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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 Colization 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 blessings 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 idolatory, 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 lofty 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 neighbouring 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 labour 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.

Slavery in Africa.

The following statesments are extracted from Clapperton's last Journal of Travels in Africa.—Of slavery, as it exists at Wawa, capital of a province of the same name, in the kingdom of Borgoo, he observes:

'Slaves are *numerous*: the males are *employed* in weaving, collecting wood or grass, or any other kind of work; some of the women are engaged in spinning cotton with the distaff and spindle, some in preparing the yarn for the loom, others in pounding and grinding corn, some cooking and preparing cakes, sweetmeats, natron, yams, and *accassons*, and others selling these articles at the markets; the older female slaves are principally the spinners. The mere labour is very light, and a smart English servant would accomplish their hardest day's work in one hour: but if their labour be light their food is also light, being confined to two meals a day, which almost invariably consists of paste of the flower of yams, or millet, in the morning about nine o'clock, and a thicker kind, approaching to pudding, after sunset, and this *only in small quanties*; flesh, fowl, or fish, they may occasionally get, but only by a very rare chance. Their owners in fact, fare very little better: perhaps a little smoke-dried fish, or some meat now and then; principally only a little palm oil, or vegetable butter, in addition to their paste or pudding; but they indulge freely in drinking palm wine, rum, and bouza.

'Of the slaves for sale I can say but little, and a stranger sees very little of them. In fact when not going on a journey to some slave mart, or sent out to the wells or rivers in the mornings to wash, they are seldom seen. Even then they are fastened *neck to neck with leather thongs*; and when this duty is over, they are confined closely in the houses until they are marched off. When on their march, they are fastened night and day by the neck with leather thongs or a chain, and in general carry loads; the refractory are put in irons, in addition to the other fastenings, during the night. They are much afraid of being sold to the sea coast, as it is the universal belief that all those who are sold to the whites are eaten; retorting back on us the accusation of cannibalism, of which they have perhaps the greatest right to blame us. The slaves sold to the sea coast are generally those taken in war, or refractory and intractable domestic slaves. Nyffee at present is the place that produces the most slaves, owing to the civil war raging in that country.'

Of slavery in the country of Nyffee he writes, 'The inhabitants may amount to from twelve to fifteen thousand, including all classes, the slave and the free; they are mostly employed in buying and selling, though there are a great number of dyers, tailors, blacksmiths, and weavers, yet all these are engaged in buying and selling, few of these descriptions ever go on distant journeys to trade, and still fewer attend the wars, except it be to buy slaves from the conquerors. I have seen slaves exposed for sale here, the aged, infirm, and the idiot, also children at the breast, whose mothers had either fled, died, or been put to death. The domestic slaves are looked upon almost as the children of the family, and if they behave well, humanely treated: the males are often freed, and the females given in marriage to freemen, at other times to the male domestic slaves of the family; when such is the case a house is given to them, and if he be a mechanic, he lives in the town, and works at his trade; if not, in the country, giving his owner part of the produce, if not made free; in both cases they always look upon the head of such owner's family as their lord, and call him, or her, father or mother.

'The food of the free and the slave is nearly the same; perhaps the master or mistress may have a little fat, flesh, fish or fowl, more than their slaves, and his meat is served in a separate place and dish, but the greater man or woman in the country is not ashamed at times to let their slaves eat out of the same dish; but women are never allowed to eat with *men*.'

At Soccatoo, he remarks,

'The domestic slaves are generally well treated. Those who have arrived at the age of eighteen or nineteen are given a wife, and sent to live at their villages and farms in the country, where they build a hut, and until the harvest are fed by their owners. When the time for cultivating the ground and sowing the seed comes on, the owner points out what he requires, and what is to be sown on it. The slave is then allowed to enclose a part for himself and family. The hours of labour, for his master, are from day-light till mid-day; the remainder of the day is employed on his own, or in any other way he may think proper. At the time of harvest, when they cut and tie up the grain, each slave gets a bundle of the different sorts of grain, about a bushel *of our measure, for himself*. The grain on his own ground is entirely left for his own use, and he may dispose of it as he thinks proper. At the vacant seasons of the year he must attend to the calls of his master, whether to accompany him on a journey, or go to war, if so ordered.

'The children of a slave are also slaves, and when able are usually sent out to attend the goats and sheep, and at a more advanced age, the bullocks and larger cattle: they are soon afterwards taken home to their master's house, to look after his horse or his domestic concerns, as long as they remain single. The domestic slaves are fed the same as the rest of the family, with whom they appear to be on an equality of footing.

'The children of slaves, whether dwelling in *the house or on the farm, are never sold, unless* their behaviour is such that, after repeated punishment, they continue unmanageble, so that the master is compelled to part with them. The slaves that are sold are those taken from the enemy, or newly purchased, who on trial, do not suit the purchaser. When a male or female slave dies unmarried, his property goes to the owner. The children of the slaves are sometimes educated with those of the owner, but this is not generally the case.'

[African Repository.

Summary Contrast.

Colonization has done something. *Abolition* has done nothing but agitate.

Colonization has founded an empire. *Abolition* has laboured hard to upset one.

Colonization has redeemed some thousands of slaves, and set them up in an independent commonwealth. *Abolition* has not redeemed one, but has rivetted the chains of those it professes to pity, and aggravated their bondage.

Colonization interferes not with the political institutions of our own country, but acquiesces with the public authorities, and solicits their counsels and control. *Abolition* has set up an imperium in imperio, a state within the state,* to revolutionize the state, and made war on the national constitution.

Colonization proposes a practicable good, on safe grounds, and is safe and good in every stage of progress. *Abolition* is necessarily bad till it has gained its end; and it is the end that sanctifies the means.

Colonization is a comprehensive scheme of benevolence; embracing Africa with its tribes, as well as her children within our own bosom. *Abolition* may be very benevolent, but it has a queer way of showing it. It makes the free coloured people discontented and unhappy, and keeps far off from the slave.

Colonization approaches the slaveholder, and reasons with him kindly. *Abolition* sends him abusive letters and pamphlets, but keeps away for fear of being Lynched.

Colonization presents to the free coloured man the strongest motives for rising in the world, by opening to him all the avenues to the highest conditions of society. *Abolition* makes promises, but always disappoints. It tells the coloured man he is equal, but dooms him to remain where he must be forever unequal and unhappy.

Colonization has nothing to break down, but its task is to build up. *Abolition's* only task is to break down, and it strikes at high game—the political fabric of a nation.

Colonization, in its history, is peaceful, in its labours, godlike, and it commends itself to all. *Abolition* starts on fight, lives by fight, and can succeed only in the midst of ruin.

Colonization has laboured twenty years, and has *nothing to repent of. Abolition, in its brief* career, has done much to repent of, unless it can carry matters through by force; and then it will be too late to repent. *Abolition* in Great Britain, has laboured half a century, and has just discovered, that in one direction at least, its labours are worse than lost; and with Buxton, a leader, is about to engage in colonization.

Colonization takes a field unoccupied, and therefore, has no rival to conflict with. *Abolition* sets out to occupy the place of the American Union, after dissolving it.

Colonization has actually set up the standard of liberty, the lights of civilization, and the banner of christianity, on the shores of Africa. *Abolition* has roused, nourished, and inflamed strife, religious and political, in the midst of our own republic, *to the peril of its institutions*.

As *Colonization* advances, slave owners are more inclined to emancipate their slaves for emigration to Liberia. As *Abolition* advances, all its influence is against emancipation, and puts far off the day.

'A more complete failure of sixty years systematic agitation, it is difficult to conceive,' says a London journal over Mr. Buxton's proofs. God grant that American abolition may not have so protracted a history of disaster to be recorded.

As the British abolitionists have made so great a mistake in their mode of abolishing the slave trade, it is possible they have also made a mistake in their mode of abolishing slavery. It is to be hoped that our American abolitionists will profit by the scene and prospects thus laid open.

It *is discovered*, at last, by Mr. Buxton, that great and comprehensive measures only, having a regard to the recognized rights and interests of all parties, can be effectual in suppressing the slave trade; and that an isolated effort, without regard to consequences, may do infinitely more hurt than good. But the measures of the abolitionists of this country are in direct contravention to this rule. 'Do evil that good may come,' is their only authority; and that, too, when it is very unlikely that good *will* come.

By Mr. Buxton's facts and reasonings, the principles and system of the American Colonization Society, are proved conservative to general society, and the only effective mode for the abolition of the slave trade. By the same authority, the abolition principles and measures of this country are proved destructive to society, the greatest impediments in the way of abolition, and the very bulwark of the slave trade and slavery, by their tendency to perpetuate, increase, and aggravate both.

Colonization strikes at the slave trade, the root of the tree. *Abolition* nibbles, like a worm, at the ends of the branches, at the hazard of being shaken off into an uncomfortable and despairing plight.

Abolition repudiates responsibility for the disastrous consequences of its measures. In the same manner he is innocent who applies a lighted match to a powder magazine, to the peril of the lives and wealth of mankind.—*Colonization and Abolition Contrasted,—published by Herman Hooker, Philadelphia.*

* QUERIES.

Since the American Anti-slavery Society has resolved itself into a political body—or which is the same thing, resolved to go into political action—the query must have presented itself to many minds, as to the *lawfulness* of their organization in relation to the federal constitution. Are not the attributes and powers of this institution, as a political body, those of an independent state *within* a state—within the republic? Is it not a state *machinery* for all the purposes requisite? Is it not perpetually *adding* to that machinery, as occasion requires? Where is the *limiting* or controling power which it recognizes? Is not its business *purely* political, and the *appropriate business of the confederacy and its members*, according to the distribution or limitation of their respective powers as determined by the constitution? What does it lack of a *provisional* political government except physical force? What prevents the assumption of this last resort at a convenient opportunity, or by *indirection* the mustering thereof? Is not the erection of such a permanent and independent organization, designed as it is to absorb as much of power and influence as it can, and *for such purposes, an anomaly*? Is it authorized, or is it forbidden, in the constitution? The only rule that applies to the case, is the following:—'Congress shall make no law abridging freedom of speech, or of the press, or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.'

Has this society, *as such*, petitioned the government, or formed any connection with the government, which this law of the constitution supposes? Does the government know of its existence, except by rumour? Does this law of the constitution *imply* that the people may erect a *permanent* political organization independent of the government? Is slavery a grievance, personal or political, to the members of this society? Is it *personal*? And how? Is it *political*, as being in their respective commonwealths, and entitling them to political action thereon, according to the terms and limitations of the federal compact? Which party is entitled to petition or remonstrance, under this law—the originators of this movement, or those on whom this movement operates? Does *freedom of speech and of the press* authorize the action of an unlawful organization in these forms? Does not the law which licenses *prescribed forms* of action for certain purposes, *prohibit* those having the same objects which are not licensed? Is not a licentious *extension* of the law by the people as criminal as an arbitrary *abridgment* thereof by the government? And is it not equally important that the law should not be *transcended*, as that it should be *maintained*? Where is the balance of influence against an unlawful political organization, except in setting up a counter organization of the same kind, or in the authority of government? Is it consistent with the exclusive jurisdiction of a state or nation, to admit upon its own territories an organized, political antagonist, of unlimited and irresponsible powers, making formidable and menacing demonstrations of influence? [*For the suggestion of these queries we are indebted to a little work entitled* ABOLITION A SEDITION. *By a Northern Man. Published by George W. Donohue, Philadelphia.*]

A Crisis Impending.

The American Board of Commissioners for Foreign Missions evinced their sagacity in assuming the permanence and growth of Liberia, and its future ascendancy over the regions and tribes round about, '*as unquestionable facts*,' for the framing of their own future measures in that quarter. It is, doubtless, a settled question. We may go farther, without being liable to the charge of extravagance, and assume, that that new republic will, in a brief period, become the most important, enterprising, and efficient government on the Continent of Africa; that it will rapidly extend its jurisdiction, influence, and sway, to absorb the native tribes, to develope the physical resources and capabilities of Africa, and to command the richest and most productive commerce of the continent. The very constitution of their government and society secures to them this pre-eminent advantage. There *is no other civilized community in Africa that is* free, and that sets up the African as a man to govern himself. All the rest are either under an arbitrary despotism, or mere colonies of remote powers that will of course govern them for their own advantage. Consequently, they will have no chance of competition with this infant empire, which summons the African at once to freedom and self-government, calls into action all his powers, and secures to him the reward of his ambition and the control of his own destiny, in possession of all the advantages of civilization.

Let, then, the following facts and suggestions be observed. First, that nation which maintains a close connexion and intimate alliance with Liberia, will be likely to command the most important portions of the commerce of Africa. Secondly, it is impossible to read Mr. *Buxton's book* and not be convinced, that this commerce will be of great value to any nation—the richest and most extensive in the world that is yet unopened. Thirdly, the same authority will show, that this commerce may be easily and soon opened, by the application of the right policy. Fourthly, it will also be apparent, through the same medium, that the British government at this moment has its eye upon Africa, to monopolize these stupendous advantages. Fifthly, such a design is accordant with the general policy and with the interests of the British empire. Sixthly, we are advised by Mr. Buxton, that some great project of this kind has actually been submitted to that government. Seventhly, on this point Mr. Buxton has cautiously maintained great reserve: 'upon consideration,' he says, 'it appeared, that a *premature* disclosure of these suggestions would be *inconvenient*.' Again: 'I am of opinion, that the time *has not yet come*, when it would be expedient to publish the measures in detail. These views have been communicated to her Majesty's government.' Eighthly, the British government are as well aware of the importance of Liberia, as the American Board of Commissioners for Foreign Missions, though their purposes are widely different. Ninthly, they know also, that the commonwealth of Liberia has no protection for her commerce, and no recognized flag; and that it is impossible for it long to dispense with such protection. Tenthly, there is no law to forbid the British government to offer it, and to receive the commonwealth under its wing as a British colony. Eleventhly, it would be a strong temptation to those colonies to accept such an offer, unless we, Americans, can so manage, either to assume that office, as a nation; or else, by our active patronage, and efficient aid, in the forms heretofore pursued, we can put them forward with such rapidity, as to secure their recognition at an early period, as an independent and *sovereign state*.

We, therefore, feel warranted to announce this crisis as not very remote, and to say, that it now becomes a question of deep and momentous national concern. Who does not see, that, to be superseded in our claims and influence there, is to be cut off from one of the most affluent commercial prospects that ever opened upon us as a nation; and next—the most important consideration of all—to have the great safety-valve of our domestic slave question fastened down upon us, to the peril of being blown up? Such is the crisis to which we are rapidly hastening, in regard to our connexion with the commonwealth of Liberia.

That commonwealth is *ours*, as having been planted and established by us; it is ours, as being allied to us by mutual affection, by sympathy, and by *interests of great value and of momentous* consequence; and it may be ours forever, for all the purposes which we could desire, if we extend to it that fostering and protecting care, which its infant and orphan condition so necessarily require, and which, if we cannot render in our national capacity, we can yet bestow under the present system.

The case is clearly before us, and makes its urgent appeals, as well to the best affections and sympathies, as to the most important interests of this whole nation. Help and protection they *must* have from some quarter; and if for a moment we suppose ourselves in their situation, we could hardly hesitate to accept the proffered bounty and care of the British nation, if we were compelled to despair of it from our mother country. Since, *therefore, it seems to be decided—at least for the* present—that our national government will not go into action upon this subject, so far as to render the requisite assistance; and since there is a system of patronage and care already established, which has the confidence of the public, and which can do that which is most necessary, till higher aid shall come to their assistance, or till their independence shall be declared and recognized, let the rich and wealthy of the land come forward to this great exigency, and all ranks of the people, according to their ability, and according to their sense of the claims and importance of the cause.

Somewhat more than *one million* of dollars is annually contributed to the various benevolent societies of our country; and yet the Colonization Society, which combines most of their objects—and which, perhaps, is *more important than all of* them put together—is compelled to take rank in class No. 9, of these institutions, as to the proportion of aid it receives from the public. And several of these more favoured societies are receiving two, three, four, and some of them five times the amount bestowed on colonization. If the government of this country should from this moment appropriate several millions a year to this cause, it would be no more than commensurate with our national interest therein. On the single colony of Sierra Leone, the British government expended $25,000,000 between 1792 and 1830; in all down to this time, probably about $35,000,000. Could such munificence, if it should be tendered, be despised by the commonwealth of Liberia, in connexion with the advantages of such protection as they would enjoy, and with the additional motive of being part and parcel of the most powerful and most influential empire in the world? Will it not be a strong temptation for the British government *to make the offer, if the door should be left open* by us, knowing as they do the paramount importance of Liberia to their pending project in regard to Africa?

From 1820, the beginning of colonization in Liberia, to 1834, the sum of the contributions to the colonization cause was only $295,000! Since that time they have perhaps averaged about $50,000 a year—in all $545,000. But what is this for so stupendous an undertaking, in which our whole nation, Africa with her 100,000,000, and so many vast, political, social, and commercial interests, are concerned? Is it not a libel on the generosity of the American people, and on the wisdom and justice of our republic, that it should abandon such a cause to mere charity?

It is proper, perhaps, here to notice, that the *Hon. John Quincy Adams has thought proper to* sound an alarm, in view of the fact, that an association of gentlemen in the United States should exercise such anomalous powers, as to hold jurisdiction over a foreign colony, and endow it with the high prerogatives of a state. But the comfort and safety of this alarming fact is, that this association will be very happy at any time to resign their responsibilities, and task to the government of the United States; and their prayer is, that the government will please to assume them. The second article of the constitution of the American Colonization Society, is tantamount to an oath of allegiance to our national and state authorities, and necessarily involves the principle of subjection to their will.—*Ibid.*

THE British sloop of war Skipjack, has recenly captured, off the Isle of Pines, the Spanish slaver Ulysses, a brig from Africa bound to Cuba, with 529 slaves on board. A large proportion of these slaves were females, and the whole, with very few exceptions, were between 9 and 16 years of age.