

of Monrovia, spoke of the Americo-Liberians as constituting the advance guard of the race, returning to its habitat. If true, then, the work of the advance guard is not yet complete. Some ground has been cleared, but two facts must be put beyond doubt. The permanent friendly attitude of the local populations, and the existence and successful growth of some staple, in constant demand, to the culture of which the Negro immigrant on his arrival in the country may, with certainty of success, devote his attention.

But that the United States is not the only source from which we may draw desirable immigrants has long been recognised.

We have the West Indies and the English West African colonies. A large and increasing number of Sierra Leoneans which people with those of Liberia constitute at present the largest Negro English speaking population on the West Coast are now settling in the country. It is an interesting fact. It may have far-reaching consequences. Be hospitable and liberal, conciliate the populations in the colonies around you, and they will help you to tide over things until our relatives abroad shall come to our assistance.

It may be interesting and useful to call your attention to
THE IMPORTANCE OF THE CHURCH AS A POLITICAL FACTOR

A distinguished writer on the science of morals says:

"There has never been a nation without some sort of religion, nor a civil government which religious influence have not to a greater or lesser degree moulded. As an historical fact, nations and governments and religions have everywhere a connection, not only most intimate, but which has thus far shown itself indissoluble. The nation finds its unifying bond, and the government its vivifying power in religion."

Seated amid a heathen population of our own Race, with whom the work of amalgamation has already commenced, the

manner and the direction in which the influence of the church is exercised, and its modes of procedure become, politically, of paramount importance.

It has been pointed out that the family is the unit of civilisation. To preserve and influence the family has always been the cherished object of the church.

The next object has been to unite families into christian communities and so the work of organisation and unification continually goes on, until the links are coterminous with the habitat of the people affected.

The Church seeks to remove the isolation that tends to grow up between class and class, tribe and tribe, and to cultivate between individuals and communities amity, sympathy and brotherhood. Its work in this respect makes for the effacement of social and tribal distinctions and the bringing about of national union. The church everywhere inculcates respect for authority and obedience to law.

Governments voice the wishes of the people they represent. But those desires are often moulded, modified or given up altogether by and through the influence of the church.

The educative and moral influences of the church is enormous. The Church is the balance wheel of the civilised world. The Church and State, then, must move hand in hand.

Every convert from heathenism to the christian faith in this Country is also a political recruit. What influence he retains with old heathen friends is naturally exerted in behalf of his new associates, and for their benefit.

The educative and religious work of the Protestant Episcopal Mission in the County of Maryland has been of enormous political use to Liberia. I am afraid that our people have appreciated neither its value nor its significance.

Its idea of rearing up a native Pastorate which has not been followed up lately, owing, possibly, to the unfortunate events of 1874, was a grand one. Let us hope that the work in that direction will be resumed and pressed. We were to blame

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The Maryland State Colonization Society Papers

XV. Pamphlets (not in original collection)
 18. Inaugural Address of A. Barclay, 26th
 President of Liberia, January 4, 1904,
 Monrovia

Monrovia, 1904