Episcopal Board, no such "obstacles" *now* exist, or are expected to exist hereafter, but of the change which has led to their removal.

At present, therefore, the government of Cape Palmas, as well as that of Liberia, stands unaccused and unsuspected of any hostile bearing upon the cause of missions.

The charge against the influence of individual colonists is less easily ascertained, and therefore less easily met; but by a somewhat diligent inquiry, we believe that we know, very nearly, the substance of it. According to our best information, it is not denied that a larger proportion of the colonists are regular communicants in the churches, than in almost any other community in the world; nor is it pretended that Sabbath-breaking, profaneness, or intemperance are very prevalent. It is said, however, that most of their religion is mere animal excitement; that many of the communicants are self-deceived, or hypocrites; that cases of church discipline for immorality are numerous; that many of the colonists are lazy and improvident; that some make hard bargains with the natives; that many of them feel no interest in the conversion or improvement of the native population; that they neglect the instruction of hired labourers from native families; that, by the practice of various immoralities, they bring reproach upon Christianity; and finally, that their children are more difficult to manage in school, than the children of the natives.

Now, to a certain extent, all this is doubtless true. The world never saw, and probably never will see, a christian community so pure, that such complaints against it would be wholly false. That the misconduct of Christians brings reproach upon the gospel and is a hindrance to the progress of piety, is a standing topic of lamentation, even in the most religious parts of New England; and who doubts that, in a certain sense, there is some truth in it? Much more may we expect it to be true among a people whose opportunities for improvement have been no better than the Liberians have enjoyed. We readily concede, that these complaints have too much foundation in facts.

But who, that understands Africa, would, on this account, pronounce the colony a hindrance to the progress of Christian piety, morality, and civilization? It cannot be, that those who make such objections, or those who yield to them, know what that part of the world was, before the influence of the colony was felt there. Let that be once understood, and the thought that a colony of free coloured people from this country *could* demoralize the natives, or render the work of missions among them more difficult will be effectually banished. Let us inquire, then, what Western Africa was when first known to Europeans; what influences have since been operating there; what effects those influences are known to have produced; what was the character of the country when the colony was first planted; and what changes have resulted from its existence.

In pursuing this inquiry, we must gather our facts from the whole coast of Upper Guinea, extending from the mouth of the Senegal to the Bight of Benin; for, with partial exceptions among the Muhammedan tribes near the Senegal, the people are substantially one; the same in their physical character, their government, their social condition, their superstitions, manners, and morals: and the same influences have been at work among them all. In the middle portion, extending from Sierra Leone to Elmina and including Liberia, this identity of original character and modifying influence is most complete, and illustrations taken from any part of it, are commonly applicable to the whole. The correctness of these remarks will be more manifest as we proceed.

PART II. *Discovery of Guinea.—Rise, Progress and Influence of the Slave Trade.—Prevalence and Influence of Piracy.—Character of the Natives before the influence of Colonization was felt.*

We shall not dwell upon the full length portraits of negroes on Egyptian monuments three thousand years old, because their interpretation might be disputed; though their dress, their attitudes, their banjos, and every indication of character, show that they were then substantially what they are now. We shall pass over Ethiopean slaves in Roman and Carthaginian history; because it might be difficult to prove that they came from the region under consideration. We will begin with Ibn Haukal, the Arabian Geographer, who wrote while the Saracen Ommiades ruled in Spain, and before the founding of Cario in Egypt; that is, between A. D. 932 and 968.

Ibn Haukal very correctly describes the "land of the blacks," as an extensive region, with the Great Desert on the North, the coast of the ocean to the South, and not easily accessible, except from the West; and as inhabited by people whose skins are of a finer and deeper black than that of any other blacks. He mentions the trade from the land of the blacks, through the Western part of the Great Desert, to Northern Africa, in gold and slaves; which found their way thence to other Muhammedan regions. "The white slaves," he says, "come from Andulus," [Spain] "and damsels of great value, such as are sold for a thousand dinars, or more."*

Ibn Batuta, of Tangier, after returning from his travels in the east, visited Tombuctoo and other Muhammedan places on the northern border of the negro country in 1352. The pagans beyond them enslaved each other, sold each other to the Muhammedans, or were enslaved by them, as has been done ever since. Some of them, he learned, were cannibals; and when one of the petty monarchs sent an embassy to another, a fatted slave, ready to be killed and eaten, was a most acceptable present.

Of Christian nations, the French claim the honour of first discovering the Coast of Guinea. It is said that the records of Dieppe, in Normandy, show an agreement of certain merchants of that place and Rouen, in the year 1365, to trade to that coast. Some place the commencement of that trade as early as 1346. Having traded along the Grain Coast, and made establishments at Grand Sesters and other places, they doubled Cape Palmas, explored the coast as far as Elmina, and commenced a fortress there in 1383. In 1387, Elmina was enlarged, and a chapel built. The civil wars about the close of that century were injurious to commerce. In 1413, the company found its stock diminishing, and gradually abandoned the trade, till only their estab-

*This expression must not be taken too strictly. Sicily also furnished many Christian slaves, and others were obtained from other parts of Europe. Since the expulsion of the Moors from Spain, the Muhammedans of Northern Africa have been able to obtain but few Christian slaves, except by piracy. They however continued to do what they could. Their corsairs, principally from Algiers on the Barbary coast and Salee on the Western coast of Morocco, seized the vessels and enslaved the crews of all Christian nations trading in those seas. To avoid it, nearly, if not quite, all the maritime nations of Christendom paid them annual tribute. The United States, we believe, was the first nation that refused to pay this tribute; and this refusal led to wars with Tripoli, Tunis and Algiers. Several of the European powers have since followed our example. In 1815, the Emperor of Morocco stipulated by treaty, that British subjects should no longer be made slaves in his dominions. Several of the southern powers of Europe still pay this tribute; and while we have been preparing these pages for the press, negotiations have been going on with Morocco, for releasing one or two of the northern powers from its payment. At this day, the Turks and Persians obtain "black slaves" from the interior of Africa, by the way of Nubia and Egypt, and by sea from Zeila and Berbera, near the outlet of the Red Sea, and from the Zanzibar coast. According to Sir T. F. Buxton, this branch of the slave trade consumes 100,000 victims annually, half of whom live to become serviceable. White slaves, mostly "damsels of great value," they procure from Circassia and other regions around Mount Caucasus.

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