





Division I

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[No. 11.

RESULTS OF AFRICAN COLONIZATION—WHAT OUR FRIENDS HAVE FOR THEIR MONEY.

We can conceive of no more cheering results of charitable contributions than those attending the work of the American Colonization Society. Will our friends ponder the following brief statement?

I. By the blessing of God, your contributions, and those of your fathers before you, have planted in Africa a Christian, Republican nation. Who can estimate the greatness and glory of such a result?

II. The condition of Liberia, whilst, of course, much remains to be done, is marvellously, for the circumstances, encouraging. Liberia has a population of about six hundred thousand people, and they have mostly been gathered from the heathen tribes around it. This is the work of the humble emigrants sent by the benevolence of our friends. It has churches of seven different denominations, and remarkable revivals of religion now attend their efforts. It has schools, Sunday and week day, for the children; and the Government has inaugurated a system of common schools. It has a College for its youth. Agriculture and commerce and the mechanic arts have superseded the slave trade and other habits of barbarism. Already, in many cases, the original humble cottages have given place to stone and brick houses. In fine, Liberia in Africa is so far advanced as to be regularly acknowledged by nearly all the great Powers of the world as one of the family of nations upon the globe. It has been now for a fifth of a century a self-governing, independent, rising nation—a period long enough to justify expectations of permanent progress.

III. It is no exaggeration to say that we have solved the problem of the ability of the African race to rise in the scale of being.

Liberia is a palpable contradiction of all the theories of the essential degradation of the negro. With the humblest emigrants, with limited means, in the face of persistent opposition—from that of contempt in this country to that of slave-traders, native and foreign, in Africa—our work has gone on to a success which has nearly silenced all opponents. No man conversant with the facts, whose opinion is worth the ink it takes to write it, will deny the fair success of our efforts for Africa, and for such of our own colored people as have chosen to participate in the work. In Liberia there is a legitimate civilization and Christianization, entirely in the hands of the people of color. They ask and receive only such aid as all young nationalities have needed.

IV. Our efforts have provided, in advance of emancipation, a home for such of our colored population as choose to avail themselves of it, where they can easily own lands, acquire a competency, and aspire to eminent positions, free from the sneers and rivalry of a dominant race. In Liberia they own the houses they live in, the land on which they toil, many of the vessels in which they export and import their goods; they command their own soldiers, sail their own ships, govern themselves, and are their own educators and statesmen and judges and jurors.

V. Your money has not only set in motion one of the grandest schemes of human elevation, but made its future progress certain, rapid, and economical. By the aid of what has been accomplished in Liberia, in preparation, we may press our work on to any extent we please. The people of color, in large numbers, are nobly impelled to go there and aid it. Many of them are Christians, and skilled farmers and mechanics. They are rapidly being educated, and find in Liberia the means of supplying any deficiency in this respect. We need now only persistence and liberality and faith to consummate our work of Africa's redemption with remarkable rapidity.

VI. Last, though not least, the conscience of the givers approves their endeavors to do good with what of this world's goods God has confided to their care. "To do good and communicate forget not, for with such sacrifices God is well

pleased," is His command and promise. It is difficult to conceive of a more Christian work than that of so substantially aiding our poor colored people, and through them the hundreds of thousands of heathen sons and daughters of Africa. "Be not weary in well doing:" "for God loveth a cheerful giver."

For the African Repository.

AMERICA OR AFRICA.*

Anniversaries commemorative of important events always create in the minds of those who feel a deep interest in the occurrences to which they relate emotions of no ordinary kind. They remind one of the thrilling scenes of the past, of stern conflicts, physical victories, and moral triumphs, of anxious days and sleepless nights, of mingled emotions of hope and fear.

The enterprise in which we are engaged, whatever may be its nature, at the beginning was but a doubtful experiment. Shall we succeed or fail? These were questions which, in rapid succession, flitted through the minds of Christian philanthropists, when they were about to engage in, or were in the early prosecution of, an enterprise to promote human welfare, found a new government, or to lay the foundations, broad and deep, of a future empire, which one day they hoped would bless and benefit mankind.

We live in a philanthropic age—in the noon of the nineteenth century; in an age of rapid progress and radical reform; in an age distinguished for humane efforts put forth by the Christian, the philanthropist, and the benevolent;—to propagate the Gospel, roll on the advancing tide of civilization, and to sow the seeds of civil and religious liberty over every portion of this habitable globe.

It would be strange, very strange, if, under these circumstances, any portion of mankind, no matter how deplorable may be their condition, or how low they may have sunk in the scale of human existence, should be wholly neglected, and left to perish in ignorance, degradation, and barbarism.

Influenced by considerations of this nature, a little over fifty years ago a few good men conceived the thought and matured a plan for establishing, on the West Coast of Africa, a colony of people of color from the United States, for the purpose of securing their happiness, the blessings of civil and religious liberty, equal rights and privileges, and to prove to the world the black man's capacity for self-government. They contemplated by this means to furnish an asylum for the down-trodden and oppressed colored people of the United States—to enable them to escape from bondage and the blighting and withering effects

*Reflections on the return of the Anniversary of the American Colonization Society, by Hon. Henry W. Johnson, Jr., formerly a member of the Bar of the Supreme Court of the State of New York, and now Attorney General of the Republic of Liberia.

of prejudice, and also, by the establishment of such colonies along its Coast, to destroy the slave trade. And they hoped by the example of the colonists to spread religion and law, light and civilization, among the teeming millions of population on the soil of this ill-fated country.

In view of the shadowy night that hung like a dark and fearful pall over the fairest prospects and most cherished hopes of the toiling millions of the crushed and toiling bondmen in America, how could these good men have done otherwise than to endeavor to provide some way for them, when relieved from the yoke of human bondage, to find a home in a more congenial clime, and "where they could sit down under their own vine and fig tree, with no one to molest or make them afraid?"

If, under these circumstances, nothing had been done to ameliorate the condition of the oppressed, and to elevate and improve the people of color in America, such a fact would have cast a shadow over the most brilliant achievements of our age, and sullied all the glories of the past. Eternal thanks to the Supreme Ruler of the universe! In the estimation of all wise men, "our country is the world; our countrymen are all mankind."

Like the fate of the good in all ages of the world, these men, actuated by the purest motives, soon encountered the bitterest enmity and the fiercest hostility of those they designed to benefit. It would have been a miracle had they been an exception to the general rule. But, undaunted by the storm of opposition with which they were assailed, they continued their labors for the accomplishment of their original purpose with a Christian zeal and fortitude that must secure the respect of all mankind, and command the admiration of the world.

Nearly fifty years ago they landed their first emigrants upon the almost unknown shores of the West Coast of Africa. Pioneers in a noble cause—liberty's forlorn hope! They found the country a dense, unbroken wilderness of forest and bush, filled with tribes of a barbarous, ignorant, and degraded people.

I will not stop to enumerate the trials and reverses of the pioneers in this great movement; to tell of their sufferings and privations of every kind; of their struggles with want and hunger; of their fierce and stirring conflicts with the natives; of their bitter anguish of soul;—when, overcome with fatigue, famine, and thirst, and overpowered by the force of superior numbers, the future looked dark and gloomy. Hope seemed to sink and die in their bosoms! All these are bygone tales, and have passed into history.

The great majority of the early emigrants to this country are gone hence, and, I trust, have passed to Heaven. But the Republic which they founded still lives as a lasting monument of the labors of a few resolute men, and of the generous impulses of the age in which we live. The colony and the Republic to which it has given birth are sober realities and solemn facts. They are the fruits of the labors of the friends of the Colonization enterprise.

This great problem has been solved beyond all possibility of a doubt. Whatever may be the fate of this Republic in the future, it cannot alter the great truth that a colony has been successfully established on the

Coast of Africa, composed of people of color from the United States, which can and will furnish a free and independent home for every colored man who will avail himself of the facilities which it offers him to secure individual happiness and national prosperity.

Whether its duration be long or short must, under the blessing of God, depend wholly upon the energy, character, and future conduct of the inhabitants thereof. If they display those great qualities which marked the progress of the founders of empires in other ages of the world and in other countries, if they avoid their errors and adopt their virtues, who can predict the glorious future that lies before the African Republic.

The past and present generations are those upon whom depend the strength and durability of the future national empire. If they lay their foundation in the sand, however grand, magnificent, and imposing may be the superstructure, sooner or later it will crumble and fall, and will be washed away by the first wave of opposition that is dashed against it. But if founded upon a rock, it will survive the wreck of empires and endure the shock of ages.

The philanthropic and Christian men who established this colony, and those who founded the Republic of Liberia, endeavored to lay its foundation upon the rock of eternal truth; to cement its iron pillars in the mortise of religious principle, and to crown its towering heights with the cap-stone of impartial justice, equal rights, and civil and religious liberty!

This is all that can be required of those through whose influence and exertions this infant colony was planted upon these shores. But, not satisfied with this herculean task, they still labor to promote the growth and progress of the new Republic, and to strengthen the great temple of civil and religious freedom. While they have accomplished much more than they had a right to expect, yet what a pity that, in consequence of the folly and opposition of those they wish to benefit, and the mistaken policy of their friends and advisers, they have not been able to do more. What a fearful responsibility rests upon the heads of those who have advised the colored people of America to reject the aid offered them, to seek a free and independent home on the soil of Africa. Under the circumstances, what a blessing to accept. To accept would be not only a blessing to themselves and families, but also a lasting good to Liberia in particular, and a permanent blessing to Africa in general. True, can Africa do without them in the same sense that America can do without further foreign emigration. But, although America has a population of about 36,000,000, her statesmen still appreciate foreign emigration as highly now as they did when she had but 3,000,000. Why? Because these emigrants aid in clearing up and developing the resources of their country. They add strength and stability to the Government, and increase the aggregate wealth of the nation. For the same reasons Liberia would be benefited by the emigration of the colored people of the United States.

True, America could have increased in population and wealth without foreign emigration, but how slow would have been her progress without

this aid. Such will be the case with Liberia to some, but not to so great an extent. Do you ask me why? I answer, because the circumstances of the two countries are not the same. America could derive no considerable accessions from her native population. As a general rule, they would not conform to the manners and customs of a civilized and Christian people. Like the reed spoken of in the fable, refusing to "bend before the blast"—"like the oak, they have been uprooted by the storm." They have been compelled to recede as the tide of civilization advanced, to escape the general deluge, and to avoid being overwhelmed by the rolling surfs and swelling waves of national progress. But the native Africans do not, like the American Indians, reject civilization. On the contrary, even during my brief residence in Africa, I can plainly see the hopeful signs of progress among the native population. The first evidence of progress is the fact that those aborigines within the reach of the influence of the citizens and Government of Liberia are fast becoming a law-abiding people. Instead of attempting to avenge their own wrongs, they resort to our courts of justice for a redress of grievances. Again, they are learning the English language and acquiring the habits of industry. Many are now and others are fast becoming good mechanics; others are cultivating the soil, and aiding us in developing the natural resources of the country. Many are going to school, and storing their minds with useful knowledge; others again are attending churches and Sabbath schools, thereby receiving the light of the Gospel and the teachings of religious truth. Every sign indicates progress.

With these facts before us, we have everything to encourage and nothing to dishearten us. Liberia, then, has a population of unnumbered millions of natives, acclimated from their birth, more or less of whom, sooner or later, will be incorporated within her limits, acknowledge the jurisdiction of her Government, add to her national strength, and assist in developing the immense resources of her soil and climate.

Do you ask why, then, are we so solicitous about the emigration of the colored population of the United States to Liberia? I answer, first, because we are anxious to have them enjoy the same blessings that have been conferred upon us by emigrating to this country. Again, because we know that one hundred thousand men, already civilized, can do more, in a given time, to promote national welfare and posterity than double the same number of uncivilized men. To reject this truth is to deny the advantages of civilization over barbarism—the superiority of knowledge over ignorance. While it is true, then, that Liberia can succeed without emigration, yet it is also equally as plain that her growth and prosperity depend in a great measure upon the emigration and assistance of the colored population of the United States.

In view of all these facts, and the advantages which in every respect would result to all concerned from such emigration, I am surprised, in fact immeasurably astonished, at the reluctance manifested by the colored people of the United States to emigrate to Liberia. Are their objections founded upon fancy or fact? Are they the result of reason or prejudice? Is it for their best interests to remain in America or to come to Africa? These are the important questions to be fully considered

and satisfactorily answered. These are the great problems to be solved. In my humble opinion the path of duty is plainly marked before them. It is unquestionably their duty to adopt that course which is the best calculated to preserve their manhood, secure their independence, add to their lives the greatest amount of human happiness, and all the blessings to be derived from the enjoyment of equal rights, political privileges, and civil and religious freedom.

If these blessings are fully enjoyed in America, then there is no good reason why they should not remain in that country. But if, on the contrary, these privileges are withheld from them, and they are the victims of caste, oppression, and outrage; if rights, to which they are justly entitled, are denied them for reasons over which they have no control; if they are compelled to bear the burdens of government without being allowed to participate in an equal share of its benefits, then it is unquestionably their duty to go to some country where they can escape from the withering effects of these disabilities, and not entail these same wrongs upon their children, which for centuries have crippled their own energies, crushed out their manhood, blighted their prospects, and withered their most-cherished hopes.

We are told that, however grievous may be the wrongs which have hitherto been inflicted upon the colored people of the United States, they are now filled with encouragement and hope.

Are these well-grounded hopes, founded upon reason and common sense, upon rational probabilities, or are they idle phantoms, having no real existence except in the distorted visions of a hopeful fancy? In order to settle this question, we must fully consider to what extent the acquirement of civil rights and equal political privileges will fulfil the just expectations of the colored people of the United States. Will the possession of these rights secure for them all those rights and privileges to which they are justly entitled as freemen? All will admit that without these they cannot, and as high-minded and intelligent freemen should not, be satisfied. To be satisfied with less would be degrading to their manhood, and justly lower them in the estimation of all mankind.

There are but two proper modes of discussing this question: First, arguments founded upon experience; secondly, those based upon reason and common sense or founded upon the probabilities of the case. Let us, then, proceed to consider dispassionately the question under consideration.

Does the acquirement of equal civil and political rights answer the just expectations of the colored people of the United States, and give them all they desire as high-minded and intelligent freemen?

We will not attempt to consider the possibility, but only the probabilities of the case. I admit that with God all things are possible. He, with His omnipotent power, might have secured all these things for the Israelites in the land of Egypt; but he did not choose to do so. He can secure the same for the colored people of America on American soil. But have we any right to suppose that He will be any more partial to the blacks of America than He was to the Israelites of old—His own chosen people? Certainly not. While it is true, then, that "all things are possible with

God," this is not true in reference to man. As free moral agents we are left to work out our own destiny here as well as hereafter. In view of these facts I ask, can the colored people of America, by their own exertions, and with the aid of their friends, secure all they desire in that country? In the first place, permit me here to ask, for what are they struggling? Originally they were contending for "equal, social, religious, civil, and political rights on American soil." These they claimed as their birth-right, as native-born citizens of the country. I know these claims are just, and all these rights should be accorded to them. But, said Edmund Burke, "It is vain to talk of rights when you have not the power to enforce them." The question, therefore, is not, are they justly entitled to, but will they secure what they desire by remaining in America? Hitherto they have failed to effect this object. What are their prospects for the future? In my humble opinion they are dim and shadowy. Like Patrick Henry, to some extent, "I judge of the future by the past."

All history proves that when two distinct races live under the same government, on the same soil, the dominant race will, to a greater or less extent, oppress the weaker class. This being true, why should the colored people of America expect to form an exception to the general rule? We are told by many that these premises are unsound. That, "having started from false premises, we have arrived at incorrect conclusions." References are then made to the history of the past to prove that different races of men have blended harmoniously together into one homogeneous mass, and formed, under one government, one great nation.

The history of England and other nations is referred to as an evidence of this fact. A moment's reflection must prove the fallacy of this idea. These were different nationalities, but not different races! Mark the distinction! There are but five different races of men, while there are many different tribes and nationalities, speaking a different language, and living under different governments. The latter, under favorable circumstances, have frequently blended together and formed one nationality, especially when they were about equal in numbers, physical strength, and mental culture. For example, as was the case with England and Scotland.

But where in all history can you point to a single case where two distinct races, not nationalities, living under one government, on the same soil, but where the dominant race is vastly superior in numbers, intelligence, wealth, force, and power, such dominant race has consented to give to the weaker equal rights and privileges with themselves? I do not mean "equality before the law," "equality in form," but equality in fact! Incontrovertible facts answer. Nowhere is a single instance of this nature recorded on the pages of impartial history.

In conclusion, then, I hazard a bold assertion, and challenge a successful contradiction: There is not a country in the world where white men, constituting a vast and overwhelming majority of the electors, do, by their votes, as a general rule, elevate black men to positions of trust, emolument, and power, upon terms of perfect equality with themselves! If, therefore, colored men wish to enjoy perfect freedom, and prove their capacity for self-government, they must build up a nationality for themselves.

H. W. JOHNSON, Jr.

MONROVIA, LIBERIA.

LETTER FROM THE ATTORNEY GENERAL OF LIBERIA.

To the EDITOR OF THE AFRICAN REPOSITORY.

MY DEAR SIR: I am indebted to Mr. Wm. B. Peck, of this city, for a copy of the following letter recently published in the *Buffalo Courier*. The letter was addressed to a sister of Mrs. Peck, in whose father's family Mr. Johnson, as a poor orphan boy, spent his early childhood, and where he received the rudiments of an English education. To the kindness of the family of James D. Bemis, Esq., of Canandaigua, Mr. Johnson doubtless owes much of his success in life. His letter to one of his remembered friends and benefactors is worthy of a place in the AFRICAN REPOSITORY.

Yours, truly,

JOHN ORCUTT.

BUFFALO, N. Y., *Sept.* 16, 1870.

LOWER CALDWELL, REPUBLIC OF LIBERIA, *March* 15, 1870.

MRS. ELIZA ANTIS: Madame: I owe you an apology for not writing you before this; but I have been waiting to fully determine, in my own mind, whether my removal to Liberia would be a success or failure, before I wrote you upon this subject.

I have now been in Africa long enough to fully settle this question in my own mind. I am happy to announce to you that up to this date my success has been all I could expect or desire. My whole family (little Eva excepted) have done much better than we had any right to expect when we left the shores of our native country.

We have now been in Africa about four years and eight months. For three years we were afflicted with the African fever. During this period, at times, our prospects looked dark and dreary. Sometimes we were encouraged with hope! Finally, through the blessing of God, the African fever left us. Since then we have enjoyed very good health. My own health is better now than it has been before for fifteen years. You must not infer from what I have said that we were helpless, and confined to our beds during the whole of this time. By no means. It was "up to-day, and down to-morrow." Whenever we were able we kept up. This is the only successful way of dealing with the African fever. Its natural tendency is to cause a person to feel stupid, low-spirited, and not inclined to either work, play, or study. The doctors tell the patients to fight against these symptoms, to stir around and keep the mind and body actively engaged. We all tried to follow this advice. We only kept our beds when we were too weak to stand or sit up. Mrs. Johnson and the girls were constantly engaged in household duties, when able to be up, or other useful occupation. I commenced practicing law the first week I landed in Liberia, and have been doing the same up to the present time. Notwithstanding I had the fever for three

years, I only missed one term of the court. Sometimes I have been engaged in arguing causes long after midnight.

I must not keep you in suspense. You, I presume, wish to know what we have been and are now doing in Liberia. To be brief, we are all now doing well. Lottie was married about eighteen months ago to Mr. David M. Payne, oldest son of Mr. James S. Payne, who was then President of the Republic of Liberia. She was married at the Executive Mansion with great pomp and ceremony. Senators and representatives, judges of the Supreme Court, foreign ministers and their wives and daughters, were present on the occasion.

From this you can judge of the social position of my family in Liberia. Lottie was next to the youngest. She now lives in a very fine house, down the coast, in the city of Greenville, Sinou county, about one hundred and fifty miles from the city of Monrovia, which is the capital of the Republic. Matilda, my oldest daughter, has been teaching in the Seminary at Monrovia going on three years. She is the principal of the school. She also is the organist in the Methodist Church. Ex-President Warner, Ex President Payne, and President Roye send their sons and daughters to her school.

I am now living in a plain, rough-boarded house on the banks of the St. Paul's river, at a place called "Caldwell," about ten miles from Monrovia. I will not say I am farming—this would be a libel on the noble occupation—but I am living on a piece of land, cultivating coffee, raising my own vegetables, such as sweet potatoes, cassada, yams, corn, beans, and other vegetables and fruits that grow in this climate. Some of our people raise all the vegetables that grow in the North, in America.

We have pine-apples in great abundance. They are delicious! The season lasts over six months—from January until August. Some are growing during the whole year. There are many choice and delicious fruits in Africa, such as the pine-apple, orange, mango, plum, guava, soursop, figs, paw-paw, African peach, cherries, plums, melons, grapes, and many others too numerous to mention. This is a great country for the study of botany. Flowers blossom the whole year. Many of them are perfectly exquisite. Over every hill we climb, through every valley we walk, over every field we roam, the wild flowers bloom and blossom on every side, and fill the air with the sweetest fragrance.

Birds of rare and beautiful plumage cheer the drooping spirits of the lonely traveler while walking along among the unbroken wilds and vast solitudes of this land, and fill his ears with the most bewitching melody. I can assure you that Africa is truly a beautiful country! Exaggeration is impossible! Let the seeds of a Christian civilization be scattered broadcast over this land, and soon her vast sandy plains, her wide moral deserts, would begin to bud and blossom like the rose.

Almost five years' experience and observation in Liberia have confirmed me in the belief that Africa presents the noblest field for the development of the manhood, energies, genius, and talents of the colored people of the United States that can be found under the broad canopy of heaven.

Here they will find every stimulus to industry, to moral and mental culture. Here we can all stand, or fall, upon our own merits. This fact is fully illustrated in the short career and brief history of my own family in Liberia. A little over four years ago we landed on these shores poor, humble, and lonely strangers. By our own unaided exertions chiefly we commenced at the bottom round of the ladder and have gradually worked our way up toward the top! What have we effected in this short period besides struggling three years with the African fever? To sum up all in a few words, Lottie has maintained a good standing in society and married the son of the President of the Republic. Matilda is the principal of a school in the Seminary, a large and commodious building on an eminence eighty feet above the level of the sea, and located in the heart of the city of Monrovia, and I am now Attorney General of the Republic of Liberia, and a member of President Roye's cabinet! This places me, *ex officio*, at the head of the Liberian bar. Surely, madame, has our mission to Liberia been a failure or success? I give you the facts. You can judge for yourself.

We have also been successful in a pecuniary point of view. My girls are no longer any expense to me. This makes them feel much better than they would feel if they were dependent upon their parents. I have two hundred and forty-four and a half acres of land in the town of Caldwell, all paid for. I have planted over three thousand coffee trees, and intend to set out about as many more. About one thousand will bear this year. Besides my salary as Attorney General, and what I make from my law practice, I get one thousand dollars, this year, for revising, compiling, and correcting the statute laws of Liberia. So you can see that fortune smiles upon us.

I am happy to inform you that my three daughters and myself are trying to serve the Lord in spirit and in truth. We have resolved, with God's blessing, to live the life of Christians, and to let our light shine as such before the world. Mrs. Johnson and myself are now alone, but we keep up our family worship. I have the little pocket Bible you gave me in 1836 as a holiday present. Although it is very fine print, my eyesight is so good I often use it at the morning service. I do not use glasses yet; but I am no longer a young man. I will be forty-eight if I live to see the 25th of this month. Give our best regards to your mother, if alive, and all your family. Please write me. Direct to H. W. Johnson, Jr., Monrovia, Republic of Liberia, West Africa, via England.

Your humble friend, the orphan boy,

H. W. JOHNSON, JR.

From the Interior, Chicago, Illinois.

AFRICANS AND AFRICA.

We have received from Rev. George Inglis, District Secretary for Illinois of the American Colonization Society, an interesting letter concerning Africans and Africa. Much has

been written about the natural resources of Liberia, and recent explorations of the adjacent country, east and northeast, show that it is not a region of barrenness; but that various valuable productions abound. The land is elevated and diversified by forests and hills. The climate is healthful and of the even temperature peculiar to that latitude.

The Africans prefer teachers of their own race, and we trust that all interested in the evangelization of this people will give liberally to aid the work of the Society, of which Mr. Inglis writes as follows:

Since being identified with the American Colonization Society in our present capacity, we have been relying, for the most part, on personal effort. Our discourses, lectures, and addresses for scattering light and imparting information in reference to our great national Foreign Missionary Society—as we may *now*, in its present aspects, more appropriately than ever style the American Colonization Society—for the evangelization of Africa's numerous continent of from 150,000,000 to 200,000,000 of benighted, perishing heathen.

But the growing importance and magnitude of the work demand more extensive and rapid methods of communication for diffusing knowledge, interesting the public mind, and moving the public heart. Hence we resort to the press, and, while both the religious and secular journals of the New England and Middle States are affording their very cordial and valuable aid to the Society's District Secretaries, there working, we would fondly hope and believe that we, too, may enjoy similar aid in our arduous, but glorious work here, in the northwest, where, comparatively, but little is known of this humane and philanthropic Christian institution, and, consequently, but little doing through sympathy and material aid, for sustaining and helping it forward in its interesting and momentous work. Your columns, Messrs. Editors, have courteously, and in the spirit of Christian philanthropy, been opened to us once and again. And this will encourage us to forward you occasionally brief articles touching our cause; and a little historic sketch, if you please, just now, by way of a beginning.

The little nucleus of a few negro emigrants sent out, with their own consent, by the American Colonization Society, some fifty years ago, and planted on the western shores of Africa, for the purpose of founding an asylum for the oppressed of their race from all parts of the earth; for the suppression of the slave-trade; for their own elevation, usefulness, and happiness; and for the civilization and Christianization of the African continent *entire*, has been a complete success. The first

three objects have all been attained, and the last great and grand purpose of the Society is now, under the smiles of a benignant Providence, being fast reached. The little colonial band is now no more the Liberian colony, but the Liberian nation. Having grown in numbers, in intelligence, in resources, and in power, it has become a negro nationality, an African Government, modeled, in all respects, after our own great American Republic. The highest official, the occupant of the Executive Mansion, to the lowest in authority, are all *black men*, who have performed their parts *well*, and are still conducting the affairs of the Government ably and successfully, thus demonstrating that the black man is not without talent, and tact, and capacity, but only wants the opportunity of development.

This Liberian country, beautifully diversified and wonderfully productive, extending six hundred miles along the coast, and some fifty miles and more indefinitely into the interior, and having a population, including the aborigines, of over six hundred thousand, dotted with its towns, and villages, and rural improvements; with its common and graded schools; its College, with an able faculty of liberally educated men; its sixty churches of seven different denominations; and through its civil, moral, and religious character wielding an influence far beyond the jurisdiction of the Republic; and not only acknowledged by, but in treaty relations with, the leading Powers of the earth, presents attractions and offers inducements for emigration that solves at once the problem of the mighty influx of applicants from our "freedmen" to the Colonization Rooms at Washington for passage to Liberia.

Since the close of the war, thousands of the liberated four millions have made application, and the Society, while she has had the will to gratify the wishes of all suitable emigrants, has only been able to send out some twenty-four hundred. At the present time she has enrolled on her books the names of twelve hundred applicants who are anxiously waiting for transportation this autumn.

This Society will dispatch her *Golconda*, a first-class one-thousand-ton ship, accommodating, conveniently and comfortably, six hundred passengers, on the first of November next, the time of her regular autumnal embarkation; and, should the largeness of the liberality of the American people allow her the privilege so to do, will be exceedingly glad to charter a second vessel to accompany her.

The applicants, it is worthy of note, have all been of the very *best element* of our colored people; the intelligent and enterprising, the moral and religious; just such a class as the Society would have selected, could she have gone among the

four millions and chosen the emigrants which the exigencies of the times and the opening providences of God, both in Liberia and in Africa, demand. They go, as themselves tell us, that they, and their children after them, may enjoy the immunities and blessings of their own nationality—of the *black man's* Christian Government, and to assist in advancing the general interests of the same; but, too, they are prompted by the higher and nobler motives of swelling the Liberian strength, and the Liberian influence, and the Liberian moral power for the prosecution of the stupendous and sublime work which is to devolve mainly upon Liberia, as God's great and grand instrumentality or agency of converting Africa's pagan and heathen continent into a Christian Empire, where Christ, whose right it is *everywhere* to reign, may sway a *universal sceptre*.

Is not this a laudable ambition? Are not these generous and noble impulses? Is not this the spirit of missions? And ought this ambition, these impulses, this spirit to be cherished and gratified by American patriotism, American philanthropy, and American Christianity? Let candor answer.

COLONIZATION ADDRESSES AT BUFFALO, N. Y.

The pulpits of Rev. Drs. Heacock and Lord were occupied on Sunday, September 11, by the Rev. Dr. Orcutt, Secretary of the American Colonization Society, who presented the objects and claims of that Society. He said the Bible teaches us that Africa is to be redeemed from the darkness of heathenism; and the book of Providence teaches us in language clear as sunlight that Christian civilization is to be given to that continent mainly by her own children. After centuries of unsuccessful efforts by the Anglo-Saxons in their mission work in Central Africa, the great mission of the black race in our country is made manifest by the establishment of the Republic of Liberia, on its western border, by the agency of the American Colonization Society. Where sixty years ago the slave trade reigned supreme is seen an independent nation, modeled after our own, with a population of at least half a million, which has been recognized by formal treaty by all the principal Powers of the earth—a nation with its numerous churches, its schools, and its College, and with its growing commerce. And all this at a cost of less than two and a half millions of dollars, or about the cost of taking the census of 1870 in this country.

It is entirely safe to challenge the world to produce another instance of colonization in human history which has accomplished an equal amount of good by a like expenditure.

The Secretary stated that the Society had colonized more

negroes since the war, or during the last five years, than ever before in the same period, except in one single instance; and that the number sent did not embrace one-half the applicants for a passage. The present number who have applied for a passage this fall is about one thousand two hundred. The next expedition of the Society will sail in November. A cause that is thus giving Christian civilization to a continent and nationality to a race is worthy of confidence and support.—*Buffalo Express*.

COLONIZATION MEETING AT ELMIRA, N. Y.

A public meeting was held last evening in the Second Presbyterian Church, in the interest of the Colonization cause. The meeting was addressed by the Rev. John Orcutt, D. D., Secretary of the American Colonization Society at Washington city, who was listened to with close attention and manifest interest for an hour or more. The theme of discourse was the Redemption of Africa. The speaker presented facts on the subject worthy of the consideration of the Christian public. He showed very clearly to thoughtful minds that the work must be accomplished mainly by the instrumentality of colored people; millions of them have been educated for it in the United States. A good beginning has been made by the establishment of the Republic of Liberia. That Republic, he stated, had been an independent State, composed entirely of negroes, since 1847, and that it now contained a population of some five hundred and sixty thousand people, with all the means and appliances of becoming a great and powerful nation. The whole number colonized from abroad is about twenty thousand.

The work of the Society, though well begun, is not fully accomplished. Applications for a passage to Liberia are numerous and urgent. Sympathy of race inspires them to go. They have a right to go or stay, and an equal right to decide which they will do. And who has the right to deny them the privilege? Do we not owe it to them and to Africa to send as many suitable persons as desire to go? But, it is said, "they are wanted here." Are they wanted here for their social advantages, or is it for selfish ends? However this may be, Africa needs them more than we do; and can we not spare a few hundred or a few thousand a year for Africa's sake? especially when we are receiving emigrants from other countries at the rate of hundreds of thousands per annum.

The Secretary closed by an appeal for the necessary aid to enable the American Colonization Society to prosecute the work in hand.—*Elmira Daily Gazette*.

COLONIZATION AT WORCESTER, MASS.

Rev. D. C. Haynes, District Secretary of the American Colonization Society, preached to a large audience last evening in the Church of the Unity, taking as his text Hebrews xiii: 16, "But to do good, and to communicate, forget not: for with such sacrifices God is well pleased." The subject of the discourse was the work of the Colonization Society, and the speaker considered three points as of the utmost importance to our country and to Africa. First, the work of the Society among the freedmen was referred to. The Society has no intention of removing the entire colored population from the country. Even if it were possible, it is not desired. But those whom it does send to Liberia are placed there in much better circumstances than the Pilgrims found themselves when landing on Plymouth Rock. In the first place, they are carried thither in a thousand-ton ship; the Society then gives each man from ten to twenty-five acres of land, on which he can raise two crops each year; and the Society takes care of the emigrants for six months, or till they can raise the first crop.

Secondly, the speaker referred to the efforts of the Society as related to the great missionary work of the day. The reason why more has not been done by the great missionary agencies for the evangelization of Africa is because they have been appalled at the work. While white missionaries cannot live in Africa, colored ones can, as has been shown in the history of the Colonization Society. Colored people are made energetic by the climate, and many of them also possess the right qualities for missionaries.

Thirdly, the relation of the true work of the Society to the question of human progress and the civilization of the world was considered. The speaker claimed that the future of Africa was largely dependent upon the labors of those who have African blood in their veins, and he spoke of the success of Liberia as indicating what the future may be.

DEATH OF RICHARD T. HAINES, ESQ.

Richard T. Haines, Esq., one of the founders of the dry goods firm of Halsted, Haines & Co., of New York, died at his residence in Elizabeth, New Jersey, on the morning of August 21. He had been in failing health for a considerable time. He was born in Elizabeth, New Jersey, May 21, 1795. His funeral services were attended in the Westminster Church, Elizabeth, on the 23d of August, by a very large concourse, who thus paid their last tribute of respect to his memory.

Mr. Haines was naturally of a very timid and retiring disposition with regard to any public services, but a sense of

duty and the demands of Providence led him to occupy positions of great and increasing usefulness, which he most successfully filled. He was for forty-six years a member of the Finance Committee of the American Tract Society. His long connection with the American Board of Commissioners for Foreign Missions, the American Bible Society, the American Colonization Society, and kindred organizations, is well known; and his services in these and similar relations have been recognized as eminently valuable. The Union Theological Seminary was formed in Mr. Haines' parlor, and he was for a number of years, and up to the time of his death, President of its Board of Directors. His autograph, written in later years with a trembling hand, appears upon the diplomas of most of the graduates of this institution. Mr. Haines retired from active business life some twenty years ago, and he has since devoted much of his time to works of Christian benevolence and usefulness.

LIBERIA BAPTIST MISSION.

LETTER FROM REV. MR. RICHARDSON.

MONROVIA, *June 9, 1870.*

I am still laboring in this most interesting missionary field with astonishing success. A glorious work exists in this far-off heathen land. On Thursday, May 5, I left Monrovia for Robertsport, Grand Cape Mount. On Sabbath morning, the 8th, I had the pleasure of baptizing forty souls, hopefully brought to the knowledge of the truth as it is in Jesus. At half past one o'clock, p. m., I went to the house of worship and received the new members, and then administered the Lord's supper. Surely the Lord was with us on the occasion, for His presence lighted up our dark minds and filled us with spiritual life, causing our hearts to burn within us while we were under the influence of His love.

On Saturday, the 21st, I left Monrovia for my native station, Virginia. On Sabbath, the 22d, I went from my residence to the church, preached at eleven from Mat. 28: 29, having gone thither for the purpose of baptizing. After preaching I had the pleasure of baptizing three. In the afternoon I administered the Lord's supper, having received the three new members.

There is a blessed work in this land. There are five more converts at Robertsport to be baptized. Being absent at the time of my visit, the church has proposed to send them to Monrovia for that purpose.

On Sunday, June 4, I left Monrovia for Virginia, to hear the preacher who was baptized May 22, with reference to a license as a Baptist preacher. The trial-sermon was satisfactory, and the license was granted. Afterwards I baptized a convert and preached from Isaiah 3: 10.—*Baptist Missionary Magazine*.

DR. LIVINGSTONE.

In his inaugural address as President of the Geographical sections of the British Association, Sir Roderick Murchison referred to the exploration of inner Equatorial Africa by Sir Samuel Baker, and of Southern Africa by Dr. Livingstone. Sir Samuel (said the President) would by his researches add largely to our acquaintance with the vast central and watery region on either side of the equator. The one great object at which he was aiming was, of course, to reach the southernmost end of the Albert Nyanza, because there he trusted to fall in with and relieve his great cotemporary, Livingstone. If, indeed, said Sir Roderick, that indomitable missionary, who unquestionably stands at the head of all African explorers, should succeed in tracing a connection between the waters of the Tanganyika Lake, where he was when we last heard from him, and the south end of the Albert Nyanza, why then the meeting of these two remarkable men would be the happiest consummation of our wishes; and if that should be accomplished, Sir Samuel Baker himself will, I doubt not, cheerfully award the greater share of glory to his fellow explorer, who will then have proved himself to be the real discoverer of the ultimate sources of the Nile. In waiting for the solution of this great problem, I adhere in the meantime to the opinion which I previously expressed, that if Livingstone be still at or near Ujiji on the Lake Tanganyika, to which place supplies have been sent to him, he will at once proceed to determine that problem, and will not think of a return to England until the great *desideratum* is carried out. And here I would ask why any one who knows what Livingstone has undergone should despair of his life, simply because we have had no news from him during the last fifteen months? Did not much more than that period elapse whilst he was in the heart of Africa without our receiving a word of comfort respecting him? By the last accounts he was hospitably received by Arabs who are friendly to the Sultan of Zanzibar, who is Livingstone's patron and also a protector of the negroes. I had written thus far, and all was in type, when I received a letter from Dr. Kirk, at Zanzibar, dated 29th of June, 1870, which has comforted me exceedingly; for sanguine as I have been as to the safety and success of Livingstone, I am now better supported than ever in my antici-

pation of his ultimate triumph. Dr. Kirk thus writes: "News has reached me by natives from the interior that the road is now clear, and that the cholera did not pass the town of Unyanyembe. Livingstone is therefore out of danger, and I hope the stores sent have now reached him. The rainy season being at an end, Unyamwezi caravans are daily expected, and will, no doubt, bring, if not letters from the Doctor himself, at least news of him from the Arab governor of Unyanyembe. The coast near Zanzibar is now healthy."

WEST AFRICAN TRADE.

There were immense quantities of produce about the coast, waiting the arrival of ships to take it away. At Lagos much cotton and palm-oil was awaiting the chances of shipment. In consequence of the markets being reopened at Benin, oil was coming in freely to the different establishments.

From the western districts of the Gold Coast, it is stated that since the exchange of territories, notwithstanding the troubles connected with it, the palm-oil trade had increased, the increase in the exports being over £140,000. The estimated revenue of the British settlements on the Gold Coast for the current year was £29,000, and the expenditure £19,000. It is believed that in 1872 the revenue will be £45,000, without laying any additional burdens on the people. The opening of the Volta will afford the means of achieving this result. The revenue of the Gold Coast will soon exceed, it is thought, that of Sierra Leone, and should the Government expend a good proportion of the sums raised in the construction of roads and public works, the Gold Coast would become a splendid settlement.

Late advices from British Sherbro state that the oil season had commenced, and that there was every prospect of a good trade being done. Business in general had been very brisk of late.—*African Times*.

From the Liberia Register.

THE FIRST OF AUGUST DEMONSTRATION AT CLAY-ASHLAND.

(CONCLUDED FROM OUR LAST NUMBER.)

Passing by a number of farms and comfortable residences, among which may be mentioned Bishop Roberts's fine brick building, recently finished, the estate of the late Hon. Abraham Blackledge, the pioneer coffee and sugar planter of the St. Paul's, and the Rev. A. F. Russell's, we reached Clay-Ashland. Here we found the drums beating, the soldiers marching, a

large collection of ladies and gentlemen in lively and holiday mood, some standing, others walking, and others sitting; all, however, on the eve of repairing to the Methodist Church, in which the exercises were to take place. We hurried to the residence of Hon. H. W. Johnson, by whom we were to be entertained, where we met hearty welcomes from the host and hostess. Hastily passing through the ceremony of shaking hands, inquiring after each other's health and that of absent friends, we went to our respective rooms that were in waiting for us and made ready to enter upon the festivities of the day. Our preparations being through with, we hastened out to start for the procession that was being formed in front of Governor Erskine's residence, just a few steps below. By this time quite a company had assembled in the drawing-room, ready to move off to the place of meeting, among whom were Bishop Roberts and lady, Hon. W. S. Anderson and lady, Mrs. Augustus Washington, the widow of the late Hon. S. D. Johnson, Hon. Mr. Dixon and lady, and others.

The hour of twelve having arrived, the procession formed and was escorted by two military companies to the church. Fifteen minutes' march brought us to the church, already filled with spectators.

After the opening exercises, Hon. H. W. Johnson, in his usual happy style, made an eloquent introductory address. He first called attention to the event celebrated on that day, viz, the British West India emancipation of eight hundred thousand Africans and their descendants, and proposed that henceforth the celebration of this be merged into that of the United States emancipation of three millions of Africans on the first day of January. He spoke fervently on Africa, her redemption, and the importance of Liberians being awake to a due sense of the part they are called upon to bear in this glorious work.

Hon. W. S. Anderson was then introduced to the audience, and gave a very interesting narrative of his late expedition to the Barline country. He set out from Carysburg, under Government commission, with twenty-five guards and thirty-five baggage carriers, with authority to explore the country, open roads, purchase territory, form treaties, and erect block-houses for military stations, whenever needed for the purpose of securing peace and quietness among the interior tribes.

His mission had been accomplished in about eight weeks. Leaving Carysburg and passing through Beah Twi, Karpes-town, Wah Gie Place, Shillipah, Nyiya, Woomah, Powle, and Pallingah, he reached Palaka, the capital of Barline. This entire region of country, an area of about two hundred and fifty miles, with not less than one hundred and fifty thousand inhab-

itants, he secured by purchase and treaty stipulations to our Government. Palaka is a very ancient city, surrounded by a wall of stone and clay eighteen feet high, and six feet thick. He was very kindly received, and hospitably entertained by the king, and the greatest interest was manifested in the objects of his mission. Treaties were made and duly signed by the chief and headmen of the country; and now the Liberian flag, the star of hope, floats in the breezes that fan the city of the ancient Palaka. Rice and corn are raised here in abundance. Mr. Anderson stated that the Palaka country alone produces corn enough to supply the demands of the entire Republic of Liberia. Camwood forests abound, and cattle are numerous and cheap. The markets are supplied with every variety of exchangeable commodity desirable, and attended by thousands from all parts of the surrounding country. Mr. Anderson referred in his narrative to the missionary work in connection with this region, and thinks the absence of Mohammedan influence renders it a most inviting and promising field for efforts in that direction. His narrative, which occupied more than an hour, was listened to with marked interest and breathless attention.

After the national anthem, "Hail Liberia," by the choir, the Rev. Alex. Crummell was introduced, who had been requested to repeat in this town the admirable oration delivered by him in Monrovia on the 26th day of July. This occupied another hour, and yet the audience was not tired. Some remarked on leaving the church that they could have enjoyed it until night, so rich a treat were the proceedings to them.

The exercises at the church being closed, the procession marched back to Governor Erskine's, and then proceeded to Mr. Johnson's, where a table groaning under the rich viands of the country greeted our longing eyes. The well known tact of Mrs. J. in getting up dinners and teas renders any comment unnecessary here. The fearful inroads made upon the dishes of roasted pig, turkeys, and mutton, as well as of our choicest vegetables, afforded an ample illustration of the appreciation of her excellence in this department. Some of us were vividly reminded of the honorable gentleman's birth-day, which occurred not many months ago, and were almost selfish enough to wish that such birth-days and first of August celebrations would take place more frequently than once a year.

After an hour spent in walking around and admiring the rich coffee plantation of the "Greenwood Valley Farm," and that of the adjoining neighbors, Governor Erskine and Hon. A. B. Hooper, the curtains of evening fell upon us and the day was gone.

We would now gladly have retired to rest, satisfied with the

labor, and fatigue, as well as the enjoyment and recreation of the day; but we were kindly denied this pleasure. For at 8 o'clock a large and brilliant company had gathered from Virginia to Millsburg. A tea-party followed, served up in becoming style. Three or four hours more spent thus closed the first of August demonstration at Clay-Ashland.

Besides the actual enjoyment and recreation attending the celebration, we believe that great good will result from it. The bringing together of such a large concourse of planters and laborers from all parts of the river, and the discussion of matters of such high national interest, will create an enthusiasm which will tell upon the future welfare of the country. We were glad to see the Vice-President and other parties from Monrovia patronize the celebration by being in attendance.

OBSERVER.

From the Liberia Register.

STATISTICS OF PUBLIC SCHOOLS.

The support and encouragement of Common Schools being one of the leading objects of the present Administration, we take pleasure in furnishing our readers with a statistical report of the Government, New York State Colonization Society, and Mission Schools for Liberian and native youths, now in operation in this county.

MONROVIA DISTRICT.

School No. 1.—Preparatory Department, Liberia College, Mr. A. T. Ferguson, Principal, 19 pupils.

No. 2.—Government School, Mr. W. N. Williams and Mrs. C. Evans, Teachers, 76 pupils.

No. 3.—Methodist Mission School, Miss Matilda Johnson, Teacher, 55 pupils.

No. 4.—Protestant Episcopal Mission School, Miss Emma Johnson, Teacher, 45 pupils.

No. 5.—Presbyterian Mission School, Mr. H. D. Brown, Teacher, 26 pupils.

NEW GEORGIA DISTRICT.

No. 6.—Government School, Mrs. Sarah J. Bond, Teacher, 35 pupils.

No. 7.—New York State Colonization Society School, Mrs. H. J. Smith, Teacher, 28 pupils.

No. 8.—Methodist Mission School, Mrs. Early, Teacher, 20 pupils.

CALDWELL DISTRICT.

No. 9.—Protestant Episcopal Mission School, Miss Mary Barclay, Teacher, 25 pupils.

No. 10.—Methodist Mission School, Mr. Simms, Teacher, 39 pupils.

No. 11.—New York State Colonization Society School, Mrs. Zephenia Capehart, Teacher, 33 pupils.

No. 12.—Government School, Mrs. Lloyd, Teacher.

VIRGINIA DISTRICT.

No. 13.—Government School, Mrs. A. Capehart, Teacher, 25 pupils.

No. 14.—Methodist Mission School, Miss S. Starks, Teacher, 30 pupils.

CLAY-ASHLAND DISTRICT.

No. 15.—New York State Colonization Society School, Mrs. H. Tyler, Teacher, 33 pupils.

No. 16.—Methodist Mission School, Mr. N. Dixon, Teacher, 40 pupils.

LOUISIANA DISTRICT.

No. 17.—Government School, Miss Anna Erskine, Teacher, 38 pupils.

WHITE PLAINS DISTRICT.

No. 18.—Methodist Mission School, Mr. W. Bishop, Teacher, 45 pupils.

No. 19.—New York State Colonization Society School, Mr. Simpson, Teacher, 20 pupils.

MILLSBURG DISTRICT.

No. 20.—Government School, Mrs. K. Outland, Teacher, 45 pupils.

No. 21.—Lutheran Mission School, D. Kelly, Teacher, *ad interim*, 40 pupils.

EBEH-KBEH AND CONGO TOWN DISTRICT.

No. 22.—New York State Colonization Society School, Mr. A. Francis, Teacher, 34 pupils.

CROZERVILLE DISTRICT.

No. 23.—Protestant Episcopal Mission School, S. P. Broome, Teacher, 35 pupils.

CARYSBURG DISTRICT.

No. 24.—Government School, Mr. W. T. Hagan, Teacher, 55 pupils.

No. 25.—Government School, Miss H. M. Jackson, Teacher, 35 pupils.

No. 26.—Methodist Mission School, Mr. J. R. Freeman, Teacher, 30 pupils.

BHARFLAH TOWN.

No. 27.—Government School, J. A. Clarke, Teacher, 30 pupils.

BOPORAH DISTRICT.

No. 28.—Protestant Episcopal Mission School, Mr. J. W. Tucker, Teacher, 20 pupils.

No. 29.—New York State Colonization Society School, Mr. Walker, Teacher.

CAPE MOUNT DISTRICT.

No. 30.—Methodist Mission School, Mr. C. Houston, Teacher, 35 pupils.

No. 31.—Presbyterian School, Mrs. Emma Diggs, Teacher, pupils not reported.

MARSHALL DISTRICT.

No. 32.—New York State Colonization Society School, Mrs. H. C. Dillon, Teacher, 45 pupils.

No. 33.—Methodist Mission School, Mr. W. H. Davis, Teacher, 15 pupils.

No. 34.—New York State Colonization Society School, Mrs. Z. A. King, Teacher, 20 pupils.

No. 35.—Methodist Mission, J. P. Artis, Teacher, 20 pupils, (native school.)

No. 36.—Presbyterian Mission School, John M. Deputie, Teacher, 11 pupils, (native boarding school.)

 A NATIVE TRAVELER.

On Saturday, the 27th ultimo, there arrived at the residence of Professor Blyden a young Mandingo Mussulman, of the name of Lusannu, from Tenkereh, a populous city lying to the east of Musardu. He was introduced to the Professor by Famba Sissi, a Moslem resident of Vonzowah.

Lusannu, having a roving disposition, left his father when a boy of ten years of age, and followed trading caravans or military expeditions. He is now about twenty-three years old. In his wanderings he visited Bamako and Yamina, on the Niger. He knows also Timbo, Jenneh, Hamd-Allahi, and Tangrera. He has resided at Falabar and Finamisaya. He has been at the gold-diggings at Buleh. He has not been as far as Sokoto or Kano, but had frequently met traders from those places. From Timbuctoo traders carry rock salt to his native city for sale. Asses, horses, cows, sheep, &c., are numerous. Tenkereh is about a week's journey to the eastward of Musardu, but the people go towards the big water to trade, which Lusannu describes as not far from Tenkereh, no doubt the headwaters of the Niger. It is almost certain that the source of the Niger is within a few days' journey from Cape Palmas.

Lusannu had no books or manuscripts with him, though his father is one of the learned Mohammedans. Having spent all

his early days in itinerant and warlike employments, he had not made much proficiency in letters. He recited, however, from memory, with great accuracy and fluency, several chapters from the Koran in Arabic. He describes Tenkereh as five times the size of Monrovia.—*Liberia Register*.

THE ABORIGINES.

We are indebted to Hon. H. W. Dennis for the clear statement he has made in our present issue relative to the case of the native women captured by the River-Cavalla people, which was paraded in the African Times with such indiscriminating severity. All the charges with regard to the brutal treatment turn out on investigation to have been a mere "fabrication." We feel sure that our vigorous and watchful contemporary will be as prompt in correcting as he was in circulating the misrepresentation.

We are further indebted to Mr. Dennis for calling the attention of our people to the "amicable and politic discretion which should influence their conduct in their intercourse with their native brethren."

It is the policy of the present Administration, which to the extent of its ability it has been striving to carry out—to be "energetic in its demonstrations of sympathy towards the aborigines." To treat our aborigines as colonists in other parts of the world have treated the natives of the country in which they settled would be extremely foolish as well as impolitic.

We are one people. There is not the superiority of one class to another, of one caste to another, of one race to another which we see in India, New Zealand, and North America. If there is any advantage here, it is on the side of the native. We may have the accidents of civilization—but he has the essentials of an uncorrupted and untrammelled manhood.

The position which Mr. Dennis and others have taken lately in relation to a proper policy towards the aborigines, illustrates one valuable result of the discussions which have been going on for the last three or four years on the subject of native incorporation, finding its most eloquent expression in the oration delivered by Professor Crummell, on the 26th of July last. And in proportion as a truer conception of our relations to the tribes around us becomes familiar, a more liberal and comprehensive sentiment will be generated, and the Republic will advance with surer and more rapid steps on the road to prosperity and independence.—*Ibid*.

"SECESSION" AT CAPE PALMAS.

Owing to an accident to the Government schooner "Liberia," in which Vice-President Smith sailed for Cape Palmas, on the 2d ultimo, he has been detained at Grand Bassa. In the meanwhile, Hon. H. W. Dennis, who was to accompany the Vice-President, took passage in the mail steamer, and paid a semi-official visit to Maryland county.

After a sojourn of a few days, he returned on the evening of the 14th ultimo, in the steamship "Congo." The sudden arrival of Mr. Dennis from Cape Palmas created as much stir in town as if some adventurous tourist had returned from Timbuctoo. So eager were the people to hear what an impartial visitor to the scene of "insubordination" had to say, that, for the time being, Mr. Dennis was a lion of no small variety, and his remarks seemed to possess a mysterious interest.

Mr. Dennis having spent his early life at Cape Palmas, where his brother, the ex-Superintendent still resides, and known not to be an extravagant sympathizer with the Administration, enjoyed unusual facilities for investigating the condition of things, of which facilities his well-known sagacity enabled him profitably to avail himself. As a result of his interviews with the people and his observations among them, Mr. D. assures us that, notwithstanding some grave mistakes made by them, they are not the unreasonable contemners of law and order which private letters and newspapers have represented them as being. If their dissatisfaction with an official appointment vented itself in an injudicious manner, it was under the influence of intemperate suggestions and exaggerations. Their opposition to Mr. Good as Collector of Customs never took a more serious form than words, which they used energetically, and by which the superintendents were intimidated, and the appointments became virtually a dead letter.

Mr. Dennis, having received this representation from various parties, reminded them of their responsibility before the world, and, as a part of the Republic of Liberia, and recalling to their memory the unfortunate vicissitudes through which their county had passed, urged them to a careful consideration of their position. By such conversations with the people their feelings subsided, Mr. Good was quietly put in his office by the Superintendent, and before Mr. Dennis left the wheels of the local machinery of Government were in quiet and harmonious operation. And from certain details which Mr. D. gave us of events which transpired during his sojourn there, we are led to believe—though his modesty precluded the egotistic inference—that his personal share in bringing about this improved state of things has not been inconsiderable.

Among the important statements made to Mr. Dennis while

at Palmas was the following, viz., that the whole difficulty was occasioned by two members of the Legislature from Maryland county, disappointed aspirants for positions under the Roye Administration, who, on their return to Palmas, called a public meeting, and informed the people that the Constitution had been broken, and the Government was in a state of disorganization, &c.; and one of these legislators, in his vehement denunciation of Mr. Good's appointment, (taken as a convenient pretext,) made the following terse and laconic recommendation—1st. Petition; 2d. Remonstrance; 3d. Demonstration; 4th. Secession.—*Ibid.*

EXPEDITION FOR LIBERIA.

The ship "Golconda," belonging to the American Colonization Society, is expected to sail from Baltimore on Tuesday, November 1, and from Hampton Roads on Thursday, November 3, with about two hundred and fifty emigrants. They are nearly all from the eastern part of North Carolina, and are going to join relatives and friends at Brewerville and Arthington, two new settlements on the St. Paul's River, from whom gratifying reports of progress and health have been received.

Many more than the "Golconda" can accommodate are anxious to obtain a passage. But the available resources of the Society are not only exhausted, but a debt has been incurred to send the present company. The prompt and liberal aid of the friends of the cause is invoked to remove the burden resting upon us, and to meet the expenses of an expedition next Spring. We have great confidence in the benevolent feelings of the public toward those who are seeking a home and nationality in Liberia, and cannot but believe that means will be furnished for advancing the truly patriotic and Christian objects of this Society.

HEALTH OF THE LAST EMIGRANTS.

We have received letters from our General Agent in Liberia, Henry W. Dennis, Esq., dated Monrovia, September 7 and 8, in which he says: "The emigrants continue to do well. I have just been handed a note from Mr. Hoggard, at Arthington, and one from Mr. Mundon, at Brewerville, in which I am informed that the health of their people continues to be good."

COMMON SCHOOLS IN MESURADO COUNTY.

We elsewhere present an interesting and important statistical report of the Common Schools in Mesurado County, taken from the *Liberia Register* of September 7. Tabularizing it, and allowing twenty scholars each for schools 12, 29, and 31, not reported in this regard, the following is the result:

By whom supported.	No. of Schools.	No. of Pupils.
Government of Liberia.....	9	360
Methodist Episcopal Mission.....	10	320
New York State Colonization Soc'y..	8	233
Protestant Episcopal Mission.....	4	125
Presbyterian Mission.....	3	57
Lutheran Mission.....	1	40
Liberia College.....	1	19
Totals.....	36	1,154

This is a good showing for one County, and for the Government Schools, considering how lately they were started.

ITEMS OF INTELLIGENCE.

LIBERIA METHODIST MISSION.—Not long since we remarked that Missions in Liberia were never more prosperous, and the Methodist particularly so. In a letter from Rev. James H. Deputie, dated June 22d, he says: "Never in the history of Liberia Missions has the work been so prosperous as now." His own station is at Mount Olive, among the natives, and quite in the interior. It consists mainly of converted natives, and Brother Deputie says of it: "It is a star in this part of Liberia. The natives around look at her glimmering light with wonder and astonishment."

THE NECESSITIES OF LIBERIA.—Clothing for the native Christians and the native children in the schools is a very pressing necessity, which leads the missionaries and teachers to send strong appeals abroad. Prior to the war many sewing circles of good women were in the habit of sending second-hand clothing, quilts, cotton under-clothes, and stockings, which were gladly forwarded. We earnestly hope the necessities of the native African Christians and their children will elicit the help they plead for.

GRADUATES OF THE HOFFMAN INSTITUTE.—Messrs. Joseph A. Russell and Merrick White have gone to work at Gbekide, Tebo. The people have promised to build them a house; the school-house and chapel will be built by the mission. Mr. Joseph Stimpson has gone to work at Gidatabo, where the people build a house for him; the school-house and chapel will be erected at our expense. Mr. L. L. Montgomery has entered upon his duties as teacher of the High School at Mount Vaughan. Mr. M. P. Valentine assists in the Hoffman Institute and girls' school at Cavalla. Mr. W. M. Richards

assists in the Hoffman Institute. These new workmen are from the Hoffman Institute. Russell, Stimpson, Montgomery, Valentine, and Richards are candidates for holy orders.—*West African Record*.

HELPING THEMSELVES.—St. Mark's Episcopal Church, Cape Palmas, has lately been furnished with more pews, the greater portion of which have been rented for the first time, others being retained as "free seats." The Sabbath School has collected about \$200 for a large melodeon with pedal, which will soon be placed in a choir-loft to be built opposite the chancel. The congregation have begun to defray their church expenses, and ere long they may be able to support their minister and parish school. A portion of the teacher's salary is already paid.—*Cavalla Messenger*.

A STEAM MISSION YACHT is now in use at Sierra Leone. It is used for the conveyance of missionaries and their stores to the Sherbro country in the South, to the Bullom shore on the North, and to the Quiah in the interior. It cost £600, of which £480 was raised locally.

THE BISHOPRIC OF SIERRA LEONE.—Lord Kimberley, Secretary of State for the Colonies, has announced to the Rev. Henry Cheetham, M. A., vicar of Quarndon, near Derby, that he has selected him for the Bishopric of Sierra Leone, rendered vacant by the resignation of the Rev. Dr. Beckles. Mr. Cheetham was educated at Christ's College, Cambridge, where he took his B. A. degree in 1856. He was ordained in 1856 by Dr. Murray, Bishop of Rochester, to the curacy of Saffron Walden, Essex, and in 1858 was presented by Lord Scarsdale to the vicarage of Quarndon, which he at present holds. The income of the Bishop is £902 per annum—£500 a year as colonial chaplain, and £402 from the Colonial Bishops' Fund. Mr. Cheetham will be the fifth Bishop.—*The African Times*.

SANCTION OF A NATIVE CHURCH COUNCIL.—The Committee of the English Church Missionary Society have given their sanction to the formation of a Native Church Council and Native Pastorate at Lagos, West Africa, to be supported by a sustentation fund, composed of collections and subscriptions, guaranteeing £200 per annum towards the cost. The Committee also sanctioned the commencement of a suitable building for the Female Institution at Lagos, and granted £100 toward the purchase of a more commodious building for the Grammar School, to cost £500; £400 of which had been raised on the spot.—*Ibid*.

A COLLECTION FOR AFRICAN MISSIONS.—Rev. Robert P. Martin, a colored Baptist minister, formerly a slave in North Carolina, writes from Town Creek, Lawrence county, Alabama, that he took up a subscription of six dollars and eighty-five cents for African missions on Sunday, July 10th, at one of the colored Baptist churches, known as the Red Bank Church, "a very poor one." This is one of the first collections among the freedmen to send the Gospel to Africa. It will not be many years, we hope, before a general missionary spirit will be manifested by the colored churches, and hundreds of missionaries go forth to preach the Gospel in Africa.

ORDINATION OF A NATIVE AFRICAN.—The Presbytery of Corisco ordained Mr. Ibia, on the 5th of April, as a minister of the Gospel. In the absence of any other missionaries, he has now sole charge of the work on the island of Corisco—a work altogether too great for him; indeed, one that has heretofore required the services of two missionaries from this country.

FRANCE IN WEST AFRICA.—At Rufisque and in the Casamanca the customs receipts are continuously advancing. In the Rio Nunez there has been a little falling off. The port of Dallir now offers a perfect shelter, with smooth water. The opening of our Gold Coast possessions to the flags of all nations is bearing fruit, and drawing to our establishments foreign ships and commerce. The whole of the Gold Coast, from Grand Lahore to beyond the river Assinée, is now entirely under our sovereignty, and our relations with the natives are of a friendly nature.—*Translated from the "Official Exposé" of the French Government.*

NEW AFRICAN BISHOPRIC.—Arrangements have been completed for the formation of a Bishopric for Zululand in connection with the Memorial Fund Mission, bearing the name of the late Bishop Mackenzie, and promoted by his sister. This mission is directed towards the Zulus and the tribes on the Zambesi River. The Rev. T. E. Wilkinson, M. A., of Jesus College, Cambridge, curate of Reckingham, Suffolk, has been appointed the Bishop. The mission was commenced in 1860, and the Society for the Propagation of the Gospel now supports two clergymen—a St. Augustine student and a native catechist—at a cost of more than £500 per annum, but no Bishop until now has been appointed. Bishop Mackenzie was to have been the first Bishop, and was coming to England with a view to consecration, when Bishop Colenso expressed a wish to exchange Natal for the post, and Bishop Mackenzie then accepted the office of Bishop to Central Africa. In the country is the coast line beyond Natal, stretching up to Delagoa Bay. Two principal tribes chiefly occupy the country, one the Zulu nation, under King Panda, the other the Omaswazi. The people are of the same race as the native population in Natal. The capital required for the Bishopric, £5,000, has been raised, and funds are now wanted for the mission staff. The Bishop nominate has notified that he is greatly in want of men and lady helpers among the female population in the native schools.—*The African Times.*

THE SOUTH AFRICAN DIAMOND FIELD.—The Dean of Grahamstown writes, under date of August 13th, as follows: "Diamond-fields, ho!" is now the cry from every town in the colony. There seems practicably as yet no limit as to extent of room. All the information, so far, leads to the conclusion that there is quite as ample room for five hundred thousand diggers as there is for ten thousand. Their larger finds are now being systematically concealed and withheld from newspaper reports. Most of the little companies who start for the fields bind themselves to secrecy on this head in their written articles of partnership. But it is certain that all who have reached there, leaving friends behind, soon urge those friends to come. It is certain that diamond merchants and dealers in gems are already in good force on the fields. It is

certain that large sums of money are transmitted to their credit. It is certain that some rough fellows who have gone up, who were known to many of us as poor men, but a few weeks ago, have become suddenly rich. It is known to us that single stones have been picked up already by individuals, for which thousands of pounds have changed hands on the fields.

DISADVANTAGES IN THE WEST INDIES.—Rev. John W. Urling, in a letter to the *Christian Recorder*, dated Buxton, Demarara, West Indies, June 6, 1870, thus points out the disadvantages under which the people of color labor in the West Indies: "But I must not omit to observe that we of the West Indies have other difficulties to encounter besides those of caste. The British Constitution knows neither race nor color; the ægis of its protection is thrown over all alike. All, from the highest to the lowest, are equal before the law. Men of our race are not excluded from the magistracy; they sit on the bench, they plead at the bar, they sit on juries, they occupy the pulpit, they take their places in mercantile firms, they are planters and overseers, they swarm in public offices, they hold commissions in our local militia, despite the spirit of caste. We cannot be ignored, because we are the majority. Nevertheless, we labor under certain disadvantages. Generally legislative power is engrossed by the planting body, the quondam lords of West Indian soil. They are the law-makers. All the wealth is in their hands. They are backed by powerful connections in Great Britain; they have a potent voice in the British Parliament; all our educational institutions have been in their hands and under their influence."

CONVENTION FOR THE SUPPRESSION OF THE SLAVE TRADE.—This Convention, which was signed at Washington on the 3d June, has been ratified in London. It is an addition to the Treaty between the United States and British Government entered into in 1862. By it the mixed courts at Sierra Leone, Cape of Good Hope, and New York are suppressed, and the jurisdiction they exercised is transferred to the respective courts of both countries, a power of appeal against their decision, as in other maritime prize cases, being reserved. Any British merchant vessel captured by an American cruiser is to be taken to the nearest British colonial port, and any American vessel is to be given in charge to a United States cruiser or sent to Key West or New York. The Africans on board are to be set free. Fresh instructions in conformity with these stipulations have been forwarded to the commanders of the ships of war of both nations.

Receipts of the American Colonization Society,

From the 20th of September to the 20th of October, 1870.

MAINE.		
By Rev. J. K. Converse, (\$50.70.)		Winchester—Ellery Albee, \$10;
Rockland—Mrs. Cephas Starrett,		Rev. E. Harmon, William H.
Rev. E. F. Cutter, each \$5; Col.		Lewis, each \$2.....
Cong. Church, Rev. E. F. Cut-		Alstead—Collection in Rev. Mr.
ler, pastor, \$18.15; Col. Baptist		Amsden's Church \$13.50; col-
Church, \$14.90; Col. Methodist		lection in Centre Cong. Church,
Church, \$7.02.....	50 07	\$4.25.....
		Jaffrey—Col. Cong. Church, Rev.
		R. Case, pastor.....
		Walpole—Hon. Fred. Vose, \$15;
NEW HAMPSHIRE.		
By Rev. J. K. Converse, (\$211.94.)		

B. F. Aldridge, Leonard B. Holland, each \$10; A. R. Bel- lows \$3.....	38 00
<i>East Concord</i> —Col. Cong. Church, Rev. G. Smith, pastor.....	14 34
<i>Marlboro</i> —Dea. C. P. Locke, \$10; Col. Cong. Church, \$5.85.....	15 85
<i>Concord</i> —additional—Gov. On- slow Stearns, \$10; Mrs. Irene Hamilton, J. P. Stickney, each \$5, Dr. P. Bancroft, S. Hum- phrew, each \$3; Dr. B. P. Stone, Mrs. Gen. Davis, Mrs. R. Peck- en, Dr. Carter, John Kembal, Mrs. N. G. Upham, each \$2; A. C. Pierce, J. A. West, Dea. Stewart, W. K. Dav, W. W. Storrs, J. H. Chase, J. A. East- man, Mrs. Mary Herbert, T. H. Ford, J. D. Lyman, Dr. S. C. Morrill, each \$1.....	49 00
<i>Keene</i> —Rev. W. O. White, S. W. Hale, D. B. Sillsby, each \$5; Mrs. E. Keyes, John Prentiss, Esq., Hon. J. Wilson, Wm. P. Abbott, F. A. Faulkner, A. Duren, Rev. A. E. Tilton, each \$2; J. J. Allen, E. Fauer, L. C. Doolittle, C. Bridgeman, K. C. Scott, M. Fairbanks, each \$1; coll. Cong. Church, Rev. A. E. Tilton, pastor, \$18.....	53 00
VERMONT.	
<i>Acutneyville</i> —Rev. Seth S. Ar- nold.....	10 00
By Rev. J. K. Converse, (\$8.)	
<i>Burlington</i> —Wm. J. Campbell, balance in full to constitute himself a Life Member.....	6 00
<i>Essex</i> —Deacon S. Bliss.....	2 00
	18 00
MASSACHUSETTS.	
<i>Hubbardstown</i> —Mrs. Hannah Bennett.....	5 00
CONNECTICUT.	
By Rev. D. C. Haynes, (\$350.36.)	
<i>Meriden</i> —Charles Parker, \$20; John Parker, \$10, to constitute Rev. JOHN PEGG a Life Mem- ber; Rev. J. J. Woolsey, \$2.....	32 00
<i>New Britain</i> —Henry Stanley, \$20; Oliver Stanley, \$10, to con- stitute Rev. C. L. GOODELL a Life Member.....	30 00
<i>Collinsville</i> —W. J. Wood.....	5 00
<i>Norwalk</i> —George Kissam, James Sherwood, each \$10; Rev. S. B. S. Bissell, Mrs. C. C. Betts, Rev. C. M. Selleck, Judge But- ler, F. St. John Lockwood, W. S. Lockwood, each \$5; D. A. Hill, \$2; others in Meth. E. Church, \$7.50; individuals in Bapt. Church, \$5; Miss Stuard, J. L. Amber, each \$1.....	66 50
<i>Greenwich</i> —Sarah A. Mead, \$10; Oliver Mead, Elizabeth Mead, Lyman Mead, P. Button, Fred. Mead, B. S. LaFarge, Hannah Mead, Isaac Lyon, Moses Christy, Col. Thomas A. Mead,	

each \$5; Isaac Peck, S. N. Brush, each \$2; Rev. Dr. Clark, John A. Close, William Smith, A Lady, Thomas Ritch, Joseph Burch, each \$1.....	70 00
<i>Stamford</i> —Charles J. Starr, H. Oothout, each \$25; Col. Cong. Church, \$10 86; James Betts, John Ferguson, I. Davenport, each \$10; Mrs. Hurlburt, G. L. Brown, George Elder, W. F. Merritt, R. Swartwout, each \$5; Mary Brown, Mrs. G. A. Hoyt, J. L. White, A. L. Milne, E. F. Leeds, W. Gay, each \$3; W. Rich, F. Davenport, S. H. Holmes, W. C. Wilcox, each \$2; Mrs. Nesbit, Mrs. Ebbitts, Mrs. Miller, Mrs. Skiddy, Mrs. Seymour Hoyt, each \$1.....	146 86
	350 36

NEW YORK.	
By Rev. Dr. Orcutt, (\$125.)	
<i>Kingston</i> —Mrs. Reynolds and daughter.....	100 00
<i>Brooklyn</i> —Theo. L. Mason, M. D.	20 00
<i>New York City</i> —A Friend.....	5 00
	125 00

NEW JERSEY.	
By Rev. Dr. Orcutt, (\$139 97.)	
<i>Passaic</i> —C. M. K. Paulison, \$100; Mrs. W. I. Boggs, \$1; Col. Meth. E. Church, \$8.87.....	109 87
<i>Elizabethport</i> —Collection at pub- lic meeting in Presb. Church...	30 10
	139 97

PENNSYLVANIA.	
<i>Carlisle</i> —James Hamilton, Esq.,	20 00
<i>Harrisburg</i> —"A Friend," by Rev. Dr. T. H. Robinson.....	10 00
	30 00

MARYLAND.	
<i>Baltimore</i> —Captain Alexander Jones.....	50 00

DISTRICT OF COLUMBIA.	
<i>Washington</i> —Miscellaneous.....	3,345 80

ILLINOIS.	
<i>Abingdon</i> —Rev John Crawford.	4 00

FOR REPOSITORY.	
<i>MASSACHUSETTS</i> — <i>Hubbardstown</i> —Mrs. Bennett Potter, to Janu- ary 1, 1872.....	2 00
<i>CONNECTICUT</i> — <i>Greenwich</i> —Col. Thomas A. Mead, to January 1, 1871, \$2; <i>Hartford</i> —Rev. J. As- pinwall Hodge, to October 1, 1871, \$1; <i>Meriden</i> —Mrs. S. H. Booth, to October 1, 1871, \$1; <i>Norwalk</i> —Rev. C. M. Selleck, to October 1, 1871, \$1.....	5 00
<i>ILLINOIS</i> — <i>Abingdon</i> —Rev. John Crawford, to January 1, 1871.	1 00

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Miscellaneous.....	3,345 80
Total.....	4,288 13

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