who were newly arrived; they could take lodgings for themselves; and medical men were appointed to see that they did not unknowingly destroy themselves; consequently there were living amongst them persons who were as healthy as the natives themselves; and the tremendous sound of Africa being the grave of the European was proved to be entirely false. A few words as to the church of Monrovia. In 1841 it contained not more than thirty members; but up to June, 1851, he was happy to announce that there were 639 communicants; and shortly before he left, seven members were admitted into the church in one day from the Vey tribe. The rev. gentleman gave an account of the conversion of one of that tribe, who had taken refuge in Monrovia from an impending war between the Vey and the Golah tribes, and went on to ask where were the philanthropic Christians who would not unite in an effort to raise the people he had represented to them from their degraded state. The church in Monrovia required 200l. for its completion. He begged of them to understand that he had not come there to solicit any aid for himself (hear, hear). He did not want it; God would take care of him and of his cause (hear). Let the gentlemen who had interested themselves in his case in Dublin receive the contributions and secure them for the specific purpose of completing the building. It was true that their church was not connected with any one in this country; nevertheless, he did not confine his application to any particular church. The liturgy of the Church of England, its marriage and baptismal service, and also the service for the dead, had been in use in the Church of Monrovia as long as he had been connected with it, so that it was actually part and parcel of the Episcopal Church. From Sierra Leone down to the extremity of the coast of Liberia, at Cape Palmas, a range of 750 miles, there were but four individuals who exercised the function of preaching the Word of God. He craved then their interest on behalf of the perishing sinners of Liberia. The laws of the republic were a perfect abstract of those of Great Britain, making allowance for some alterations which had been rendered necessary by circumstances. He had heard it said since he reached these shores that the constitution contained a clause prohibiting white men from becoming citizens of the republic. No such thing existed in it; and he knew the fact, for he wrote part of the constitution himself. But the 11th article, although it said nothing about colour, excluded certain persons from membership of the republic, under the following circumstances, viz:—The inhabitants of Monrovia, when they sat in council to draw up the constitution, taking into consideration the religious as well as the moral interests of the state, and fearing lest the security of their church, as a Protestant people, might be interfered with, enacted in the 11th article, that "no persons professing to be of the Roman Catholic religion should become citizens or freeholders in the republic (applause). And there was also a clause, that all persons, citizens of the republic, who should at any time confess themselves to be converted to the Roman Catholic persuasion, should be allowed sixteen days to collect their effects and remove to some other place of residence, otherwise they should be dealt with according to law" (applause). These were the only articles of prohibition in their constitution, and if there was anything wrong in them, let the matter be agitated. They had originated in the desire of the inhabitants, on escaping from physical bondage, to render themselves independent of spiritual bondage also (hear, hear). Having now given them a statement of the case with which he had been entrusted, he had accomplished his duty; and he trusted that God would deliver them from the difficulties through which, as a stranger, he had to pass, and would bless his exertions (applause).

The Rev. Dr. Camillo Mapei, formerly a dignitary of the Church of Rome, examiner of the clergy, and professer of divinity in the diocess of Penne, in Naples, came forward to address the meeting, and was applauded. While he had been listening to the eloquent address of Mr. Wood, and his descriptions of his country and its inhabitants, he had been reminded of Italy, the garden of Europe, and of the dark condition of her peasantry, deprived as they were of the light of the gospel (hear, hear). The rev. gentleman said that the same advocacy was suitable for the Christians of Liberia and Italy, and said that in the latter country, although political prospects were still unfavourable, gospel prospects were advancing (hear, hear). The Bible was generally read by the intelligent classes, in spite of the police and the Inquisition (hear, hear). At that moment hundreds of their brethren were groaning in captivity in Italy, and yet rejoicing in spirit because they were witnesses for Jesus Christ (hear, hear).

The Rev. Richard Wall, a reformed priest from the diocese of Lismore, came forward, and was received with applause. He made a very few observations in allusion to the address of Mr. Wood, and then sat down.

The Rev. Mr. Dowling announced that contributions in aid of the church at Monrovia would be received by the Rev. Mr. Wood, the Rev. Thomas Scott, the Rev. Hugh Prior, and the Rev. Mr. Hemphill, as trustees, to be forwarded by them to the president of the Republic of Liberia.

The Rev. Alexander Hurst then briefly addressed the meeting, after which the doxology was sung and the meeting separatad.

Dublin, Warder.

For the Liberia Herald.

Literary Associations.

This is an age of wonderful things, superior to all its predecessors. Mind is exerting itself to its utmost tension; and genius applying its powers to the accommodation of man. Leaving the lofty and sublime themes which inspired the bosoms of poets and orators, it is assisting in the subjugation of matter. Mountains and valleys are no impediments to its force, nor can wind and tide hinder its progress. It laughs at distances, and makes the lightning an obedient messenger.

This is also an age of intellectual and moral progress. In all civilized countries, intellect and virtue are on the advance. Science is also on the march. All nations are tending to the broad platform, upon which they will unitedly chant the praises of patriot and liberty. And it is gratifying to find that in Liberia, there are some who are alive to the importance of furthering the cause of learning, and of diffusing general information among the people, and who have felt it their duty to associate for the purpose, not only for their own benefit, but also all who may come within the reach of their influence.

A association under the denomination of "*The Literary and Social Club.*" has been lately established in this city. We had the pleasure of being present at its introductory meeting held on the evening of the 29th, ultimo. It was of a very interesting character.

Rev. F. Burns, the President of the society having delivered his inaugural address, Rev. E. W. Stokes interested the audience by a lecture on "*moral suasion*." After which, the constitution of the society was read by the Secretary, H. W. Dennis, Esq: from which we gathered that its meetings would be held on the first and third Wednesdays in each month, on which occasions, the time will be spent in debates, conversations or lectures, as the society may deem expedient. Now is the time for the aspiring young men of Monrovia; will they not appreciate and improve their advantages?

But the gentlemen of Monrovia are not alone in their noble efforts, for the advancement of learning. We understand that the "*Gentlemen's Lyceum*" at Sinou has again gone into operation with flattering prospects. A few weeks ago, a letter informs us, that a very spirited debate was conducted in that institution, on the question "whether the exploring of the county of Sinou, would be beneficial to its inhabitants." The debate was decided in the negative. We earnestly hope that these institutions will prosper, & vying with each other in such laudable efforts, be the means of accomplishing much good.

It is also gratifying to find that a desire for literary improvement is obtaining in a good degree among the *Ladies*. In each of the lower counties a female literary institution has been organized on a plan similar to that of the "*Ladies' L. L. Institute.*" of this city. Of these, however, we know but little. The Ladies' Institute in this place is in a prosperous condition, and is exciting a lively interest among the younger ladies of this community; though there are a few persons who from motives strange and unaccountable, are disposed to object against it, but their objections are of so trivial a nature, that, instead of impeding, they appear to accelerate its progress. Mr. Burns, in his inaugural address above referred to, while alluding to the L. L. Institute, spoke of the "noiseless and unobtrusive character it has maintained since its formation." We were reminded of the saying, though it may not be peculiarly applicable in this case, "*deep* rivers flow with majestic silence, but *small* brooks are noisy." The studies pursued in the Institute, are of a very profitable character, and cannot fail to prove so to any who appreciate them. Mr. B. V. R. James, who has conducted the studies of the ladies, since the death of its founder, is still at his post, we hope he will not grow weary in so noble a work, but continuing faithfully therein, urge the students to higher and greater improvements. We have heard it intimated that it is probable the ladies of the Institute, will attend the meeting of the "Literary and Social Club," on the delivery of their lectures. We think this an excellent idea. Will not the young ladies of Liberia embrace the opportunities, for mental culture, which are held out to them in these Literary Institutes?

The peculiar circumstances of the people of Liberia, demand mental and moral culture—well disciplined and balanced minds. And so limited are the means which they enjoy, for improvement, so few the facilities they possess for competing with other nations, and keeping up with this advancing age that it becomes them to be inflexible in their endeavours, and untiring in their efforts, adopting every measure that may be calculated to advance learning and science in our land.

Philomath.

Monrovia, November 1st, 1852.

For the Liberia Herald.

No: 1

Historical facts, or the first reformers of pain

Spain occupies a peculiar yet singular interesting position in the history of European kingdoms. At the period of the great revival of learning in Europe it stood foremost among the nations of christendom, as distinguished for wealth, chivalry and national enterprise. It exhibited the gorgeous magnificence, of architectural & artistic display in its cathedrals & palaces, such as still remains unequalled as a whole in Europe. It was also a spot of peculiar interest then, as the last scene of the protracted struggle, between the cresent and the cross, between the Mahometan and the christain arms and where then existed so many memorials of the civilization and the magnificence of the Moorish conquerors who so long maintained their empire in the peninsular. Legend and ballad and song still preserve in the sunny vales of Spain the memory of its chivalrous Moorish conquerors; in the gorgeous ruins of the Alhambra attest their architectural skill, and their refined learning, and numerous remains even in the Temples—consecrated to the worship of the Romish Church prove the extent and magnitude of their dominion. From this ancient kingdom, where the followers of Mahomet had settled down to rest, and abide as the natives of the soil. They were at length driven forth by the enthusiastic Spaniards they retreated step by step, contesting every inch of ground, and yet no sooner have they crossed the narrow strait that separates the rock of Gibralter, from the African shores, than they seem to vanish like the genii of their own eastern legends, leaving no trace of that learned wise and skilfull people whose sages and doctors surpassed in knowledge the learning of northern Europe and whose artists have left such lasting proofs of genius and skill.

Doubtless however, the contest with such a people exercised an enduring influence on the Spaniards and contributed its share towards the production of that peculiar national character which still distinguish the natives of the peninsula from every other people of Europe. In Spain as in every other kingdom of Europe, the history of the church when minutely studied exhibits numerous striking evidences of the influences of apostolic teaching, and the struggle between truth and error; before the papal sway was recognised in all the full force of blighting tyranny which has so long oppressed that unhappy country one of its most interesting connections with the east, was so early as the seventh century when in its decision with reference to the Ecumenical Council which was held at Constantinople in the year 680, it clearly shows how strong even at that period was the power of that early teaching in its effects in the Spanish church. M. Cire, remarks of it in his history of the Reformation in that country.

"There is a Spanish piece of history which throws great light on the state of the Spanish church during the seventh century, and which I shall relate at some length as it has been either passed over or very partially brought forward, by later historians. The sixth Ecumenical council held at Constantinople in the year 680 condemned the heresy of the Monothelites, or those who though they allowed that Christ had two natures, ascribed to him but one, will, and one operation. In 683 Leo II, Bishop of Rome, sent the acts of that council which he had received from Constantinople to Spain requesting the Bishops to give them their sanction, and to take measures for having them circulated through their churches. As a council had been held immediately before the arrival of the papal deputation and a heavy fall of snow prevented the re-assembling of the members at that season it thought proper to circulate the acts among the Bishops who authorized Julian Arch-Bishop of Toledo to transmit a rescript to Rome intimating in general their approbation of the late dicision at Constantinople and stating at considerable length the sentiments of the Spanish Church on the controverted point. A council convened in Toledo during the following year, entered on the formal consideration of this affair, in which they proceeded in such a manner as to evince their determination, to preserve at once the purity of the faith and the independence of the Spanish Church.

They examined the acts of the council of Constantinople, at which it does not appear that they had any representative, and declared that they found them consonant with the decisions of the four preceeding ecumenical councies particularly that of Chalcedon of which they appeared to be nearly a transcript.

Wherefore they say, we agree that the acts of the said council, be reverenced and received by us, in as much as they do not differ from the fore said councils', or rather as they appear to co-incide with them. We allot to them therefore that place in point of order to which their merit entitles them, let them come after the council of Chalcedon, by whose light they shine. The council next took into consideration the receipt for which the Arch Bishop Julian had sent to Rome, and pronounced it a copious and lucid exposition of the truth concerning the double will and operation of Christ adding, wherefore for the sake of general instruction and the benefit of ecclesiastical discipline, we confirm and scantion it as entitled to equal honor and Reverence and to have the same permanent authority as the decretal epistles.

The council of Constantinople had condemned Pope Honorious I. as an abetter of the monothelite heresy a stigma, which advocates of papal infallibility have labored for ages to wipe off. But the Spanish council, on the present occasion proceeded farther, and advanced a proposition which strikes at the very foundation on which the Bishop of Rome rests his claims, by declaring that the Rock on which the church is built, is the faith of St. Peter, and not his person or office. But this was not all the Spanish clergy did. When the rescript of the Arch-Bishop of Seville reached Rome, it met with the disapprobation of Benedict II, who had succeeded Leo, in the popedom. Having drawn up certain popedom animadversions upon it, his holiness gave them to the Spanish deputy to communicate to his constituents that they might correct those expressions, savouring of error which they had been led incautiously to adopt. An answer not the most agreeable to the Pope was returned by Julian in the mean time, and the subject was afterwards taken up by a national council held in 688 at Toledo, instead of retracting their former sentiments or correcting any of the expressions which the pope had blamed. The Spanish prelates drew up and sanctioned a laboured vindication of the paper which had given offence to his holiness of whom they speak in terms very disrespectful and contemptuous. They accuse him of a careless and cursory perusal of their rescript, and of having passed over parts of it which were necessary to understand their meaning. He had found fault with them for asserting that there are three substances in Christ, to which they reply, we will not be ashamed to defend the truth, so there are perhaps some other persons who will be ashamed at being found ignorant, of the truth. For who knows not that in every man there are two substances, namely soul and body. After confirming their opinion by quotations from the Fathers they add:—But if any one shall be so shameless as not to acquiesce in these sentiments and acting the part of a haughty inquirer, shall ask whence we draw such things, at least he will yield to the words of the gospel in which Christ declares that he possessed three substances. Having quoted and commented on several passages of the New Testament. The second council concludes in these terms. If after this statement and the Fathers from which it has been taken any person shall dissent from us in any thing we have no farther dispute with him, but keeping steadily in the plain path, and treading in the footsteps of our predecessors we are persuaded that our answer will commend its self to the approbation of all lovers of truth who are capable of forming a divine Judgement though we may be charged with obstinacy by the ignorant and envious: Here then we have evidence of a strangely different state of things from that which has prevailed for so many centuries with reference to that morally degraded and enslaved country.

A. How far different then was unhappy Spain to what she is now, then she was able and willing to speak fully in her own defence, maintaining the true principles of the religion of Christ, and fearlessly maintain the faith once delivered to the saints, but now now is she fallen, she was once a rising star that shed a mellowing beam around, and religion and high honor contrasted with the lowlines of her climate, & the lines drawn for her rising march, were like a sun beam but now alas the glorious days of Spain have passed.

S.

To be Continued.

Maryland Historical Society

The Maryland State Colonization Society Papers

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