lishment and endowment of a high school at Monrovia, to bear the honored name of Alexander, to be sustained by donations of members of this communion.

Of Mr. James's school at Monrovia, which derives support from the benevolent ladies of New-York City, I concur in the opinion of Mr. Harris, that "it would be an honor and an ornament to any New-England village."

The Mission of the Protestant Episcopal Church at Cape Palmas (the seat of the Maryland Colony) has three native male schools, containing about 70 pupils, and two female boarding-schools, containing about 40 scholars. In the Sunday and night schools are about 220 to 240 pupils, of both sexes. In addition to these schools for natives, are two day and two Sunday schools for the children of the colonists.

Of native and colonial children, the number under the care and patronage of this Mission exceed 300. Of native communicants there are about 45, and in connection with the colonial church 25—making, in all, 70 members.

AFRICAN COLONIZATION, &c.

In concluding his Report, Mr. Gurley thus alludes to the subject of Colonization:

It is the success of the plan of African Colonization, as seen in the Independent Republic of Liberia, that most conclusively commends it to national consideration. On that far distant shore, for ages darkened by superstition and outraged by crime, a community of free colored persons from the United States aided by American benevolence have adopted a Constitution of free Government, and taken their high position among the Independent States of the world. England and France have acknowledged their right of self-government, and their just claim to the respect and comity of nations. What higher motives can be imagined than those which have given existence to this Republic? What work more honorable or sublime than that to which it is dedicated and destined? Though at present few in numbers and very limited in means, a vast field for action and influence opens before it, and in its Constitution and laws, in the spirit of its people, the advantages of its position, and the motives and necessities of those who are hastening to build up their homes and their fortunes under the shadow of its wings, we see the elements of mighty power, of an unbounded growth and prosperity.

The rapid increase of free persons of color in many of the States of this Union; the importance, for their benefit more than our own, of their organization into a community by themselves, in the land of their ancestors; the immense advantages such a community must secure to itself and extend to others, by developing the resources and turning into legitimate channels the commerce of Africa, by the civilization it must impart, and the moral and political truths it must exemplify and enforce among her ignorant, debased and chaotic population—all commend the Republic of Liberia to the regards of the General Government of this Union.

From the presence of our squadron on the African coast, benefits, doubtless, accrue both to Liberia and to our own commerce; but I may be permitted, in the conclusion of this report, to avow the opinion that a recognition by the Government of the United States of the Independence of the Republic of Liberia, and an appropriation of Fifty Thousand dollars a year for ten years, to enable that Republic to carry out the principles of its Constitution, for the happiness of those, who, from this country, are seeking a home upon its soil; for the suppression of the slave trade, and the civilization of Africa, would be in harmony with the character and sentiments of the nation, and give stability, progress and triumph to Liberty and Christianity on the African shore.

Kisses.—The ladies of Troy (says the Albany Knickerbocker,) have introduced a new feature at their fairs, from which they realize a much handsomer sum than from lotteries, viz. that of selling their confectionary to gentlemen, young and old. All the best looking girls wear placards, "Kisses one shilling each;" some charging a quarter of a dollar," and others six cents, according to the beauty of those in the market. Gentlemen are expected to go in according to the weight of their purses, and one of the newspapers of that village says that one rosy-lipped, bright-eyed girl realized sixty two dollars in a single night; and another pretty nine dollars and a half. One gentlemen purchased eleven dollars worth of sweetness.

GEORGIA ONCE A FREE STATE.—A Mr. Bryan, of South Carolina, in a pamphet styled "The Rightful Remedy," mentions the curious fact, probably new to most of our readers, that Georgia was for twenty years not only a free but a white colony. About the year 1732 the trustees for establishing the colony prohibited slavery, under which policy it languished until 1752, when they resigned their charter to the king. In thirty years after the introduction of slave labor, there were 30,000 slaves in the province.

AN AMERICAN YACHT.—Mr. Wm. H. Brown, of New York City, is constructing a yacht for the World's Fair, which is to be furnished with two masts, and to be of a superior model. A company of gentlemen have agreed to pay $30,000 if the vessel shall prove successful in the proposed regatta at the London exhibition.

Grape cuttings should never be planted in an upright position, as they are not one-tenth part so likely to grow so, as when laid horizontally.

For the Liberia Herald.

From our Grand Bassa Correspondent.

Mr Herald—My attention has been directed, for some time, to the progress of civilization, and the very important and gratifying changes that have taken place in the manners, customs, and religion of the aboriginal inhabitants of the Grand Bassa Country, since my first acquaintance with them in 1835: and it occured to me, that a short statement of the progress these people have made in civilization, as observed by me, might be of some interest to your readers. I shall not attempt, in the course of my remarks, to give a precise and accurate account of the manners, customs, and religion of the Bassas—but I design merely to notice briefly those things in which there have been manifest improvement. While I readily admit that the Bassas are not yet civilized; all who know them will admit that they are in a transition state, and rapidly approching to civilization—though it may still require years to consumate the good work now going on, especially unless, a more general interest be enlisted in their christian welfare. I shall speak first, Mr. Harald of their:—

Religion.—When I first knew them in 1835 the "devil worship" was universally venerated: now the "devil bushes," in almost every part of the country, are demolished, and in many cases there remains not even a vestage of them, to remind the inhabitant of the superstition and folly of his fathers. The stranger can now pass fearlessly through those once sacred forests, and females enter and trample them now with impunity. Then it was "holy ground," upon which no stranger or female could stand and live. Now at or near some of these places, once dedicated to Diabolus—temples, dedicated to the "living and true God" have been erected: In these, Bassa men, by the side of their brethren from across the mighty deep, bow before the shrine of the great Jahova, confessing their sins and asking forgiveness in the name of Him who gave himself a ransom for them.

Gre-gre—Less than a score of years ago, these people indulged implicit faith in the efficacy of the "Gre-gre" to preserve and protect them from all the evils of life—and to prosper them in all their undertakings—consequently the Gre-gre house was the glory of every Village. No native ventured to engage in any pursuit or sallied forth to battle, without consulting these oracles through the priest or "doctor," and receiving from him the earnest of the *Divine will* in a "rams horn" which he attached to his person and pressed onward in full assurance of success; now their faith is not only shaken, but they are ashamed to bear about them these badges of ignorance and superstition. They are therefore laid asside, seen only occasionally, and Gre-gre hosues are comparitively rare and the "Doctors "have fallen into disrepute.

Sassy-wood.—Their Judiciary was established upon their mythology and as they relied upon their oracles they were induced to regard sassy wood as an impartial ordeal of any crime, and that it would let the innocent go free, but destroy the guilty with unering Judgement. Any one who refused there to attest his innocence, was considered a heretic, a profligate wretch who was unworthy of life.

But this ordeal too is now almost nugatory, as very few men will submit to it.

If a charge be brought against one, he demands a regular trial before the tribunals of, and according to the laws of the Republic.

Employments.—The employments of the Bassas have also undergone a material change since the period of my acquaintance with them.—War was their chief pursuit, which was carried on for the express purpose of procuring victims for the slave trade, which was their main source of affluence and self-aggrandisement. These wars spread devastation all over the country, and threatened to exterminate the people who were thus divided against themselves. Now that the slave trade has been abolished, by the influence of colonization and the strong arm of the law; wars have ceased and they have directed their attention wholly to agriculture and the manufacture of Palm Oil.

Education.—They regarded it as an imperitive paternal duty to send their sons to the Devil Bush, where they were taught the duties that appertained to them as members of community, and the rites and cerimonies of their religeon: now the greatest privilege they can enjoy is to "learn 'Merica man fash," they say "country man be fool, he no sabby sense."

Burials.—In this respect also there is a marked difference; in former times they laid the dead body away in a small house set a part for that purpose, in which a slow fire was kept up until desication was perfected.

During this process all manner of charges were brought against the deceased and his estate must be settled before his interment. Sometimes old Kings were kept in this way from three to ten years.

At the appointed time there would be a holy convocation from all the regeion round about, bearing with them presents, sometimes of considerable value.—The fatlings were killed and a solemn feast ordained the grave dug, and over it a small house erected—then commenced the funeral rites with singing, dancing, feastings and wailings, some gashed their breast, and if the tears forbade to flow, charged their eyes with pepper. The body was then let down into the grave, and loaded with presents from the mourners, consisting of crockery, hard ware, dry goods, &c., which are entombed with it for the use of the deceased. And I have heard, I can not vouch for the truth of the assertion, that long ago slaves were sacrificed to attend their masters in the world of spirits.—Be this as it may, they believe strongly in the immortality of the soul, and in future punishments and rewards, they also entertain the doctrine of transmigration, and often name the first born of the town after the deceased, beliveing that his spirit has returned in the person of the infant. But now if a great man dies they procure for him a coffin (before they used a mat) shroud him, and lay him away as soon as possible, in all respects according to civilized customs.

The causes that have led to these happy reformations in this tribe, may be attributed to the combined influence of Colonization and Missionary efforts.—

The minds of the natives, for miles and miles around the civilized settlements, have been imbued with the principles of our holy Christianity, by the preaching of Missionaries among them, and the influence of christian colonists: among the Missionaries, Crocker, Barton, Clarke, Mylne and Day, stand conspicuous. By means of the native boarding shools kept by these gentlemen, and others in the settlements and country, under the auspices of different benevolent American institutions.

There are but few if any within 20 or 30 miles of us, who have not heard of the creation of the world, the fall of man, and the plan of redemption, who have not heard of the goodness, omniscience, omnipresence, justice and love of God—colonization has strengthened the arms of the missionary, by affording him protection. The colonists have co-operated with him by raising up, in their families, native youths in the nurture and admonition of the Lord, and training them up in civilized habits. Indeed by the intimate intercours, of the surrounding tribes with the colonists, hey too have been led to admire the supremacy of civilized institutions and are begining to imitate them.

Many, we are led to believe, "have heard the voice of the Son of God and live," as they bring forth fruits meet for repentance.

Now a Harriss, a Vonbrumn, and a Crocker, all children of the forest, are proclaiming to their country-men the unsearchable riches of the gospel of Jesus Christ.

Should we not be encourged Mr Herald, in this noble enterprise of evangelising and christainising Africa, after so much has been achieved in so short a time? Look upon the fields, they are now white to harvest, and the laborrers are few,—pray therefore the Lord of the vineyard that he send more laborers into the field.

Let us see to it, both missionary and colonist, that we improve our talents, least we be found unprofitable servants and the vineyard be given to others who are more worthy.

Much has been done, but the work is not yet accomplished—The Bassas are not yet fully civilized, they are not all christians yet, the strong holds of their superstition and prejudices have been broken but they require more knowledge of the Bible, and greater acquaintance with the arts and sciences before they can be profited much thereby.—

In my opinion, one of their King's had arrived at a just conclusion of the matter, when he said that "we no be Bassa-man, we no be 'Merica man,—alsame we do first time we no do dis time, no more, me no sabby 'Merica fash' proper"—

OBSERVER.

Grand Bassa, May 1st. 1851.

NOTICE!!

The undersigned having come to this place for the express purpose of testing the practicability of the culture of cotton, as well as to encourage such persons as may deem it of sufficient interest to try the experiment; begs leave by this notice to inform the people in all the settlements in the Republic of Liberia, that he will award as a premium, the sum of fifty dollars to the person who produces the finest five acre plot of cotton; and that he further pledges himself to pay the most liberal price for the proceeds of the same.

Any persons who wish to embark in this enteriprize, who have not the means to effect this object, who can give satisfactory reference as to their knowledge of the culture of cotton, will be assisted with means, to carry it out by making it known to Messrs Payne and Yates.

JAMES K. STRAW.

Monrovia Feby:—1851.

LIBERIA HERALD.

MONROVIA, JUNE 4th, 1851.

Colonization—A proposition is before the Legislature of the State of Kentucky to appropriate $5000 a year for five years, to be employed, under the direction of the Kentucky Colonization Society, in removing the free people of color from that State to Africa.

THE New Jersey Colonization Society have resolved to ask the Executive of that State to recommend in his next Message, to the Legislature, an appropriation to aid in the transportation of free people of color to Liberia.

THE Illinois Methodist Conference, at its recent session, passed a resolution regarding the colonization scheme as one of the most prominent enterprises of the present day.—So it is.

THE Presbyterian Synod of Virginia, at it last meeting, held at Winchester, earnestly recommended its members to co-operate with the State in giving efficiency to the Act of the Legislature of Virginia, appropriating $30,000 for five years to colonize the free people of color of the State, in Liberia. The Congregations of the Synod were recommended to take up collections in aid of colonization.—The Synod also approved of the proposal to establish a line of steamships to Africa.

AT the annual meeting of the American Colonization Society, the following resolution was presented by the Hon: Mr. Stanton, M. C. and unnanimously adopted.

"*Resolved*,—That the harmony of the States of this Union would be promoted by the voluntary emigration of the free blacks; and that it would be sound policy in the Government of the United States to adopt all efficient measures, within the range of its acknowledged powers, for the encouragement of African Colonization."

The following resolutions were offered by the Hon: R. R. Reed, M. C. and were also adopted by the meeting:—

"*Resolved*—That the Republic of Liberia, having assumed a place among the nations of the earth, and attained a power to give permanance and strength to her position, is entitled to be treated by older Nations as a Sovereign and Independent State.

That the Christian Republic on the Western Coast of Africa was founded by the forecast and philanthropy of citizens of every section of these United States; and her people have just claims upon the United States as a Nation to sympathy in their hopes, and encouragement of their laudable efforts in the cause of universal civilization.

That the American Colonization Society, respectfully submits to the Government of the United States, the expediency and sound policy of acknowledging, by some public act, the Independence and national existence of the Repulic of Liberia; and of establishing relations of amity and commerce with that Nation."

The Am: Col: Society propose to start a vessel, with emigrants, from Norfolk, Virginia, in all this month, or early in July.

The New York Col: Society, propose fitting out a vessel with about one hundred emigrants, to sail from New York in September next.

United States.—The "*World's Exhibition in America in* 1852" is no longer a matter to be talked about, but one which is to be accomplished. Governor's Island, in the State of New York, has been chosen as the place of holding it. It will no doubt be a grand affair; ond we really hope that Liberia will be represented there.

THE joint resolution of Congress, Authorising the President to confer the rank of Lieut: General, by

Maryland Historical Society

The Maryland State Colonization Society Papers

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B. Liberia Herald

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