

REPORT OF D.C. KUMMLER, D.K. FLICKINGER & W.J. SHUEY

TO

THE BOARD OF MISSIONS

THE UNITED BRETHREN IN CHRIST

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..... and the Christian's right and then you have the force of habit and the deeply rooted depravity of the human heart which is inherently opposed to submission to God to contend with at every step in addition to this. Is the work of saving souls in civilized countries a perpetual struggle with the powers of darkness, taxing the energies and skill of the minister of Christ? Then it is infinitely more so in heathen lands. Are the obstacles to be overcome in evangelizing America great, and the wickedness of the people fearful? Then are they above measure greater in heathen Africa and the wickedness of the land shocking to the pious soul?

These statements as to the nature and depths of heathenism may appear discouraging to those who have entertained different views of it and considered their redemption comparatively easy; but to the Savior discouragement was a stranger or we should all be lost, for how dreadful must have been the picture of human woe viewed from the battlements of infinite wisdom through the eye of omniscience. To the ambitious Napoleon it was enough that a passage over alpine rocks and snows was barely practicable. So to the soul thirsting for the conquest of the world to Christ needs only to know that the work is practicable and his holy zeal presses him onward to the conflict. The salvation of Africa is not only practicable but certain provided those who love Christ are as their Lord. The discouragements (to use the term in a qualified sense) connected with the elevation of Africa are greater perhaps than those of any other race in heathendom and it is so because it has been so for ages and now is the hissing and by word of the nations. Of moral, the poor African could say, with truth, "no man careth for my soul", and being thus abandoned to oppression and infamy he has plunged into all the horrors of moral, social and intellectual degradation. The Negro is adjudged inferior to his fellow man in every respect and as not possessing capabilities of improvement equal to those of the Anglo-Saxon race, and indeed some have deemed him a rational soul thus ranking him among the brute creations. Thus every man's hand has been against him to crush every vestige of noble ambition and hope out of him. And where "hope is a stranger", what can we expect but despair and yet where there is a race that has endured insult, injustice and oppression with the same patience and without more rapidly reaching extinction than the African has.

It is remarkably strange that it is forgotten that there was a time in the history of Great Britain, when the ancestors of those very slanderers of the African intellect were deemed by the philosophers of Rome to be too stupid even for slaves – "When Cicero could advise his friend Atticus not to obtain his slaves from Britain, because they are so stupid, and utterly incapable of being taught, that they are unfit to form a part of the household of Atticus." If such were once the prospects of England that her people were considered "unfit for slaves" and they have risen to be the most enlightened and powerful nation on the face of the Globe what may not the Christian missionary hope for the sons of Ham? To the efforts of missionaries England and America are indebted for their greatness and well might Richard Watson say, "your missionaries have determined that; they have climbed into that mine from which we were often told no valuable ore or precious stone could be extracted; and they have brought up the gem of an immortal spirit, flashing with the light of intellect, and glowing with the hues of Christian graces." Deep down beyond the reach of the oppressors there lies in the African mind a basis upon which to found

mighty empires – The elements of wisdom and true greatness all that is needed is their development by the true friends of humanity. And although this is the work of centuries, yet it is the duty of every Christian to make his impression on the pillars of this great moral Coliseum with the chisel of divine truth. Like the elevation of an immense ponderous body, its movements may be imperceptible, it is nevertheless true that it moves, so with the work of saving the African, the footprints of individual missionaries may be dim to them, if seen at all but an unbroken series of efforts will surely consummate the herculean task. The laborer in this field must wear the promises of God near his heart and exercise the fullest faith in their timely fulfillment. He must be satisfied to allow his successor far down in the distance of time to lay the finishing stone for the temple and rejoice in the thought of forming one humble link in the chain that shall bind a nation to the throne of the King of Saints.

The preceding reflections were jotted] down by piece meal as leisure and health would permit. Although our general health has been fair, yet we have all labored under the influence of a peculiar nervousness, which is common in this climate, and much of the time unfits us for exercises of this kind. We shall endeavor, now, to enter upon a more particular account of our observations & decisions and give our reasons for them.

Before our arrival on the continent we learned the fact that we were wrongly informed as to the commencement of the rainy season and that we had arrived too late to accomplish our designs before it would be both unsafe and impracticable for unacclimated persons to travel unless the rains should be delayed to a later period than is common. We were on our way and could not return and notwithstanding the gloomy prospects before us there seemed to be a providence behind all our movements which encouraged our hearts and inspired us with the belief that He who sent us forth would glorify himself in this undertaking. When we landed we scarcely knew whither our course lay and the result of our mission was enveloped in great uncertainty. The opportunity for reaching the Boom country already mentioned by Bro S in a letter to the Secretary was presented and we thought it best to embrace it and make the best we could of the few weeks of fair weather we had to depend upon exploring the country. We had letters from the executive of the A.M.A. promising us the aid of their missionaries in doing so. We arrived at the Good Hope mission of the Mendi Mission on the seventh day of March last, ten days after our disembarkation at Freetown and at a cost of little over \$ 10.00 each for passage, board and lodging during the whole time. This we considered very reasonable from the fact that all such things commanded exorbitant prices at that time in Freetown. We were busy for several days in unpacking and assorting our goods. In the meantime Bro Kummel made a trip up the Big Boom to Mo Tappan, one of the mountain stations of the Mendi Mission and accompanied by the Rev. J.S. Brooks to whom we are indebted for much valuable aid and instruction in our intercourse with the natives. The opinion of Bro K as to the country immediately on the Boom River has been briefly stated in the commencement of this paper. After his return there was a meeting held by the missionaries of the Mendi Mission when we were officially welcomed among them and invited to participate with them in their labors and deliberations. Bro K and I were invited to take up their board at Kaw Mendi, and Bro Shuey at Good Hope with the understanding, of course that we change and travel as may be thought expedient. The next day after this conference, Bro

Flickinger and Bro Shuey went to Kaw Mendi wishing to rest from his fatigue from the Boom excursions. Kaw Mendi is the oldest station of this mission and is located on the little Boom river about 25 miles east of Sherbro Island on which Good Hope is situated. The country all the way to this place is low and marshy, covered with Mangrove near the sea and Bamboo and Palm further up. The land back of the Mission house is undulating for miles and is well adapted for farming. Things about the mission are not in all respects as we anticipated. Much confusion exists in the domestic regulations of the mission family arising no doubt to a great degree from the want of help to carry into effect a more efficient plan for the government of the mission. And partly, we fear from mismanagement and neglect. Many of the children can read and write well, and a few are being taught in the higher branches of literature. About 60 belong to the church, some of whom know but little about the principles of the Gospel. So much is yet lacking that we cannot but pronounce it a mixture of heathenism and Christianity, the larger proportion being heathenism. Much has been done, it is true, enough to cheer the missionary's heart and encourage him to increase his exertions for this people, but we are inclined to think that much more might be done by more rigorous measures to prevent the mixture of the evil with the good, especially in the raising of the children in the schools but want of time and strength is the apology. In adult heathens where the habits are strongly formed, we cannot expect such an entire change. We may have occasion to refer to this matter in another communication. We therefore leave it for the present. During our sojourn at Kaw Mendi, we took an excursion up the Han-Loo river about 20 miles farther interior to a barricaded village called Manya. The King, Sissi Nyangbwe, received us in a friendly manner and treated us in the best country fashion. This place is an outstation of Kaw Mendi. A small school has been opened under the care of Mr. and Mrs. Margru Green. The country along this river is low and about the same as below Kaw Mendi except the absence of the mangrove and the prevalence of extensive rice fields. The inundation of it during the rains peculiarly adapting it to the cultivation of such grains. While at Kaw Mendi we also visited Barmah, a barricaded town on a river of the same name. The King, Kalafar, and his people are Mohammedans in faith. The King speaks, reads and writes the Arabic language with fluency. He is a man of bold and fine appearance, possessing a noble physiogamy and manifests a shrewdness and keenness of perception seldom equaled by white men of more enlightened countries. He converses freely on any subject. He has absolute power over the lives and property of his subjects. Their wretchedness in every respect moves the heart of the Christian traveler to pity and to tears. He has twenty wives who are his servants and in number are indicative of his strength. The custom of the country being that the largest number of wives gives the most commanding influence.

It is a matter too plain for argument that all the region of country which we passed on these excursions are unhealthy to any people and particularly to the white man from the fact that it is low and marshy. The soil of it is a deposit of a large variety of vegetable and animal matter, which in its decay emits and impregnates the atmosphere with the most destructive malaria. These facts render it extremely hazardous to establish Missions in the mangrove swamps except they are intended as way stations to the interior or which is needful anywhere on the coast for hundreds of miles as these marshes extend all along

the seashore. Bro Shuey remained at Kaw Mendi a week when he returned to Sherbro, Bro F. remaining of course.

A number of opportunities for preaching have presented themselves but when we do preach through an interpreter it is so imperfectly done that it is discouraging. Very few of the interpreters to be had understood perfectly what we say. It is to be feared; therefore, the word is so garbled by the time it reaches the hearer as to be shorn of its simplicity and power. In view of these things I find in my journal of March 25. We are unhappy because of a want of opportunity to preach and labor, understandingly. We feel as much as ever that woe is us if we preach not the gospel. "My soul want thou our God."

On the 26 of March, as previously arranged, Bro F. and Shuey started with Bro Brooks for Wela at the falls of the Jong River, a distance of some 30 miles from Sherbro. After entering this river we readily observed that the country and scenery are far superior to that on the little Boom and Han-Hoo. The banks are high and the land for some distance back is covered with tall grass, resembling that of the prairies of Illinois and Iowa. These grass fields are interspersed with numerous Palms and other trees, all of which combine to make one of the finest and charming sceneries we ever beheld. These fields are annually burned in March and April for farming purposes and produce rice, cassava, sugar cane, cocoa, sweet potatoes, and other vegetables in abundance. We reached the highlands some 20 miles from the mouth of the river. This rises abruptly from the stream and lowlands to the height of 40 to 50 feet and is covered with a dense bush comprising almost an endless variety of shrubs and timber, all of which is different from any found in the Temperate Zones. Stones in great abundance are here found in the bed of the river and protruding from the banks on either side. They are very appropriately called iron stone from the fact that they are largely composed of ___ of iron which is the nature of all the rock we have seen or heard of in Africa.

We spent the night at Papaw, a village situated n the fork of the Jong and Mongray Jong which latter stream is one of the outlets of the Jong proper. Early the next morning we proceeded on our journey to Wela where we arrived soon after sunrise. This is one of the finest places we have witnessed in Africa. It is situated at the foot of the mountains and the rapids or falls of the Jong River. The water dashes down over a ledge of rocks more than 20 feet in the distance of less than half a mile and is sufficient in quantity in the driest season. The scenery around is in a perfectly wild state and is magnificently romantic. On the east at an elevation of 50 Or 60 feet is an extensive plain of rich and productive land. On the west and northwest stretch the Kindi mountains from whose side are seen bounding over the rocks, numerous small streams of fresh pure water.

From the small barricade in which only a few natives live, a fine view of the falls is had, making it a very desirable location for a mission station. Desolation prevails so far as the native improvements are concerned in consequence of a war recently carried on in the country and the dark pall of heathenism in its most abhorrent hangs over all the land, robbing innocent nature itself of its charms and glory. So far has sin perverted even the taste of this people that all the attractions and untold and underdeveloped wealth of such

a place as this, are no more desirable to them than the meanest mangrove swamp in the country.

On the east bank of the river near the falls is the "Purrow" or "Devil Bush", a kind of heathen secret society and in which sacrifices are made to the Devil, he being the god of the country and is feared by all the inhabitants as their enemy or friend as he is pleased or displeased by them. The African is most emphatically a Devil-worshipper. Bro F. came in contact with what they call the purrow bush containing one of their gods and for handling it we got into a palaver which cost us some trouble and money. They wished a piece of silver to satisfy their insulted deity but when it was refused they said that they could do with a piece of lead which they could make him believe it was silver. We had no lead, but promised to bring some on our next visit when they ended the palaver and permitted us to depart. For approaching the place where the idol lives a woman is punished with death and a man not belonging to the devil bush is subjected to hard and solitary labor in the bush for an indefinite length of time; owing to his skill in escaping from their fiendish grasp.

The brethren of the Mendi Mission are endeavoring to secure this place for a mission station but may not succeed for some time because of the opposition of two Mohammedan Kings, Kalafar and Kissi-cam-mah who are enemies to Christian missions.

From Wela we returned by way of Kaw Mendi having heard that Bro Kummmler was sick. We found him under the influence of, what was considered by those who have had experience, the acclimating fever. It at once occurred to us that he had better be removed to Good Hope as the house at Kaw Mendi is very hot and Dr. Cole being unable to leave Good Hope he would be without medical attendance except such as could be administered by inexperienced and ignorant hands. We hesitated some as to the propriety of the plan but he being anxious to go we concluded to try it. Accordingly, we arranged a bed on the boat and after a tedious journey of about 9 hours we arrived at Good Hope. In a few days he became convalescent, but was again taken with slight fever which has kept him confined to his room and the house for nearly three weeks. He is now doing well and with care will doubtless pass safely through the acclimation if he should stay in the country. During the illness of Bro K., Bro Shuey's time was spent on administering to his wants, Bro F. being at Kaw Mendi, so that traveling was impossible, but as soon as our presence could be spared from the sick room, Bro F. and myself again set out on a tour to Mo-Kelli, a town on the Jong river about 15 miles beyond Wela by way of the river and 10 or 12 by land. In consequence of the numerous rapids and rocks in the stream it is difficult to navigate it except in the rainy season; we therefore walked overland from Wela at which place we left our boat and part of our baggage. The following description of this we find jotted down in our journal of April 10, 11 and 12th. With two natives to carry our provisions and needful baggage we set forth on foot from Wela for Mo-Kelli. We soon reached one of the most beautiful mountain streams leaping down over the rocks and through the bush. Having cups with us we tasted the water and found it sweet and palatable and rather cooler than we commonly find it in Western Africa. This formed a contrast to the monotonous lowlands to which we had been confined since our arrival on the coast and cheered our hearts and raised our estimate of this country very

materially. After walking a few miles we came in full view of the Kindi mountain towering its evergreen summit to the clouds, only a mile or two from us to the N. West. Between our path and the mountain lay a beautiful valley in its native verdure which under the industry of an American farmer could be converted into a literal paradise. As we proceeded we found the country undulating and in places hilly and abounding in fine springs of water and stone. The soil and rock all being highly impregnated with iron. We also passed a large clearing where the natives were at work cutting their farms preparatory to cultivation during the approaching wet season. Their manner of clearing is first to cut down with a cutlass all the small underbrush which grows very thick and let it become completely dry; after which they cut down all the large trees, the largest of which are seldom more than 6 or 8 inches in diameter, the result of frequent clearing. These are again left to dry for a short time when the whole is set on fire and burned, after which the ground is ready for cultivation which is done with a crude hoe made by the natives.

About 3 miles S.E. of Mo-Kelli we struck the river banks. The bluff is about 20 feet high all along the stream up to the town where it is 20 to 40 feet above low water mark. The bed of the river is rocky and in various places it falls almost perpendicularly for 4 or 5 feet which creates quite a rapids and forms, as already intimated, a considerable interruption to navigation of all kinds during the dry season or low water which continues only about one third of the year and is the only serious objection to the occupation of the Mo-Kelli as a mission station. Three and a half hours moderate walk brought us to the place of our destination. We were most cordially welcomed by the King, Bah-Kelli. He is an aged man and apparently superior in his affections to other Chiefs with whom we have met. He embraced us as a father would a child and bid us welcome. Being weary and wet from profuse perspiration we repaired immediately to the river to bathe and change our apparel which proved exceedingly grateful and revived us much. This is a custom in this country which would be considered very improper in America. The water and air of this climate being warm and of a great temperature not the least harm is experienced in plunging right into the water when under the highest physical excitement and perspiration provided the person is careful to dress, immediately, in dry clothing. At the earliest convenient time we had an interview with the King as to our business in Africa and object in visiting his place. He expressed a warm desire that we should come and "set down in his country" as the natives call it, and start a mission among his people for the purpose of teaching them book and God palaver. His motives for doing this are one of a rather doubtful character when viewed in the light of the gospel, but when we consider the fact that this people are incapable in their present ignorance, of exercising anything but selfish motives in all they do, we must regard this as a gracious opening to an opportunity for introducing the true principles of action among the heathen.

The Jong river at this place forms a peninsula thus (DRAWING) – embracing a superficial area of about two hundred acres. At this point there are 9 or 10 villages three of which are large, one of them walled, the other two barricaded. It is estimated, and we think correctly, that the inhabitants of all these towns in the aggregate number 2,000. Near the center of this peninsula is a high spot of land which would make a splendid location for mission buildings and from which all the 10 villages mentioned can be seen at a glance and reached in less than an hours walk. This place is about 10 miles beyond

the first range of mountains on the coast and about forty miles from the open sea. Its really the only interior place at which a mission station has been contemplated. Stone for building purposes are abundant on the ground. Clay of an excellent quality may be obtained on the place for making brick. Timber for building is plenty up the stream and if in demand would be bought at a trifling expense. The people speak the Sherbro, Timmini and Mendi languages which would afford an excellent chance for acquiring all of them without leaving the same spot. All things considered this is one of the best locations for a mission station in the country. The difficulty of navigation during a part of the year could be materially obviated by the transportation of provisions overland by mules and the natives. The distance from Wela to which navigation is uninterrupted all the year may be passed over easily in three hours on a good road.

On our return we staid all night at Mongray a large Mohammedan town and the residence of King Kissi-cum-mah one of the bitterest enemies of the Christian religion and missions in the whole country. He treated us with becoming kindness and furnished us a good hut to lodge in. It was late but we could not deny ourselves the privilege to preaching Christ to such as gathered around the door of our house. They believe in God but deny the divinity and mediation of Christ. We urged them to believe in the Saviour and endeavored in a simple manner to explain his character and how he was "God manifested in the flesh." One of the women seemed much interested and thanked us very much for "the word we talk to them." On the following morning we gave ourselves to our journey descending the Mongray branch of the Jong river. We had not been in this river before and were much pleased with the country from the commencement of the highlands up. There is a bluff a few miles below Mongray that would make a fine place for a mission. It has a fine view of the bottom on the opposite side of the river and is only a ½ mile walk from the Kindi mountain. It is too close to the mangrove swamp to be healthy and is, therefore, undesirable with all its beauty. We arrived at Good Hope after an absence of nearly four days, Bro Shuey in good health, but Bro F complaining with cold and rheumatism. We rested a few days and on Monday April 16 Bro F and I left Good hope again for the Bagru river region lying between Sherbro Island and Sierra Leone and between the sea and the Mperi mountains which form a part of the Kong range. We spent four days in visiting the Mano, the Baile, the Bong-byer and the Bandeguma rivers. These rivers are skirted on both sides with Mangrove bush and swamp up to the very base of the hills which is a great objection to their occupancy by white men. The Baili and Mano, however, "cut" the mountains and towns of the same name, the latter of which is located some distance up from the Mangrove which in a great measure obviates the difficulty in the others where they break off abruptly at the highlands. Either of these rivers have fine water and stone at their head and the natives say that in the region back there is an abundance of cam wood and on one of the hills gold has been found. These would be important articles of commerce were the country occupied by an industrious people.

We found the people much frightened on account of the rumors of war in the country. Yet all the kings (4 in number) with whom we met seemed willing to have missions established among their people. There are several objections to the occupancy of either of the places visited.

1st the winding tedious way of getting to them.

2nd the sparseness of the population, the country having been desolated by war.

3rd, the probable unhealthiness of the country.

4th The pernicious influence of Sierra Leonean and other traders.

We were abundantly paid for our trouble from the fact that we are enabled to compare places and make choice of the best. It will be perceived that in the short space of less than two months we have visited all the places occupied by the Mendi Mission with a number of others which were never before visited by some of the missionaries here who have spent several years in the country. During these tours we have endeavored to learn as much as possible of the customs, habits and dispositions of the natives and we trust have succeeded in forming some just conclusions as to the nature and extent of the work to be done together with some of the leading obstacles to the speedy evangelization of the African race. We trust, also, that we have obtained some experience of what must be endured by those who would labor for these people – the deprivations and sacrifices to be made every day of their lives in this land and some idea of what amount of labor may be performed with safety to life and health. The most of our conclusions have been confirmed by those who have been longer in the country and have a larger experience.

Since our stay in the Sherbro region we have formed an acquaintance with the Rev. A.W. Hanson an Episcopal clergyman and now British Consul for the country between Liberia and Sierra Leone. He is a native of the Gold Coast and is a gentleman of refined manners and a thorough education, manifests an excellent spirit and is a successful exterminator of the slave trade on the coast. He has resided two years in Liberia and is well acquainted with the prospects and condition of that country. From him we learn there is a serious difficulty existing between the colonists and the natives as to the right of occupancy of their territory by the Liberian government without a special agreement with them and a just remuneration for the same and imposing oppressive laws for the regulation of trade between the natives and foreigners. The Liberian government is charged with an assumption of authority and since our arrival the natives have taken up arms against the colonists in defense of their rights. These troubles create between the two parties a jealousy and antagonism which place the foreign missionary in an unpleasant position before the natives if he has any connection with the colonists or their government. If a mission is commenced among the colonists all influence is lost over the natives if among the natives you are accounted the enemy of the other party. He gives it as his opinion that the country is very unhealthy.

While at Freetown we met the Rev. J.B. Pinney, formerly governor of Liberia, and on his way from Liberia to the U.S. He gave us no encouragement whatever to settle in that republic but gave a gloomy account of affairs there. We were introduced also to the Rev. Mr. Horn, missionary in Liberia for two years, then on his return to America. He informed us that he was the only white missionary left in the Republic and he was compelled to leave or find a premature grave. He represents the country as being very

low and marshy and as emitting a miasm that penetrates and prostrates the system in a few days. From all these statements by men of judgement and the friends of the place, we have deemed it useless and an unnecessary expenditure of money to visit Liberia. If the highlands and interior cannot be reached it is of no use to think of sustaining missions in Africa by white men. This must be the conviction of all who visit the coast.

Being convinced of the impracticability of a mission in Liberia and the Boom region being occupied by our brethren of the Mendi Mission we have been severely tried as to what course to pursue. We have spent days and nights in consultation and prayer that we may be divinely guided in our decisions and that if we had a work to do in Africa the place might be providentially pointed out to us, and by the help of God we would occupy it. We have weighed the subject under different states of mind – when tempted and when all was light and faith and hope being out. We have also endeavored to consider it with light and shades. We have thought of the character and ability of the church at home and the advice and instructions of the Committee and Mission Board. We considered the probable disappointment of the friends of the mission in the result of our observations and travels and the likely existence of a kind of church pride that would love to have it said that we had an independent mission in Africa. We feel constrained from circumstances and a sense of duty to God, to the Church and the cause of missions to recommend to your consideration a union of our efforts with those of the American Missionary Association in the redemption of Africa on the following plan or something else that will accomplish the desired end.

1st That one or more places be selected contiguous to the stations of the Mendi Mission upon which to commence a mission station or stations if men and means are at command to occupy them. Always considering the healthiness of the location, the opportunities for reaching the largest number of people, and the facilities for getting to and from them in the transportation of provisions, building materials.

2nd This station or stations to be occupied, improved and conducted by the United Brethren Board of Missions as may be deemed proper by them or their agents or missionaries.

3rd That the U.B. Board of Missions select their own missionaries, appoint and sustain them, and conduct the correspondence with them.

4th The U.B.B.M. to meet all the expenses of such station or stations, including buildings, family expenses, presents and negotiations with the Kings necessary to secure such locations or any other costs.

5th That all provisions, goods, wares, needed by such station or stations may be procured from the general store of the Mendi Mission and be furnished by said M.M. upon the same terms as those on which their own stations are supplied.

6th The missionaries of the U.B. Church and the A.M.A. when considered best or necessary for the good of the cause be expected to interchange. Also when the Mendi

Mission has more laborers than can be conveniently accommodated in view of health and usefulness, they may go to the stations of the U.B.C. provided there is a vacancy and so visa versa.

7th There shall be a harmonious co-operation on the part of the missionaries of both societies

First in their efforts to exterminate slavery and the slave trade in all their forms.

Second, in opposing the evils of heathenism, such as polygamy, intemperance, war, the Purrow or devil bush and all such like institutions, necromancy, theft, falsehood and in a word anything not in accordance with the spirit and teachings of the Holy Scriptures.

8th They shall labor for each other's good in defending influence, character, acts and pecuniary interests so far as they may be consistent with the Gospel of Christ, and in their efforts to correct errors the most prudent and Christian course shall be pursued, so as to avoid reproach to the mission or the Christian religion.

9th The impression shall be made upon the natives around that these missionaries are one and the same in spirit, principle and aim and are actually laboring and suffering for the present good and final salvation of Africa.

10th The Executive Committee of A.M.A. to act as the agent of the whole work at a point on the east American seaboard where some active agency will always be needed.

11th As soon as it shall be deemed that sufficient experience and observation have been obtained there shall be a mutual agreement between the two societies as to a settled policy or plan by which to govern the domestic, mental and moral education of the children in the schools of the mission and the best method of preaching the gospel to the adult heathen around. In the meantime each to pursue such a course as may be considered best by the parties.

12th Until suitable accommodations can be secured at the new station or stations, the missionaries appointed and sent out by the U.B. Church shall have the privilege of staying and laboring at the stations already in operation in the Mendi Mission. The same as though sent out by the A.M.A. and shall be governed by their directions and rules on such conditions for their support as may be agreed upon.

We would now beg your attention to and consideration of some of the reasons which have led us to the recommendation of the Boom or Mendi country as a field for missionary labor, and particularly a union with the Mendi Mission on such terms as hinted at above or something similar to them.

1st The country north and south is not open to missions as the Boom region is. The impracticability of missions on the south in Liberia based on the most reliable testimony, has already been mentioned somewhat in detail and needs no repetition here. On the

North West is the colony of Sierra Leone which is occupied by a large number of English missionaries of various churches the most numerous of which is the Wesleyan connection of England.

2nd This is, without doubt, the best opening into the interior, on the coast for many degrees of latitude both north and south. The strait or inlet which divides Sherbro Island from the mainland is navigable for vessels of 10 to 12 feet draught at all seasons of the year. Into this strait a large number of rivers pour their waters one of which is navigable for ships to the foot of the Kong mountains, the others for steamboats and other large craft for distances varying from 20 to 50 miles from the sea and mostly to the beginning of the highlands. One of those visited by us is navigable beyond the mountains into the interior a large portion of the year for canoes. These rivers afford natural highways for the transportation of goods and provisions immediately to the mission from any part of the world without transshipment. And as good harbors are scarce on the whole west coast of Africa this place may in the course of time become a point of extensive commercial business because of its safety for vessels and ready access to the interior by way of these rivers. As it is large quantities of palm oil, groundnuts, camwood, rice, timber, etc. are annually shipped to different parts of the globe. Above all, as traveling is done in boats, almost exclusively, the largest number of people may be reached from the same point by the missionary and in view of the natural advantage for trade thousands gather around him to whom he may dispense of the word of life without the hazard of exposure.

3rd A new beginning either north or south would not accomplish more than has already been gained by the Mendi Mission as to reaching the interior. From the point already gained, the interior North, East and South may be penetrated for an indefinite distance which supercedes the necessity of the suffering, death and expense necessarily attending a new opening in another region of the coast. A breach has been made through the massive wall that kept the angel of salvation from the great body of the African continent and we are invited to enter in and share the blessings of the achievement without charge. It seems to us to be a shameful exhibition of ecclesiastical ambition not to accept the invitation unless circumstances and unmistakable providences should indicate otherwise which we do not conceive to be the case.

4th The Mendi language is used far inland by many thousands of the natives and extensively used by the neighboring tribes who speak Sherbro, Timinee, Gallinas and Bullom thus opening a wide field of usefulness to those acquiring the Mendi tongue.

5th We should unite with this mission from the fact that in the main we are agreed as to the doctrines of the bible on the great and leading characteristics of the Christian religion and on the leading and popular sins of the times.

6th This mission needs our aid in the accomplishment of its noble aims while a separate action may so weaken both as to prevent either from prospering and triumphing over our enemies, and building upon cherished principles.

7th Two distinct organizations in the same country would probably paralyze the influence of both with the natives from the fact that it would give room for jealousy, envy and unsanctified competition. The very effects of the climate make men jealous and peevish.

8th Such a union would be more economical than a separate action. It would doubtless be a large saving of trouble and money and yet accomplish the same amount of good, if not more. This argument seems too plain to us to be misapprehended by a candid mind.

9th After considering the probable cost of commencing an entirely new mission and the probable resources of the churches for some years to come, we are firmly convinced that we are not able to sustain a distinct work as it would require several thousand dollars annually. And until the needful improvements for the comfort and health of our missionaries are secured it will doubtless take the entire amount to collect for missionary purposes in the whole church which would leave the other missions of the Board without support. A single fact may be stated in confirmation of this argument. We have already expended over one thousand dollars and have but little else than clothing and passage for three persons for one or two years. Provisions, houses and numerous other indispensable articles are not included and are in reality the most expensive.

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Our Board of Missions and business affairs being located far inland and, therefore, inconvenient to the seaboard where it would be absolutely necessary to have an agent to see to the affairs of this mission. This union would secure such an agent in the Ex Com of the A.M.A. and having an interest in the cause could be relied upon and whose influence in New York would save us hundreds of dollars annually in the purchase of goods and provisions. This latter idea we know to be correct from our own experience in getting up our small outfit for this visit to Africa.

11th The arrangement that the stations elected by us are to be supported and governed by the U.B. Church and would be most emphatically her work and mission would bring the necessary responsibility to draw forth the contributions of the church as largely as though we undertook a separate work entirely, thus removing one of the leading objections to this plan of cooperation.

12th The fact that no particular name or mode of worship is adopted to which all are required to conform, but each station makes its own regulations in such matter is a thought worthy of consideration in connection with this subject. This would give our missionaries all desirable latitude in adopting our simple form of worship and obviates all difficulty with those of our brethren who are conscientious as to a particular form in the worship of God.

13th By such a union we would at once have the experience and aid of this mission in our acclimation and intercourse with the natives. This we consider of vast importance in the

formation of a mission in this country in view of the unhealthiness of the climate and the strange and treacherous habits of the people. We need not mention the loss of a large number of valuable lives in connection with the establishment of the Mendi Mission mostly for the want of experience and the needful comforts of life. We are assured by the brethren of the mission that large amounts of money have been expended which might have been saved had they known the dishonesty and deceitfulness of the natives.

14th Such a union would be a rebuke to the sectarianism which is crippling not only the home-operations of the Church but also their missions in foreign fields,

15th We believe such a union would be pleasing to God, a blessing to Africa, in accordance with the spirit of the gospel of Christ and an example of Christian fellowship that would challenge the emulation of other Christian bodies.

Our object in elaborating upon the plan of union and the reasons we have for recommending such an operation is to bring the subject before you at a glance and facilitate the settlement of so important a question as this seems to us to be. We do not desire or aim at what might be termed a fusion of the two societies but at such an arrangement as shall secure justice and fairness to the brethren of the Mende Mission who have borne the heat and burden of the day to gain an entrance to the interior region of the continent and have so kindly proffered us the privilege of sharing the ground they have gained. When they learned our object they at once gave us the unqualified privilege of taking Mokelli and have favored us much in helping us to a visit to the place and apropos aid toward our success in getting it.

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In conclusion we would beg leave to submit a few additional facts in regard to the discouragements and encouragements of this work and such other miscellaneous items as may seem of importance to you in reference to the prospect of effective missionary effort in Africa.

There are more difficulties in the way of commencing and sustaining a mission here than than anyone can realize who has not been here, to attempt to portray all these upon paper is out of the question. We must content ourselves, therefore, with a reference to a few of

the more prominent and serious obstacles in the way of the speedy evangelization of this people.

1st Persons from the temperate zones dare not attempt to do much the first year and those who are acclimated are liable to frequent attacks of fever which unfits them a considerable portion of the time from very efficient service. Consequently all that is done in the way of building or fatiguing labor must be done by the natives whose ignorance, tardiness and instability renders them unfit to be depended upon.

2nd Mental labor even to an ordinary degree is injurious and frequently produces disease and excessive languor.

3rd The cost and time incident to building here is immense, owing to the fact that there are no materials for such purposes only as they are worked out of tree, rock and earth with the most rude and imperfect implements. And often must be done under the immediate supervision of the missionary.

4th The mechanics here are, at best only half versed in their business. One good American mechanic will perform as much labor as 6 of these natives, in the same time. And then our ignorance of their customs and habits is such that we cannot get along with them agreeably unless some time has been spent among them.

5th Suitable building timber is scarce in many parts of Africa and such as there is, is exceedingly hard and difficult to work. All native lumber must be sawed by hand.

6th The clay of this country, so far as tested, will not make bricks by fire. All the brick used are sun burnt except a few imported from foreign countries. Many of these native brick are very inferior yet upon the whole they are, perhaps, the cheapest for buildings. Stones are plenty in hills and highlands, as before intimated, but are of hard granite quartz quality, which render it impossible to dress them.

7th There are no facilities for getting materials from one place to another, no horses, no oxen, no steamboats, no railroads, no wagons or roads except narrow foot paths, not even mules or other beasts of burden except you make such of the natives, nothing but native canoes and these only where there is water to float upon.

8th Building ware and cutlery can be had no nearer than Freetown 80 miles distant and then only at exorbitant prices.

9th Seemingly, at least, if not really, the dark providences of God have been and are now upon this degraded people.

When we consider the many valuable lives which have been offered upon the altar of their redemption, to say nothing of the efforts and money which have been expended, and that apparently little of the Divine favor has accompanied these efforts and sacrifices, it is somewhat difficult to reconcile these things with the exceedingly rich promises of God

concerning the heathen world. Considered in the light of human reason and the past and present success of missions here, the civilization and Evangelization of this people is not so flattering, at least so far as their speedy accomplishments is concerned. We find among the inducements to labor in this field such as a general willingness among the Kings and people of the country that missions and schools should be established among them, yet there is ground to believe that in scarcely a single instance do they desire the gospel for the sake of its precious truths or their salvation by it, but for the worldly advantages they hope to gain by it.

The main role of the missionary in Africa is the promises of God concerning the future salvation of the heathen, the adaptation of the gospel to the wants of all men, the constraining love of Christ and a sense of duty to obey the great commission. "Go ye into all the world and preach the gospel to every creature." This is enough, and settles the practicability and certainty of the accomplishment of the work at some future day. The sacrifice of life, health, friends and the overwhelming expense which attend this enterprise, as well as the want of immediate fruits are by no means legitimate reasons why we should abandon this people. If we are faithful "God will surely bring it to pass."

The only permanent hope of Africa seems to lay in the education and conversion of the children. The preaching of the gospel without this will certainly fail from the simple fact that it cannot be got properly before the people without the aid of the written word. It should be our aim as soon as practicable to gather a suitable number of the most promising children, intellectually and morally, into a mission family and school to be under the exclusive raising and support of the Church so as to keep them from coming in contact with heathen practices and influences. These children must have a thorough training physically, mentally and morally. Nothing but a thorough work will do. The experiment at Freetown proves most conclusively that nothing short of this will save even the children from a relapse into heathenism. It would be injudicious to attempt the organization of a church here, even of adults, without several years training. They ought to give the most unmistakable evidence of piety before they are admitted to church membership. So deceptive and selfish are this people that it is believed by those having experience and acquaintance with them that for a pecuniary consideration scores and hundreds could be prevailed upon to profess Christ and join the Church. We cannot expect such a revival as is common in America, among this people until they have been taught a long time. This must of necessity be a slow work unless God outside of his own order of things, miraculously removes the dark veil that shuts the light from the heathen mind. But it will be a great and good work. From the facts before us and which are not likely to change it is our settled conviction that it will require more sacrifice of life, health and money than most of our people calculate upon, to carry forward this work.

In regard to the sending out of missionaries a few suggestions may not be out of place.

1. They should be persons of genuine piety and strong faith in God and full of the Holy Ghost.
2. They should be entirely consecrated and willing to suffer for Christ's sake .

3. They should be deeply interested in this work and if impressed with a special call to this field so much the better.
4. They should be willing like a godson to labor for years resting their hope of success on the naked promises of God and without seeing immediate fruit.
5. They should be made acquainted with all the facts so far as possessed, in reference to what they may expect when they arrive on the coast, so as to avoid unhappy disappointment.
6. A classical education connected with true piety will give them many advantages in this work.
7. We would recommend the appointment of one who is capable of systematizing the language.
8. Two persons sent out this year will be sufficient for the present in case the proposed union be affected.
9. They should be here by the 1st of December next and no later the 1st or middle of January, if later than this they had better not come this year.
10. They should be willing to stay in the field as long as life and health will possibly permit. As already stated, persons coming to Africa from temperate zones cannot, safely, perform much labor the first year or until, at least, partly acclimated. If they can be at stations where they are secure from exposure and have the most favorable chances for health, they may perform some labor immediately, but for the first year or until acclimated they should "Make haste slowly." As Mr. Pinney remarked, it is part of a man's true religion to be lazy during the first residence in this climate.

To be useful here it is necessary to become acquainted with the customs, habits, dispositions and abominations of this people. This will require some time, hence the importance of making this work the business of life or as long as God permits.

Our report has already grown to an unexpected length yet more might be said but as there will be opportunity for this in other ways and we close by saying that we have obtained most of the statements contained in the foregoing from personal observations, others are based upon the testimony of reliable individuals and we believe them to be correct in the main at least. Longer experience and observation in the country may render it necessary to change them in some part; but so far as we are able to judge in candor, we believe we believe as a whole if not in particulars they will hold good in the future. We have endeavored, honestly, to give both sides of this question – the lights and shades – the encouragements and discouragements of this work as they have presented themselves after dispassionate consideration and would submit the whole matter to the Board to receive such a disposal as may, to them, seem proper.

We cannot but express our gratitude to our kind God for his protection of life and a good degree of prevention of suffering, physical and mental, and although one of our number, Bro K, has been afflicted with fever and other ailing at intervals of short periods for nearly two months, we are glad kit is no worse. Finally, we hope the efforts of the Church for down-trodden Africa will not be permitted to relax and that every true Christian will view this subject from the summit of the gospel. Our prayer is that the God of missions may hasten the redemption of this dark land, and that the people of God in every clime may be found blameless touching their labors and sympathy for this most degraded race on earth.

Respectfully Submitted,

Freetown, Sierra Leone
West Africa, May 17, 1855

W.J. Shuey
D.K. Flickinger
Daniel A. Kummler