, in every honorable sense of the word; I hope to live, labor and die in Africa; I love my color indeed, and in truth; and my unadulterated friendship and gratitude to the white man of the South will endure, if possible, longer than this mortal life. I strove, when with and under them, to make myself agreeable and happy: and now I am a thrice happy freeman. And by making yourselves agreeable and happy, causing all around you to be happy also, the Lord will provide for you, and your superiors likewise, and you will learn, as your friend has, this comfortable truth: That the path of duty is always the path of safety, and that all those who wish to be lovely must learn to be good. As long as it appears to be the will of the Lord, make yourselves, and all around you as contented and happy as possible, where you are. I do not think it to be the will of our Heavenly Father that you should leave home and go to any place except Africa. If your superiors say, Go to Liberia, come right along. But, excepting Liberia, go to no place, from Alabama, under Heaven.

I close with feelings of continual gratitude. Your most humble servant,

H. W. ELLIS.