





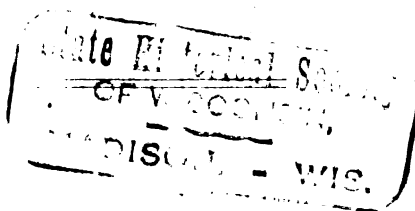
FIFTY-FIFTH  
***ANNUAL REPORT***

OF THE  
**American Colonization Society,**

WITH THE  
**MINUTES OF THE ANNUAL MEETING**

AND OF THE  
**BOARD OF DIRECTORS,**

January 16 and 17, 1872.



WASHINGTON CITY:  
COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.  
1872..

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PRESENTED JANUARY 16, 1872.

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In submitting its Fifty-Fifth Annual Report, THE AMERICAN COLONIZATION SOCIETY desires reverently and gratefully to recognize the good Providence which has guided it since its last Anniversary.

**OBITUARY.**

Four of the Vice Presidents of the Society have been removed by death during the year.

The first of this number was the Rev. JAMES O. ANDREW, D. D., of Alabama, senior Bishop of the Methodist Episcopal Church, South, one of our two oldest Vice Presidents, having been elected in 1835. This widely known and esteemed divine passed an active and laborious life through a ministry of sixty years, and his love and prayers for the redemption of Africa continued to the last.

The next oldest Vice President who has departed, is the Rev. OSMON C. BAKER, D. D., of New Hampshire, Bishop of the Methodist Episcopal Church, deservedly held in affectionate regard for his devotion to the cause of religion and the best interests of humanity.

DANIEL HUEY, Esq., of Illinois, had been but very recently connected with the Society as a Vice President, yet he was one of its earliest and most generous friends. In 1857, he constituted himself a Director for Life by the gift of a tract of land, near his residence at Jacksonville, which we subsequently sold

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*Address of Rev. R. H. Nassau, M. D.*

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that the sacred fire which has been taken from our own Christian sanctuaries may burn brightly on a thousand altars in the new land of promise beyond the seas. Are we over-sanguine when we anticipate the rise of a splendid intertropical civilization, instinct with the life drawn from the gospel?

Such is our answer to the question, Is our occupation gone? Our most arduous labors are only now just begun. Our first half century has been fruitful in noble results. Our second half century brings us into the presence of grave responsibilities and unending toils. We must strengthen Liberia, by sending thither every year hundreds of our colored citizens, picking our men as best we may; by encouraging agriculture, the common arts of life, and skilled labor; by fostering the institutions of religion, learning, and good government; by cherishing there and here a far-seeing solicitude with respect to the relations between the citizens of Liberia and their heathen neighbors;—and by committing all these immense interests to the care of that Great Being who has hitherto helped us. Nearly three thousand colored people to-day implore our Society to send them to Liberia. Twenty thousand free citizens in that young Republic await their coming. One hundred millions in Africa are perishing for the Bread of Life. Let us consider our duties. Let us be true to our obligations.

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**ADDRESS OF REV. R. H. NASSAU, M. D.,**

MISSIONARY AT OORISCO, WESTERN AFRICA.

Your interest is claimed for Africa, whether you view with the eye of historian, geographer, ethnographer; of merchant, botanist, zoologist; of philosopher, philanthropist, or Christian. With an animal kingdom, in its variety, greater than of any other country: its lion, giraffe, rhinoceros; its ostrich, hippopotamus, elephant, and gorilla, and other animals common with it to other countries. With a flora only just touched; with minerals, probably as numerous as in other lands, hidden by

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*Address of Rev. R. H. Nassau, M. D.*

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Providence, waiting only the hand of occasion to develop them. There are the diamond fields of South Africa, and the golden mountains of the Kong, at the sources of the Niger.

The "sunny fountains" and "golden sands" of Bishop Heber's beautiful hymn are not a myth or romance; they are and shall be historic. At Accra and along the Ashanti Coast the natives appear with nuggets of gold braided in their hair, and on their fingers and in their ears gold ornaments of their own handiwork, made from the particles gathered in the many streams flowing from fountains in interior gold mountains, around which native superstition has thrown fantastic terrors of genii as of the Arabian Nights, lest the white man should penetrate thither. But the black man shall. Scarcely a homeward bound steamer to England but carries some of this gold as part of her cargo. You have read in Stanley's account of Livingstone's thrilling story the report of the Rua copper mines in Central Equatorial Africa. There are both gold and iron mines behind the mountains of Musardu, back of Liberia. On my own Benita premises, near the Equator, in digging a well for water, it was found so impregnated with iron, that, except for medicinal purposes, it was unfit for use. Across the reef of rocks on the point in front of my house I had often observed a narrow black line, which I had assumed was slate. Picking at it one day with a penknife, I saw it break with a shining fracture, and holding a piece in the fire, it burned as bituminous coal. It was but a narrow vein, no thicker than my finger, and how deeply it may run or how widely it may spread, I do not know; but it was there. I have been told that coal crops out on the banks of the Muni, one of the rivers that empty into Corisco Bay. I have seen and handled the steel-like ringing knives and other weapons of the Fangw tribe, so accurately described by Du Chaillu, made of iron from ore smelted and worked by themselves. With productions—ebony, ivory, beeswax, dyewoods, india-rubber and other gums, and palm-oil—from which, unstimulated and gathered only from the narrow seaboard strip as yet developed, is built

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*Address of Rev. R. H. Nassau, M. D.*

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up, under British monopoly, a rich trade, whose profits have set afloat weekly lines of Scotch and English iron screw-steamers to that West Coast of the Land of the Palm.

Such a country, situate in three zones, has been lying between two civilizations—the old of the East, and the newer one of our West—and touched by them both only for oppression; but awaiting its elevation and regeneration under the arm of God, which already shows itself in the hands stretching out from those civilizations—hands on the plains of Syria to-day, sending the Arabic Bible and tracts and other books to the Arabic-speaking peoples of Northern and Western Central Africa; and hands from these American shores, bearing light and comfort, where once we spread darkness and sorrow.

Africa's elevation shall be by two means—

**FIRST.** By Christian missions. All along the West Coast, from the Gambia and Senegal, at Sherbro, on the St. Paul's, the Cavalla, at Cape Coast, at Lagos, in the Bight of Benin, on the yellow Niger, at Bonny, at Calabar, on the Benita, at Corisco, on the Gaboon, and in Congo, Christian missionaries have brought to error, Truth, and like the Republic of Liberia have played their part in stopping, better than squadrons on the sea, the slave-trade nearer its sources.

Missions in Africa have, compared with other countries, an advantage, in that the native African is *receptive*. (1) He is so *physically*. My Southern Guinea people are friendly and hospitable. You may go with me into their villages, and although they are all armed with either spear or gun or knife or sword or poisoned arrow, those weapons are not for you. You are looked up to as a member of a superior race. You enter the village public-room of the huts lining the sides of the one long street, and take the best seat. Even a certain seat, occupied only by the principal men of the family, you may take without offence to them and with dignity to yourself. You will be offered the best of their rude hospitality. You shall not have to ask, "Will you sell a chicken?" or "Will you sell

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*Address of Rev. R. H. Nassau, M. D.*

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me that plantain?" The chicken will be caught, and the plantain will be cut, and they laid at your feet voluntarily, apparently as a gift, and you may direct about their being cooked. Of course the next morning, on leaving the village, you will privately give to the "head-man" a "dash" (present) equal in value to about twice what you received. But all this is pleasanter and more hospitable than if you had to bargain and chaffer for entertainment. (2) The African is receptive *theologically*. He has no rigid system of theologic thought to which he is attached, and an attack on which he feels bound to resist. He has his vague, superstitious ideas of witchcraft, to which he clings only so far as they are bound up in customs. The Chinaman meets you with the stolid morality of his Confucianism; the Hindoo with astute logic for his Pantheism. The missionary among those peoples is assaulting strongholds, bristling with guns and bayonets. When I carry my torch into the caves of Africa, I meet only filthy birds of darkness, bats, owls, and evil wings of night, that, bewildered by the light, know not how to blunder out, or out, blunderingly dash themselves in again.

The disadvantages in African missions arise from (1) the *disintegration of nationalities*, by which a great number of tribes are produced. One's influence is apt to be circumscribed. A tribe welcomes us to labor in its limits and gives us rights as guests. But we are practical captives if we attempt permanent residence in or make more than mere itinerations to adjacent interior tribes. Not that the Coast tribe objects to the *Gospel* being carried elsewhere; but with their intense clannishness and jealousy of other tribes—down upon whom they look with contempt and whom they call "bushmen"—they object to their sharing with themselves the honor of the white man's presence and the money that flows in the white man's path. This difficulty is slowly disappearing before our judicious abiding of time, the acquisition of personal influence, and a growth of new public opinion. An assumed difficulty, arising from the variety of dialects spoken by these different tribes, is but

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*Address of Rev. R. H. Nassau, M. D.*

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slight. The language of South Africa—as far as travelers' reports of words, names and phrases indicate—are, south of 3° north latitude, all cognate. Most adjacent tribes readily understand each other; and an acquaintance by a foreigner with one dialect enables him, on a few month's, or at most a year's residence, in a new locality, to acquire the dialect spoken there.

(2) A greater difficulty lies in the *absence of a responsible native government*. This at first might seem an advantage, in that there is no central power, as in the case of Madagascar, to persecute converts. But the evils that arise to us and to the native Christians from the hand of individual violence, from whose transgressions the anarchy of the country furnishes no appeal for protection, are greater than would flow from the possible opposition of a strong central government.

(3) The disintegration of society—the unformed state of the social relations—the absence of the family, (it cannot exist perfectly where polygamy lives,) are *unfavorable to industry*. I said to one of my church members, "You caught two basketsful of fish to-day; why do you not dry the surplus from your supper, and keep them against a rainy day? Or, why do you not go to the forest and cut a bokume tree and split it into boards? I shall want some in a few months to floor a room. Or, why do you not go and split bamboo and make thatch? I shall want to buy some time." "My father," he said, (for they call all us gentlemen "father," and all the ladies "mother,") "what is the use? If I work, others will waste my gains. If there are fish in my house, I shall be visited until they are eaten up. If I keep on hand boards, my neighbor who wants to make a door or window will beg for them, and I dare not say no. If I have a pile of ngonja, (thatch,) every hut in the village has a hole in the roof, and the people will borrow, but never pay. What can I do?" And it is so. I pity the few who desire to economize and are willing to labor. They have no encouragement in a regular system of interchange of arts and manufactures, from which to reap industry's reward.



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*Address of Rev. R. H. Nassau, M. D.*

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SECOND. And here comes in the hand of Civilization to aid the work of Missions. The distinction is made only for the sake of discussion; for all that is good in civilization is the outgrowth of the Gospel. And for the share the American Colonization Society is doing in Africa's civilization, I thank you. Your Society has for its work advantages. (1) It advantageously unites to the Church, the workshop; to the sermon, the tool; to the school-house, the farm. As a Christian missionary teacher, I enforce on my church members the duty of industry as a part of their Christianity. When I take their own bamboo-palm, and show them how to build a better house, or work with their boards to make a better bed, or make a table or chair, I am doing good missionary service. But what I thus attempt to do with one finger, you, whenever you aid Christian emigrants to Africa, do with a mass of fingers. (2) You have an advantage in the *locality of Liberia*. The tribes included within the limits of that Republic are less degraded than those at the Equator. There is the energy of the Krao tribe, speaking the Grebo language, at Cape Palmas. There is no Coast tribe like them for physical development; some of them are herculean in strength. Very few of them have been slaves. They are skillful seamen, and all steamers, while on the Coast, relieve their white sailors by taking a temporary crew of "Kru-boys." They are the porters and boatmen at all the trading stations. Back of Liberia, and even in the streets of Monrovia to-day, are the Mandingoes—spirited, almost semi-civilized in dress and arts, Arabic-speaking and reading Pagano-Mohammedans. (3) Though in some parts of Africa the taint of slavery that would cling to the American negro might, in the eyes of the natives, work to his disadvantage as a missionary alongside of his white associate, this difficulty would not exist at all with his fellow-Liberians, and in other parts of Africa would be counterbalanced by the *advantage for life* which the negro has over the white man in the color of his skin. In saying this, I wish to controvert two extreme statements that are

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*Address of Rev. R. H. Nassau, M. D.*

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sometimes flatly made, viz, that the white man *cannot live* in Africa, and that the negro *does not sicken* under its malaria. Neither of these statements is unreservedly true. Residence there is *not necessarily fatal* for the white. The lives of four living members of the Gaboon and Corisco mission, extending over thirty, twenty-eight, seventeen, and eleven years, and of others in other missions on other parts of the Coast, and my own healthful children born there, prove the possibility of living there. But it is accomplished by an amount of care, prudence, forethought and expense not common to most missionaries. I explain the sad list of deaths that mark the history, especially the earlier, of African missions, by reference to the character of dwelling and locality—modes of eating and living—ignorance of disease and mode of cure—by the depression arising from extreme isolation and other causes—and the want of medical attendance. Give us even a portion of the comforts you have—give to our ladies companionship of a female friend, medicine, nurse, doctor, and to us all even a slight knowledge of disease and its remedy, and we *can* live and combat for a term of years the malaria—a malaria from whose influence the negro—not even the native—is not entirely free. The negro of this country, with his Americanized constitution, *does* feel its effects distinctly. Still the fact remains that he can stand it better than I. Give me two men of equal capability and attainment and consecration, one black and the other white; I promptly say to the former, you ought to go first, because, however we may account for it, God has given you a skin which in the nature of things will suffer less than the other. If then asked why I went to Africa, or why I return thither, I reply, that though there be American negroes of capacity equal with their white brother, they do not seem to have the devotion of spirit that consents to missionary privations. I went to Africa for the present stress and necessity. When some of these capable black men shall be baptized with a spirit of consecration, and made willing by God's Spirit to go and do and bear, my work shall be done.

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*Address of Rev. R. H. Nassau, M. D.*

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Your Society works under the disadvantages of (1) *the antipathy arising* from some, who, with a memory of the days of slavery, call it an "Abolition" society; and from many of the colored people, (and unfortunately some of the educated class,) who, rejoicing in their new-found political equality, call it a "Deportation" society. This antipathy of the American negro should be conciliated. The name "Colonization" is unfortunate. You did plant a *Colony* once. But now that Colony has grown to be a Republic, and stands among the nations of the earth, you are an *African-Aid Society*. Moreover, the American negro is sensitive to expatriation. As much as I, he is American in birth, feelings, associations, and citizenship. But that citizenship, in spite of whatever fraternal feeling you or I may have individually, does not give and cannot give in this country that social equality without which any man or any race will fail to demonstrate capability or fulfil the highest destiny. The colored man of America will recognize this some day, and will turn to Liberia as his best hope, as once, in days of slavery, it was his only hope; not of freedom, but of political, civil and social equality. (2) *The inefficiency of the instruments used* is a disadvantage. Your Society has worked with, to say the least, materials, for the most part, indifferent. Liberia is a success; but my wonder is, not that in any point she fails or lacks, but that with the poverty of purse, mind, and heart, of the mass of the emigrants, there has been built even the structure we praise to-day. Once, in days of slavery, the Society, in philanthropy, was constrained to aid to Africa and freedom all who applied, irrespective of their character or their influence on the native Africans, or of the latter on them. Now, with the thousands who apply for the benefit of your aid, those who do not wish to go are not invited; and to those who do wish, you will be able to prescribe a moral or educational test in selection.

Let us come then to a new departure! The Missionary Board sends the clergyman as a Christian teacher; the American Colonization Society sends a mechanic as a civilizer. When

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*Address of Hon. Horace Maynard.*

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the Board shall add to the clerical company the mechanic, and when the Society shall see that each emigrant mechanic is practically an exponent of Christianity, then both the Board and the Society shall each accomplish in highest measure the objects of their organization. On that line I see light for Africa, in the future, but not distant.

Light for the future! By river o'er hill,  
The promise of good each year shall fulfil;  
"We stretch out the hand," shall Africa sing,  
Salvation to crave and tribute to bring.

"Spero meliora!"\* hear Commerce proclaim,  
We better things trust through a Crucified Name,  
When nevermore purchased thy children shall be,  
And thy harvests respond to the toil of the free.

Free! from the chains Superstition has bound;  
Free! from the stains which thy Vices have found;  
Free! from the Guilt of the innocent blood;  
Free! from the rags thou hast worshiped as God.

Light for the future! o'er mountain and dale;  
Light for the future! by forge and by rail;  
Light for the future! through Church and through State;  
Light for the future; where ransomed ones wait.

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**ADDRESS OF HON. HORACE MAYNARD.**

MR. PRESIDENT AND GENTLEMEN OF THE SOCIETY: I have little to add. The topics I had meditated have chiefly been discussed; with thought better matured and in language more fitting than I can command. You and the other speakers have anticipated me. It could hardly be otherwise, in treating a subject so old, and about which so little is known. For the Continent of Africa has been the problem of the ages. Extending over a fourth of the habitable globe, with an estimated population equal to that of all America, rich in the treasured wealth of nature—the gold, the ivory, the palm-oil, gems of

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\* Motto on the coat-of-arms of the British African Mail Steamship Company.