and science; how very important is it in a country where a few miles is sufficient to separate us for months.

Then again we have a new country, and nothing will tend to secure the benefits resulting from the success of individuals in the various branches of industry as the National Fair. Beginners will certainly gain much information and acquire much experimental knowledge by attending the National Fair.

Much more may be said of the utility and necessity of a national fair, but we decline to say more at this time, and we will conclude by stating in brief the object of the National Fair.

The design of the National Fair is to see to what perfection the raising of the various productions of the soil can be carried; to see also how far the various kinds of poultry and stock can be improved in Liberia, and the success attending the introduction of improved breeds, to see what articles can be manufactured in Liberia, in short to see what can be produced in the country, and to what extent the country can depend on its own resources, and in how great a degree it is dependent on other countries, or in other words, to test the measure of its independence.

The great question is, are we a self-supporting nation, or do we pay tribute to other nations for all, or nearly all of the comforts of life? If the latter, are we compelled to submit to pay tribute for our meat and our bread, our clothing, and even the soap to wash them, and indigo to blue them, while we have a good soil, a cotton growing soil, good pasturage and plenty of wood and oil to make soap and have indigo in our way. Let us all say no, no, no!!! We hope that the next Fair will cheer every Liberian's heart, so let us all work for it, and eventually we will see the desire of our hearts and secure a goodly heritage for our children.

Buchanan, *September 29th*, 1859. J. S. Smith.

## THE SLAVE TRADE IN AFRICA.

Dr. Du Chailler, a recent traveller in Western Equatorial Africa, furnishes the New York Tribune with the following interesting account of the effects upon that continent of the foreign slave trade:

Poor down-trodden Africa! when will the civilized world cease to send its vessels to buy thy people; when will this most abominable traffic cease; when will humanity triumph over the love of gain; when will the nations of the earth unite together and listen to the cries of thy woes; when will they understand the sorrows of wretchedness we heap upon thee!

We know not nor can we conceive of the misery which is visited on poor, benighted Africa, unless we go among the numberless tribes which people its shores. But I cannot doubt that if the civilized world could see how great that wretchedness is, there is Christianity enough and philanthrophy enough to end it. If the voice of one who has been a lonely traveller and a wanderer among them can help but feebly by telling the miseries he has seen, and which have been occasioned by the foreign slave trade, he will be glad to be able to render that service.

Go any where along the shores of Africa, and one is sure to see, wherever the slave trade has been carried on, natives who form the worst and most wretched population. There is more drunkenness than elsewhere, more trouble of every sort, more wretchedness, a lower morality, more crime, more iniquity, than is ever seen in any other tribe. It is easy to understand this. The slave dealer arrives with his cargo of rum and of goods. It is his interest to keep, I should say almost all the time, the people in a state of drunkenness, that he may have power over them, and that they may carry on their iniquitous traffic without scruple. So for years it goes on, until the conscience of the natives is perfectly obliterated. We all know that the Africans are poor and degraded, and we all ought to know that it makes them ten times worse when we go among them to establish the slave trade. How long shall we tolerate these unprincipled men who carry on this iniquitous traffic, and who care nothing for the woes they bring upon the Africans, provided their baracoons ashore are well filled with the spoils of the wars of these unfortunate tribes?



Let us realize for a moment the woes we send on this doomed land. On the arrival of the slaver on the coast, see the frantic joy with which the natives hail its approach! The news spread from village to village, from tribe to tribe. The white man has come and bids them begin their merciless work, and to resuscitate old feuds which were forgotten, to make palavers about witches, to bring accusations of witchcraft, to put in force the penalties of slavery, which had been until then forgotten; to sell people for debt, to punish by slavery cases of adultery, which were before passed over as excusable in the loose moral code of the Africans. To encourage in many tribes the father to sell his children, others to find fault with their kindred, who they say are good for nothing but to be sold.

In the Cgalois tribe of the Ogobai River, they sometimes resort to such means as this to procure subjects for the slave trade. When salt is scarce, and when its want is severely felt by this tribe, a man throws salt in a lonely path and then hides himself in the bush to wait for his prey. The law is that whosoever steals salt is to be condemned to slavery, and victims are never wanting. I need not here speak of the depredations of the slaves, caused by the slave trade, among the more powerful chiefs of the Kingdom of Dahomey and Ashantee, where these despotic kings revel in bloodshed.

The result of the slave trade is, that countries are involved in wars, villages are against villages, the roads are shut up, all trade is stopped, and all presents to the eyes of the beholder nothing but desolation and wretchedness.

Humanity and conscience cry out against the woes that we, of civilized lands, send upon poor, down-trodden Africa, and many ask, when will this abominable traffic on the shores of Africa cease forever?

## DR. CHEEVER'S MEMORIAL.

Mr. Editor—In consideration of the effort made by the Rev. Dr. Cheever and others at the late meeting of the American Board in Philadelphia, to have the Board endorse a memorial against the African Slave Trade, which, it is understood, will soon be presented to the Congress of the United States, I beg leave to occupy a brief space in your columns on the subject.

There is a time to do everything that ought to be done. That the present is the time for the measure proposed, is to many minds doubtful—very doubtful—nay, that any intelligent person should be of such opinion, can be charitably accounted for only on the ground of his ignorance of the facts in the case. What then are some of these facts? It is a fact, that the administration has recently initiated measures to suppress the traffic, more efficient than ever before.

The African squadron will consist of the steamers, Mystic, Sumpter, San Jacinto, and Michigan; and the sloops-of-war, Constellation, Ports-

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
A. Maryland Colonization Journal

2. June 1841 (n.s. I, 1)--May 1861 (n.s. X, 24)

1859