for us by the order of the head man. About 7 O'clock A. M. we left his town; and passing through some of his half towns and old farms we ascended a hill of considerable height heavi ly timbered, of very great extent at the top, so that it requires the greatest part of an hour to get over it. On the top is a cave the residence of numbers of bats which when disturbed fly about in the cave, ressembling in the noise which they make, the roaring of distant thunder. I was anxious to enter it but the mouth was very narrow and being desirous of hastening on, and no torches being furnished, I was obliged to declined entering. though not without much reluctance, as I perceived that the natives associated much superstition with the cave. Not far from the cave I saw a company of red monkeys; these go in droves of about twenty in quirty, and likely more; we passed without molesting them, as it requires a good rifle to do any execution on such high trees The further side of the hill is quite steep, while the side we had ascended is very gradual. We soon saw here and there camwood trees some of which appeared to be sprouts from trees cut, years ago and some small ones having no dye about them as yet; there is no place in all the camwood forest, where it grows entirely by it self, but scattered; though, of course, more thick where least has been cut down, (which is the case in the Pessey camwood country) We pass ed over other hills and arrived at a town where they had cut a farm on the side of the hill on which it stood, opening to view the hil we had just passed over; as well as others sev eral of which discribed a circle thereby mak ing all deep valley of the most imposing sight; each hill standing as a tower to guard the dwellers in the vale; among thehills are to be found beautiful streames of pure water which would apparantly give life to the dead by their exhilarating coolness & purity. We had passed many a stream that would afford good power for mills of any kind. And I think that the day will come when Africa's sons will bestir themselves and show to the world that they have a country not the least behind the best in other parts of the world: and if history is to be relied upon. I think there is no part of creation to be preferred to this part of Africa (this I do not say because I reside here or am a citizen of the Republic) but as a matter of fact, which I believe some of my own Brothers will disbelieve; and let it be so and let them remain in servitude all their days if they choose. We have a host of people to improve; and then we shall have thousands of the best of citizens, who have known no servitude: and who from their very infancy have been perfectly free. I should say that there are stones of different kinds throughout the country: and timber of the best quality—not to be surpassed by any in other parts of the world—both suitable for building houses. There are trees varying in diameter from ten feet to the size of a whip staff: and in the large forest you may walk about in every direction without any hinderance from vines—this was the condition of the large forest as far as I traveled. The palm tree is to be found as far out as I went, and in the Pessy country it appears to be in its proper element for I have never seen them grow taller, or bear better nuts which are small but more fleshy and producing more oil than the nuts in any other part of the country. Therefore let no one regard this part of Africa as a baren waste, for it is Just the opposite; and it only requires the spread of the Gospel to make these solitary places glad I beleive that the time has come when God intends to raise up some to carry the word to these most distant parts of Africa. If those whose duty it is to preach the word, will not go beyond the limits of the civilized communities, God will give them leanness in their souls and quail to their full for meat.

We now started again and travel on to a gentlemans town by the name of Nicbozah who when he saw me and learned my business said that he and his people were very glad of the prospects, and as a token of this respect he furnished me with a small goat. He is a man of much life and humor and desired to have a school for his children. We passed on and about half past twelve O'clock we arrived at Zippos town, which I suppose to be about 91 miles from Bexly. It doubtless in time, has been a good town, but Zippo having lately died, they as usual let the town go down. The town is ruled by his son Sav—who appears to be a man of quiet dispositon—It is about here the camwood is found more plentifully, and near the town is a creek of pleasant water where the inhabitants say Elephants come to drink and wash, I bathed in it and felt much refreshed by the bath, and would advise all travlers, to do the same—a practice to often omitted, hence the cause of so many diseases that attack persons goving into the country. We stoped for the night at this town, preached to the people in the afternoon—who seemed very attentive and expressed a desire to have a preacher and teacher: and they should have one sent them who is willing to devote himself to the cause of Christ. Rose early in the morning and had prayers with the people and when the boys had eaten a little rice we started—about 7 o'clock —crossed the creek above mentioned, and came to a place where we saw the fresh track of an Elephant. They make a path by which you can trace them as far as they go—breaking through vines &c.

Further on we came a to place where they had pushed down palm trees and taken out the cabbage as clean as if it had been done by human hands. I also saw many low palm trees from which they had taken the cabbages, I saw many other trees which it appeared they had been feeding on in the same way and in doing so they reach from six to ten feet. At another place I saw where an Elephant after being in mud—had passed between two trees touching each on side a detance of about six feet high, I measured a foot print and it was 6 by 11 inches—still it was not as large as some I saw, I also saw many other places where they had been feeding tearing up trees—and clearing off large spots by their ponderous weight they break down small tree and bushes. We were about an hour passing through the Elephant range—

After this we came to a branch of the St: John River—which is about an hundred and twenty feet wide: its course is usually rapid—this we crossed on a raft pulling ourselves over by a ratan string—Thence we passed to Grahway's through a delightful country passing many deserted towns, We arrived at Grahway's place about 12 O'clok A M. after resting a little we presented Grahway's with some tobacco who on receiving it remarked that if the Pessy people have such good tobacco he regretted it much; this I noticed, as it is known to all that the Bassas are prejudiced against the Pessys and regard them as an inferior tribe, simply on account of their getting their supplies of slaves from them at the time the trade was carried on. The Pessys in return look the Bassa and Liberians as inferior to them. As regards this I do not know but what they are correct for they are the only people I have seen that are truly and fully *independant* for they are not under the necessity of calling on any other part of the world for the least articles requisite for their comfort. They make their own clothes, iron, tobacco, pipes, bowls, basins, pots, bread, meat, oil, salt and every thing necessary for sustenance, and the rendering of life comfortable. I will say more about them when the proper time comes. After relating to Grahway's our object, we were received with the greatest marks of joy and respect.

We passed on (but I should not forget to mention that at this town of Grahway's I saw them burning camwood as common fire-wood) to Barlergrees town which is of considerable size: the people were glad to see us this far back from any American settlement, and not a single individual offered the least mark of opposition to the objects we had in view: but on the other hand bid us Gops' speed. We here rested having walked about two hours and a half—but Barlergrees not being in town; we passed on Bogee's town—the last on the path—of Bassa towns, it is situated near a creek well adopted to Mill purposes. Hear we were received with gladness as usual—and the head man seemed disposed to show us every mark of respect. and was rojoiced to see us coming out so far to prose cute our object—he also expressed wish to have a teacher and preacher to instruct his people, and as an encouragement to their coming said that *he* would provide a place for them to stay—We put up with him for the night—and as usual preached to the people next morning who gave great attention and confessed their ignorance and superstition. *To be continued*

LIBERIA HERALD.

MONROVIA JULY 11. 1855.

AN AFRICAN NATIONALITY.

NOTWITHSTANDING the oppressions and afflictions under which the descendants of Africa have suffered for centuries—oppressions which, increasing more and more, appeared to crush them with their ponderous weight and to render extinct every noble emotion and lofty aspiration of the soul; yet, there are to be found many, even in countries where, as a class, they are most proscribed, who entertain feelings of national pride—and desire earnestly an African nationality—a "tangible, separate existence "as a people. It was this desire that influenced the people of Liberia to leave the Western world, risk the perils of the great deep—and brave the dangers of a residence in a barbarous country, far from the influence and comforts of civilization. They looked to the four quarters of the globe; they contemplated the political condition of different countries; but in none did they see so faverable an opportunity of establishing and maintaining a separate nationality as in Africa. This is the natural home of the black man, whence he was torn by the hands of avarice and carried to distant lands where he has been made to pass through rivers of sorrow, and to drink deep of the cup of affliction and degradation.

But, by the wonder working providences of God, a way is opening for the return of the dispersed; a few have already returned, and have succeeded in laying the foundation of a Christian empire, which, advancing with rapid and hopeful progress, is giving unmistakable evidence that it is a child of Divine Providence, destined by Him to accomplish high and noble purposes in connection with this benighted continent.

While, however, Liberia, the brightest star that ever shed lustre upon the condition of the colored man, points so encouragingly to the future, and invites the sons of Africa from all lands to participate in the glory of building up a nation, there are many who, though groaning under, and praying for deliverance from a bondage that" finds no palliative in merit—no consolation in piety—no hope in intellectual and moral pursuits—no rewards in industry and enterprise" are disposed to impede her progress, and thus to close the very opening through which it seems the design of Providence to answer their prayers for enfranchisement and elevation. Many, in their opposition, reason as follows: "Degradation has been attached to our race in the Western world; we have been oppressed in America, and if we are ever elevated, let us be elevated here, among our oppressors; let us rise among our despisers, and stand with them on the same level; let us be men among men, not among heathen Africans; if we have any intellectual and moral powers let them be manifested here." It matters not how much plausibility may be on the face of this argument, and how much importance some may attach to it, to the calm and reflecting mind, it must appear trivial and fallacious. We hold that there is as much of Providence connected with the humiliation and thraldom of our race as there was with the bondage of the Israelites in Egypt. We believe that all that has been done to enslave and degrade us, has been done under the permission of an Omnipotent and mereiful Being. The groans and cries of the oppressed have now reached His ears, and the time when He intends to make the "wrath of man to praise" Him is fast approaching; He is bringing about a year jubilee for us; and it becomes us to follow His guidance—to go whither He says go. Had the Israelites when, in their Egyptian bondage, they received the intimation that they were to be returned to the land of Canaan, whence their forefathers had emigrated, resisted and said, "We will not go up thither; we desire to settle in some remote part of Egypt the very land in which we suffered afflictions, and dwell free from the trammels of the Egyptians, to establish our national religion and institutions; that we may, contiguous to our oppressors, be elevated to equal greatness with them:—had they reasoned thus we say, is it likely they would have been rescued from their painful captivity? No; they would have incurred the Divine displeasure, and would, perhaps, have fallen under the inflictions of his judgments. See what fearful punishment befel those of them, who having left Egypt, murmured in the wilderness.

And will any one say, that the hand of Providence is not concerned in our case as a people? Let such a one study our history for the last three or four centuries; let him watch us pursued by avaricious adventurers, snatched from our homes under circumstances the most heartrending and cruel, and carried to distant lands; let him follow us thither, and notice us amidst our sufferings—afflictions and brutal oppressions: and let him consider that, notwithstanding our mental and physical depression it may still be recorded of us, in all the countries of our exile as of the children of Israel in Egypt,—"And they were fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them." After he has noticed these things, let him turn to Liberia and study her career from the period of her incipiency in 1821 to the present time —a little more than thirty years have elapsed since the landing of the first pilgrims, and now behold a nation acknowledged by the Great Powers of the earth, with prospects, encouraging and glorious, destined to bring about the accomplishment of the prophetic declaration—"Ethiopia shall stretch out her hands unto God." After he has pondered all these things, let him say, whether he doubts the special interference of Providence with us as a race; if as does, then he is the miserable possessor of a scepticism the character of which there is no epithet in English sufficiently forcible to express.

Every considerate mind must admit, that our whole history, from the fifteenth century down to the present, bears marks of providential intervention; and viewing the signs of the times we are led to the conclusion that we are destined, i. e. a large portion of us—to return to these shores, both for our own progress and elevation, and for the recuperation of our brethren, sunken in ignorance, superstition and vice. Barriers the most insurmountable are opposed to our advancement in the Western world. Such is the nature of the relative circumstances of the two races there, that if they remain together the one, must, necessarily, be kept inferior to the other. The whites, as a general thing, are the possessors of mental cultivation and pecuniary ability—qualifications indispensable to progress, respectability and greatness; while the blacks are for the most part uneducated, poor, and, consequently,—degraded. Two distinct races, existing together under such circumstances—between whom there is no affiliation—must exist in the relation of superior and inferior. It seems perfect madness, therefore for a few persons of the inferior and proscribed class to contend for equal rights and privileges against so over-whelming a majority. Considering this state of things, and believing as we do in the special care of Providence over us, we are compelled to the inference that it is His will that the races shall be separated, and that He has chosen Africa—our proper home—as the grand asylum to receive our race. Yes:

"Despite of every yoke she bears
This land of glory still is theirs."

We do not wish to be understood to mean, however, that because America is not the home of the colored man, he should, therefore be oppressed and despised—that he should be deprived of the inalienable rights of man. No: the Almighty, by clothing him with all the attributes of human nature, has placed him on an equality with the rest of mankind; and no obstruction should be thrown into the way of his elevation by his neighbours. If, by his intellectual and moral worth, he can rise in the United States, he should be allowed to rise: and those who through *unholy prejudice* against his complexion, endeavor to oppress him, are unworthy of the name of *freemen* —recreant to their professed principles of liberty and independence. But we do contend that even if the African were allowed equal rights with the whites in the countries of his degradation, he should not be content, without a country—without a home of his own—without a nationality; when his father land, lies unpossessed, uncultivated, and, with inviting voice bids him come Home—and assist in hastening her redemption.

There will, no doubt, be some to differ from us, with regard to certain sentiments advanced above; but they are conclusions at which we have arrived after careful deliberation; and though they may now be vehemently opposed, by those not willing to look calmly at the subject, it is our most serious impression, that, sooner or later our colored brethren in the countries of their disfranchisement, will discover that all their efforts to reach a position of eminence and respectability are vain and fruitless. They will discover that it is by far more desirable and honorable to be a nation among the nations of the earth—than merely men among men. They will perceive the necessity and importance of an African nationality;" and, compelled by these considerations, and the force of circumstances beyond human control, will flock to these shores, and aid in establishing the—they now despise—a nation of colored men on the Western Coast of Africa: they will come to swell the number already here, and assist in promoting the honor and prosperity of Liberia, from which they have so long kept aloof; they will come to increase the salutary influence now exerting upon the benighted heathen around, and impart to them the blessings of civilization.

"Liberia, happy land! the shore
Entices with a thousand charms:
And calls—his wonted threshold—over—
Her ancient exile to her arms.
Come hither son of Afric, come.
And o'er the wide and weltering sea,
Behold thy lost yet lovely home,
That fondly waits to welcome thee."

EDUCATIONAL.

THE ALEXANDER HIGH SCHOOL—which has been reorganized, with very favorable prospects—has been removed from the Iron house to the building formerly occupied by Mr. A. Washington, on Broad Street—down-stairs; Revd: David A. Wilson, the Principal, and Revd: John White assistant, with their families occupying the upper part. This institution is no doubt destined to accomplish a vast amount of good in Liberia. May the most sanguine expectations of its benefactors and friends, with reference to its usefulness, be realized!

THE MONROVIA ACADEMY—We learn that Revd: James W. Horne Principal of this institution, now on a visit to the United States, will return in a few months with an asistant; when its operations will probably be enlarged.

FOR YOUNG MISSES—A school for young misses has been opened in the Seminary building, (up stairs) under the auspices of the M. E. Mission, by Miss Caroline M. Brown, lately from the United States.

ASHMUN INSTITUTE—From a recent American paper we learn that a literary institution with this title—given in honor of the devoted Jehudi Ashmun, a name as familiar as household words in Liberia—has been established in the State of Delaware, under the care of the Presbyterian Church, for the purpose of

Maryland Historical Society

The Maryland State Colonization Society Papers

XII. Newspapers
B. Liberia Herald

February 1842(XI,4)--February 18,1857(n.s. VII,4)

1855

NEW SERIES NO 2