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T H E

AFRICAN REPOSITORY.

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[No. 11.

AFRICAN COLONIZATION.

Towards the close of an able speech made by Earl Russell at Blairgowrie, Scotland, September 26, on the Foreign Policy of England, alluding to the present civil war in this country, among other things, his lordship said :

“Gentlemen, it is a great subject ; it affects the people of this part of the world and of America ; it affects the future stage of civilization ; it affects the well-being of the black race, whom it was the crime of our ancestors to introduce to America, and who, if these matters end well, will be, as I believe they are fitted to be, peaceable and intelligent members of a free country, [cheers,] on behalf of whose welfare we have been ready to make great efforts and to sacrifice much.”

England has indeed done much for the black race, and since Granville Sharp and his associates planted the colony of Sierre Leone, and the British government abolished the slave trade, her influence upon Africa has been to civilize and to bless. Her present sense of justice may do much to repair her former wrong, and coalescing with that, cherished in the mind of this country toward an exiled race, a large and long neglected quarter of the earth will feel its reviving and renovating power. What a combination of the highest motives that ever moved the soul should stimulate our colored population to the civilization of Africa, and the establishment on her shore of inviting homes for their widely dispersed race. Let

Christian nations exert their influence for this, and a great work of future benevolence will be accomplished for mankind. This opinion, cherished for years, we are not without hopes will yet be realized. Events are now urging this subject upon the attention of Government, and we trust that, as among the greatest which ever occupied the thoughts of men, it will be duly considered by the President, the Nation, and Congress.

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[From the Christian Mirror, Sep., 29.]

Hope for the Negro.

Professor Freeman, who has been for some years a teacher in mathematics in Avery College, Alleghany, Pennsylvania, but who has been elected to a professorship in the College of Liberia, in an address in Portland, expressed some very judicious views on the subject of colonization. His thoughts are well adapted to affect the minds of his brethren, and we commend them to the attention of all persons of color who may be disposed to consider their own interests, or the prosperity and glory of the African race. Mere emancipation is not, in Mr. Freeman's view, the only good for which the black man sighs, or which is necessary to his happiness. It is not enough that he "should pass from a state of servitude to the individual, to one of bondage to society."

But there is another solution of this vexed question submitted to the American people, which though long reproached as unchristian in its inception, inadequate in its progress, and impossible in its aim, has steadily developed the wise and christian policy of its origin, and the utility of its workings, and the complete practicability of its plans. The Colonizationists said in effect—True, the Negro is a man, capable we believe of developing all the elements of his latent and long obscured manhood, but he needs for this development a fair field, an equal chance and a free fight. These we are satisfied the prejudices of race, the competitions of labor and the rivalry of a superior wealth and civilization will not accord to him here, at least for a long time, if ever. It is proposed then that the Negro be placed beyond this prejudice—where as the weaker class, he will not be depressed and overshadowed by the stronger—be removed to the home of his ancestors, where he may not only elevate himself, but assist in putting a stop to the slave trade, establish a nationality, and labor for the civilization and christianization of Africa.

Such is the solution the Colonization scheme offers to the great question of our time, "What shall be done with the Negro?" In view of its practical workings in the past and present, and its ulti-

mate aims in the future, it is the best that has yet been devised. The best, because best calculated to promote the highest interest of both races—the best for the negro both in this country and in Africa—the best for the ends of philanthropy and religion everywhere. Colonization embraces the entire future of the colored race. We need not quarrel with those who labor for the elevation of the negro here, for though we may think that what they propose to do for him here could be done much quicker and better in Africa, yet we are well assured that just as soon as they lift him up to the full consciousness of his rights and duties as a man, and to the dignity of perfect manhood, just so soon will he turn his footsteps to the land of his ancestors, where these rights can be acknowledged, these duties discharged, and that manhood appreciated.

The negroes of the United States do not include all the negroes in the world—not all even that are to be found on this continent—and but a small fraction of the millions in their native land. Hence colonization might put in a well founded claim to pre-eminence as embracing a wide field of labor, and diffusing a more widely extended benevolence. More than 20,000 native Africans are to-day living in improved social and civil conditions under the protection of the Liberian Government. The traffic in slaves has been broken up along nigh seven hundred miles of coast, and participation in it has been interdicted to the chiefs and kings of some forty or fifty native tribes. The ultimate purpose of African colonization embraces the development, civilization, and christianization of the entire continent. Already has the English language been introduced to such a degree, that there is scarcely a village between the Gambia river and the Gaboon, a distance of 2,000 miles, where the traveller would not be saluted by a native in the English tongue. Along this whole extent the Gospel is preached, and the slave trade nearly abolished! The language has been written in twenty-five dialects; there are 100 churches, 200 schools, and over 16,000 children attending them, while the Gospel is preached to over *five millions* of Africans. Half a million more negroes are to-day being benefited by colonization and missionary enterprise in Africa than there are in this country. If then so much has been done for Africa and her people by colonization in the brief space of forty years, what may we not hope to accomplish in the future? Liberia has already assimilated more than 20,000 natives to civilized and christian habits, received into the bosom of the State 5,000 captives, rescued from cruel slavers and holds under control nearly half a million of heathen, to whom participation in the slave-trade is completely interdicted."

There were commercial considerations offered and many valuable statistics furnished by Mr. Freeman, for which we have not room. He closed his address, of which the above is only an abstract—with these words—"Allow me to make the assertion that the Colonization scheme affords the best field of labor to those who desire the greatest

good of the Negro race; that it is the most comprehensive in its aims, the most practical in its operations, and the most beneficial in its results. And therefore, as a son of Africa deeply interested in the welfare of a race which of all others may be called the suffering race, I venture to ask your hearty co-operation with this Society and a zealous, affectionate interest in Africa and the Negro race. If as philanthropists you grieve over the wrongs inflicted on Africa and her children, if, as christians your spiritual sensibilities are affected at the darkness and the sin which still prevails within her borders; if you anxiously desire the spread of the gospel through all her quarters; if you wish to provide a city of refuge whither the oppressed and suffering Negro may flee from the thralldom of the nations and where he may stand up erect, blessed with the liberty wherewith the Gospel makes men free; then I say that by participating in the labors and sharing the burdens of this Society, you are privileged, in the Divine Providence, to realize to a measurable degree all your desires, and be a co-worker with God in hastening the day when Ethiopia shall stretch out her hands to God."

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(Colonization Herald, of October.)

A late Tribute to BiShop Burns, of Liberia.

The following brief discourse is from the pen of a colored Episcopal minister, who is dedicating his endeavors to the cause of the Gospel in Hayti. He justly appreciates the devoted labors of his brother in the Methodist Church in Liberia, and their signal success. It is gratifying to observe the ties of affection which invite kindred hearts, widely separated in the kingdom of our common Lord, and which must ultimately create a union in the church universal, and among all nations.

A sermon by the Rev. James Theodore Holly, Missionary of the Episcopal Church to Hayti, preached before Trinity Congregation, Port au Prince, July 26, 1863.

"Let me die the death of the righteous, and let my last end be like his."—Numbers xxxiii. 10.

Behold in this exclamation, my Christian hearers, the enraptured wish, nay, I may say the *envy* that even a wicked man expressed, in beholding afar off in prophetic vision, the peaceful end of a truly good man! Balaam, that wicked-hearted prophet—the Simon Magus of the Hebrew dispensation, who, like this latter personage in the apostolic age, was willing to buy and sell spiritual gifts for the sake of gain—was led to make this exclamation, after he had tried in vain to curse Israel from the high places of Baal, but found that there was no divination against him whom God keeps as the apple of His eye, and holds in the hollow of His Almighty hand. The false prophet was made to see that all such live in security amidst every

adversity, and finally pass from this life in the peace of God and the hope of a blissful immortality to the bosom of Jesus. Thank God, that not only is virtue its own reward, and vice its own punishment, but that vice is always compelled to render tribute to virtue, by confessing out of its own guilty lips the praise of real goodness, which it hath not itself, whenever this virtue is manifested in others. Thank God, that however truth may be crushed to earth in any given age or place in the world, and falsehood rampant over its prostrate form; yet the eternal decrees of God, foreordained before the "morning stars sang together and the sons of God shouted for joy," have left us in no doubt in reference to the final and complete triumph of righteousness; for

"Truth crushed to earth shall arise again—
The eternal years of God are hers;
But error, wounded, writhes in pain,
And dies amid her worshippers."

And even during the long ages of seeming triumph, in which error has held its midnight debauch over our globe, it has been forced, nevertheless, to say, with a guilty prophet, of him whom it would curse because of his envied purity: "Let me die the death of the righteous, and let my last end be like his!" and at other times to cry out in consternation and alarm, by the voice of devils: "Saying, let us alone; what have we to do with thee, thou Jesus of Nazareth! Art thou come to destroy us? I know thee who thou art: the Holy One of God." (Mark i. 24.) Thank God, I say again, this is the tribute that vice must ever pay to virtue!

If, then, it is a fixed decree of God, that even the wicked shall have the just in everlasting remembrance, as the continual terror of their own unhappy fate, by the contrast thus vividly brought before and kept in their minds, how much more in consonance with God's eternal purposes of righteousness must it be, that the good should remember the holy deeds of the sainted dead, in order to console them under every adversity in this life; and to stimulate them to run ever onward and upward in the pathway to glory in that life which is to come!

Hence we are taught by the Church each time that we come to the commemoration of Christ's sacrificial oblation of himself, once offered, around the table of the Lord's Supper, to "Bless His holy name for all his servants *departed this life* in His faith and fear; beseeching Him to give us grace so to follow their *good examples*, that with them we may be partakers of His heavenly kingdom."

In the spirit of this prayer I come to speak to you to-day of the virtues of the Rev. Francis Burns, a missionary of the Cross of Christ in Africa, who fulfilled the vocation of a Methodist Bishop or Superintendent of the missions of that religious denomination in the Republic of Liberia; and who departed this life in the city of Baltimore. State of Maryland, and United States of America, in April last, soon after his arrival in that city, in ill-health, for a temporary

respite, from the field of his missionary charge and labors in Africa.

And here, let me say, my Christian hearers, that it is with the utmost diffidence that I permit myself to indulge in a funeral panegyric. This diffidence on my part arises out of the following reasons :

1. The fondness of relatives and friends, or the interest of sect or party, nation or race, are almost sure to have some undue influence in painting in exaggerated colors the character of the deceased. And *secondly*, the extreme perversion that such influences has caused the commemoration of the dead to assume. Hence, anything that might possibly warp the pulpit from truth or rectitude to the baser interest of clan, sect or party, need always to be approached with the utmost diffidence by the preacher jealous for the truth as it is in Jesus.

But in the case of the illustrious deceased, of whom I am about to speak in this place, I think God there are no such melancholy considerations to be feared. There are no fond friends or relatives around me here, using their too partial influence over me, in order to give a high and undue coloring to the virtues of this dear departed one. Neither am I connected with the deceased by the peculiar sectarian ties of the same religious denomination. Nor have I ever been in the interest of that party or Society which led him to seek the peculiar destiny of his race on the Western shores of Africa. On the contrary, I have rather chosen to become a citizen of quite a different nation from that where the adopted citizenship of the illustrious deceased Bishop is enregistered.

There remains, however, one peculiar tie between us, viz : that of having mutually sprung from the same peculiar branch of the human race—a race whose suffering is well calculated to elicit strong sympathy and partiality in all that I might say of such a brilliant star that has illustrated its destiny. But even this partial, but in good part excusable sympathy, I entirely waive and set aside in presence of Him who is no respecter of persons, and in whom there is neither Jew nor Greek, barbarian or Scythian, bond or free, male or female, but who are all one in Christ Jesus. Col. iii. 11. While I hold the sacred character of the minister of God, and speak as his oracle from the sanctuary, I must not recognize anything less than the common fatherhood of God, and the universal brotherhood of man.

I am confined to the general and more elevated facts in the life of the deceased, which are matters of public record, in now proceeding to pronounce his panegyric.

I. First, then, in the catalogue of his virtues let me say, *that he was a messenger who had the everlasting Gospel to preach.* The illustrious deceased was one of those ministers of the last prophetic time of our dispensation, whom St. John has represented in his apocalyptic visions, under various symbols of an angel having a message to proclaim to the inhabitants of the earth after the sixth trumpet has sounded in the history of the Christian church. Rev. x. The

first symbol given of the missionary preacher thereafter, is that of an angel standing with the right foot on the sea, and the left on the land, holding an open book in one hand, and lifting the other up to heaven, and swearing by Him who lives forever, that from that date the mystery of God shall be finished in less than one more prophetic *time*; (verse 6.) [A period of three hundred and sixty solar years,] during the sounding of the seventh trumpet, as the same had been declared to His servants the prophets. (7.) This symbol is an eminent figure of the true missionary of the Gospel in these latter times, acting under the consciousness of the near approach of the end of our dispensation. More particularly is this angel a striking symbol of the deceased Bishop, whose memory we revere. His ministerial career was distinguished by the fact that his feet being shod with the preparation of the Gospel of peace, passed over both sea and land, grasping in one hand the precious Bible—the written word of God—while with the other uplifted he pointed perishing sinners to heaven—to Jesus, the High Priest of our salvation, seated at the right hand of God the Father everlasting, to make intercession for us. Like this symbolic angel of the apocalypse, whose right foot is represented as resting on the sea, so it was the principal aim of this sainted Bishop to preach the Gospel to the perishing heathen beyond seas. Like that other angel of the apocalypse (xiv. 6,) flying in mid-heaven, having the everlasting Gospel to preach unto them that dwell on the earth, the missionary career of this illustrious servant of God was distinguished by his voyages hither and thither across the Atlantic, borne on the wings of the wind, backward and forward from Africa to America, whenever the great interests of his missionary work were to be promoted thereby.

II. I add, in the second place, *that the deceased BISHOP was self-sacrificing in the discharge of his missionary duty.* This fact has already become apparent in what I have just said. To choose the dark, benighted land of Africa, destitute as it has been both of civilization and Christianity, as his special field of labors, is evidence at once to the *self-sacrificing* spirit that animated him. And this humble choice appears in a still more *self-sacrificing* light when we consider that the West Coast of Africa, where he labored, has been for centuries the by-word, the jeer, the hissing, and the scorn of the rest of the nations of the earth. Africa, since her ancient glory has passed away, has been associated with every thing that is low, vile, mean, and contemptible by the proud, haughty, avaricious, and uncharitable nations. But despite this mean estimate of his fatherland by a supercilious civilization, this great missionary of the Cross, like another Moses, chose rather to suffer affliction with his ancestral race in Africa, than to enjoy the riches and treasures of Anglo-American civilization. (Heb. xi., 24, 25.) Like St. John in his vision, having tasted that the word of God was sweet to his own mouth, he must speak thereof before peoples, nations, tongues, and kings, however bitter the experience

that came home to his own bosom in social privations. (Rev. x, 9, 10.) By the eye of faith, the long-recorded prophecy of David appeared as a star before his spiritual vision, illuminating the midnight blackness of Africa's present social position, and heralding her future glorious destiny in these omnific words: "Princes shall come out of Egypt, and Ethiopia shall soon stretch out her hands unto God." (Psl. xviii, 31.)

Like the ancient Magi from Anatolia following the star which proclaimed the Saviour's birth, over hill and dale, to where the infant Jesus lay cradled in Bethlehem, so our good missionary Bishop clung to the precious promises of this prophecy through good report and through evil report, until he was led to the cradling of the truth of Jesus again in an infant branch of His church on that once dark, drear, and benighted coast.

III. I now proceed to affirm, in the third place, *that the illustrious deceased was persevering in the work which the Spirit of God led him to do.* This point has also been partially anticipated by what I have just said. His perseverance is apparent in the fact, that he pursued a bright prophetic hope—which others took for a phantom—through the deepest obloquy, until he saw the dawn of its radiant accomplishment. But, in order to make this characteristic of the deceased still more apparent, I desire to state the specific number of years that he diligently pursued this beau-ideal of his life. For thirty-five years did he consecrate himself to the hope of Africa's regeneration; and for twenty-nine years out of these thirty-five did he engage in a personal and hand-to-hand struggle with the powers of darkness on the West Coast of Africa, until they have been driven back dismayed, and the glorious banner of Immanuel triumphantly unfurled, by his persevering and untiring labors. Thus, during the average period of one of earth's generations, his best thoughts, words, and deeds were devoted to this one grand idea of his life! How many other men have commenced as well as he, and yet have fallen out by the way! How cowardly thousands become in the face of difficulties, sufferings, privations, and other adversities, and are thereby led to abandon the most hopeful causes ere the hour of success arrives! But with the deceased, he was resolved never to grow weary in well doing. He resolved to persevere unto the end—to be faithful unto death, and to finish his course with joy, so as to obtain the crown of life. And a period covering a third part of a century, illustrated with the noblest deeds of self-sacrifice, in this or in any other age, attests how well and faithfully he has fulfilled his resolution and held fast to his primitive integrity!

IV. I come now, in the fourth place, to say *that he was crowned with success in his labors.* Ordinarily it is not given to many men to commence such an arduous, vast, and stupendous moral undertaking, and live to see it emerge from its primitive obloquy, and arrive to that glorious consummation when the entwined

wreaths of the victor's laurels shall be set as a crowned circle around his brow. Generally, the primitive founders of such great enterprises, after effecting the most difficult and unthankful part of this mighty work, die unrecognized, unwept, unhonored, and unsung. Others, who come after them, enter into their labors and receive the honors of success by reaping what their predecessors had sown, long after the hand which sowed has been forgotten. But our illustrious missionary, whose virtues we commemorate, was an exception to this general rule. Though he commenced in obscurity, he lived to bring that work forth from its primitive oblivion. He lived to see the work which had an humble beginning increase and grow upon his hands. The handful of corn sown upon the mountains became a promising harvest. And he reaped the fruits of his own planting and watering, when God gave the increase, by being raised to the honorable dignity of an overseer—a superintendent or Bishop, in his own ecclesiastical connection, over that whole field of God's moral vineyard, which had been the scene of his missionary labors. Hence he was successful in a manner that very few men ever attain to in this life, however much they may deserve it. The tardy development of centuries, in their slow progress, can only show here and there a character who has made such a successful consummation to his labors as this deceased Bishop accomplished. It is rare to behold a mere twinkling scintillation in the distant heavens thus increase in brilliancy and proportion, until it shines as a star of the first magnitude in the moral universe of God!

V. I pass now to add in the fifth and last place, *that he finished his course with joy*. This fact every one must have anticipated, as the natural sequence of what I have already had occasion to say. How could it be otherwise with a man conscious of such a mighty *mission* as he had given to him! What else could we expect from one who had been so *self-sacrificing* in fulfilling that mission! What other result could such long *persevering* and devoted labors have! Why should not a man, in fine, whose labors had been crowned with so much honor and success, *finish his course with joy!* It is not surprising, therefore, to us to hear his last dying testimony, when he was told by his attending friends who stood by his bedside, that the moment of his departure was near. It was perfectly in keeping with his glorious career for him to say: "For this end I have lived, and therefore I am not afraid to die." Like another Paul, he could truly say: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." (2 Tim., iv., 6, 7, 8.)

Go, therefore, Christian Bishop, to rest from thy earthly labors,

in the blessed company of Abraham, Isaac, and Jacob, and all the holy patriarchs and prophets! Let thy great soul depart in peace from this world of misery and sin, for thy labors here have been well done, truly and faithfully finished! Depart therefore beyond the reach of temptation, beyond the power of Satan and sin; in the name of the Father who created thee; in the name of Jesus Christ, the Son of the living God, who died for thee; in the name of the Holy Ghost, the Comforter, who sanctifieth and preserveth thee. May the angels, which minister to the heirs of salvation, attend around thee; the glorious company of apostles and the goodly fellowship of prophets receive thee; may the noble army of martyrs, the triumphant band of confessors, the multitude of saints who have gone before, welcome thee to thy rest, wherein thou shalt rejoice in hope of that blessed resurrection, in the which, with all the blest of God, thou shalt receive again thy body made like unto Christ's glorious body; and shalt have thy perfect consummation and bliss in the kingdom of eternal joy. And grant, O most merciful Father, that we, who remain behind, may finally have our part with him and them, abiding in Thy fear and love, and patiently abounding in our work, until our change shall also come through Jesus Christ our Lord.

Yes, my dear brethren, we are only justified in referring to these sainted examples in order to stimulate us onward in the pathway to glory, by making our calling and election sure. And in order that this glorious end may be attained, it is necessary that we, like that Christian Bishop, just passed on from grace to glory, should, in our day and generation "patiently abound in our work until our change shall also come," as we are taught in an ancient liturgical office of the church. Like him we have a work to do for our blessed Saviour in this island of the sea, where we have chosen to cast our lot. Like him we have raised in this spiritually dark land, the glorious standard of the cross. Like him we have commenced in obscurity to build a church here upon the ancient foundation which Jesus Christ himself has laid. Let us therefore patiently endeavor to emulate the sacred pentalpha of virtues which shone so conspicuously in the life and character of the deceased Bishop, and which we have just been contemplating with so much admiration. May each one of us, like him, feel that we are called to be *messengers*, both in word and action, of the *everlasting Gospel of Christ*. May each one of us, like him, make the same *self-sacrificing* efforts for the enlightenment of those who sit in darkness. May each one of us, like him, exhibit the same unyielding *perseverance* in pursuing the good work that we have taken in hand. May each one of us see our several labors, according to our respective spheres, *crowned with an abundant and honorable success*. May each one of us, in fine, like the good Christian Bishop whose virtues we now commemorate, *finish our course with joy*, by going to our final rest in that sublime peace of God which surpasses all human understanding.

Then shall our labors, added on to those who have gone before, and completed by those who shall come after us, under the blessing of God, contribute to enlighten all the dark places of the earth with the blaze of the everlasting Gospel of Christ. Africa shall again rejoice in her hundred gated cities and her six hundred Christian Bishops. The ancient glory of her conquering Carthage, her world renowned Thebes, and superb Memphis, shall be surpassed by the radiant splendor which Christianity shall give to this new birth from their present mouldering ruins, dust and ashes. And the brilliant patristic learning of her Tertullian, Cyprian, Origen, Augustine and Athanasius, shall be eclipsed by the more magnificent glory that the incoming millennial age shall give to that new succession of Gospel theologians of which our lamented Bishop was the noble and glorious forerunner. And Africa, that ancient cradle of the world's civilization, thus restored to more than her original pre-eminence among the nations of the earth by the resurrection power of the Gospel of Christ, will give back again to the world the highest type and most brilliant lustre of Christian civilization; and Christian sages shall go again to visit her shrines to study the wonderful beauty of her Christian polity, as Joseph and Moses, Plato and Pythagoras, and other Hebrew, Greek and Roman philosophers of antiquity went up thither in the infancy of civilization to be instructed in her amazing civil polity.

In that day shall generations now unborn rise up and call the illustrious Bishop, whose departure we now commemorate, with all others who have emulated his example, the blessed precursors of this happy destiny, and the benefactors of humanity. And the returning Son of Man shall welcome them with his resurrection voice—

“From dust and ashes and the dead,”

as blessed children of His Father into the mansions of His heavenly kingdom. Such, therefore, being the glorious ‘recompense of reward’ reserved for all those who, like the Rev. Francis Burns—the angel-evangelist of Africa—shall finish their course with joy, well might even a wicked prophet exclaim, in beholding their triumphant departure, in rapturous tones of admiration:—

“LET ME DIE THE DEATH OF THE RIGHTEOUS, AND LET MY LAST END BE LIKE HIS!”

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AUXILIARY STATE COLONIZATION SOCIETIES.

MAINE.

The annual meeting of the Maine Colonization Society was held in Free St. Church last Wednesday evening. After a few remarks by Hon. P. Barnes, the President, and introductory devotional exercises by Rev. Messrs. Bosworth and Chickering, there was an address by Professor Freeman, of Avery College, Pennsylvania.

The annual report was then read by the Secretary, and the officers of last year re-elected.

President—Phinehas Barnes.

Vice Presidents—Hon. Geo. Downes, Calais; Capt. Thomas Harwood and Capt. George F. Patten, Bath; Bev. President Leonard Woods, D. D., Prof. T. C. Upham, Bowdoin College; Ex. Chief Justice Ether Shepley, Portland; Hon. Wm. P. Haines, Biddeford; Hon. Philip Eastman, Saco, and others.

Treasurer—Freeman Clark, Esq., Bath.

Secretary—Rev. John O. Fiske, Bath.

Executive Committee—P. Barnes, Eben Steele, H. J. Libby, and others.

NINTH ANNUAL REPORT OF THE MAINE COLONIZATION SOCIETY.

In presenting the ninth annual report of the Maine Colonization Society, your Executive Committee do not esteêm an extended resume of whatever has occurred during the year affecting the great enterprise in which we are engaged, to be required. Through the well occupied columns of the *African Repository* and the *Colonization Herald*, and by the ordinary channels of public intelligence, you are already acquainted with whatever would be important to communicate.

The ratification of a treaty of friendship, commerce, and navigation between the United States and the Republic of Liberia, the mutual appointment of diplomatic agents by the two governments, the increasing commerce of the colony, the enlarged amount of its agricultural productions, the auspicious opening of the college in connection with the return of Professors Crummell and Blyden from this country, with the general health and prosperity of the rising Republic, signalize a year for whose blessings the friends of the African race have peculiar occasion for devout gratitude to Almighty God.

The discovery this year by Captains Speke and Grant of the true sources of the Nile, a problem which has perplexed the world ever since the days of Herodotus, the important geographical explorations of Doctors Livingston and Barth, the introduction to our knowledge of new and remarkable negro races in Central Africa, and the recent information concerning Dahomey, communicated by Commodore Wilmot, are among the indications that the day of African elevation into friendly connection with all the civilized nations of the earth is at hand. We cannot doubt that the glorious God who developed the feeble colonies of Jamestown and Plymouth, numbering at first only about two hundred souls, into one great and widely extended nation, and who has "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation," is able and also disposed to create out of similar humble beginnings high and honorable nationalities for Africa.

Africa, first of the continents received from bloody persecution the infant Saviour, and protected him. Of Ethiopia the prophet's pen long ago recorded that she shall soon stretch out her hands unto God; and it is our cheering belief, that as this great continent at the first led the march of the nations in civilization, so "princes again shall come out of Egypt," and in the later ages of the world Africa shall reassume the high relative position she once held; where the Saviour once found a temporary refuge, he will establish for himself a permanent home. Since the last annual meeting of the Maine Colonization Society, there has been received into its treasury \$2,095.06, a larger sum, we believe, than has been contributed before for many years. Of this, \$713.98 were the avails of a legacy from the late Dr. Ellingwood, of Bath, who for many years was the well proved and unvarying friend and patron of our enterprise. Two other donations, one of \$500 and the other \$50, have been received from two honored ladies of this city, whose enlarged views and consistent devotion to the cause of Christ are well illustrated by these generous gifts.

Our excellent and faithful agent, the Rev. Franklin Butler, the field of whose labors includes the States of Vermont, New Hampshire, and Maine, has everywhere been kindly received, and has rendered very efficient and valuable service to the cause.

Very happy impulse and encouragement were imparted to us all by the admirable address of Prof. Blyden at our last annual meeting; and it is with great satisfaction that we congratulate the Society on the pleasure of listening this evening to another gentleman, for some years Professor in a high educational institution in this country, and who is about to remove to Liberia, where, laboring with Roberts, Crummell, Blyden, and many others, we hope he will yet do much for the interests of learning and religion among the African race.

In behalf of the Committee.

J. O. FISKE, *Secretary*.

PORTLAND, *Sept. 23, 1863.*

VERMONT COLONIZATION SOCIETY.

FORTY-FOURTH ANNIVERSARY.

This meeting was held at the Brick Church, Montpelier, Thursday evening, October 15th, the President, Hon. Daniel Baldwin, in the chair.

Scriptures were read and prayers offered by Rev. Pliny H. White, of Coventry.

The chair appointed a committee to nominate officers for the ensuing year.

The Treasurer, George W. Scott, Esq., read his report, in general, as follows;

Cash on hand October, 1862.....:.....	\$235 30
Amount received during the year.....	1,305 16
	<hr/>
	1,540 46
Paid expenses	\$93 88
“ Parent Society.....	1,337 81
	<hr/>
	1,431 69

Balance on hand 108 77

The Secretary, Rev. J. K. Converse, stated the principal topics and leading ideas of his report.

President Labaree, of Middlebury College, then introduced Prof. Freeman, of Liberia College, giving a succinct statement of his life in College at Middlebury, and labors since.

THE ADDRESS.

We shall not attempt to give to our readers even a synopsis of the excellent address which Prof. Freeman then delivered, principally for the want of space, but partly because one must hear him in order to best appreciate him.

His subject was, substantially, “*The best way to elevate the African race.*”

His premises were all facts, plain and palpable; his logic was natural and unanswerable, and his conclusions sound and valuable. In the question, “What shall be done with the negro?” is involved the welfare of two races; our own as well as his. He advocated colonization even as the best thing for both races. His address, so earnest, sincere, profound and scholarly, was listened to with marked attention by the large audience.

Dr. Labaree moved that a contribution be taken up, to aid Prof. Freeman in establishing and maintaining his family in his far off home. Rev. Mr. Lord seconded the motion in a few remarks that elicited much interest, and agreed to give all that he had with him.

A collection was taken up, which yielded the sum of one hundred and eight dollars and seventy-eight cents, besides some jewelry that was cast into the box.

The Society then, on motion of Mr. Lord, voted a donation to Prof. Freeman of one hundred dollars, for which he thanked them in a few feeling remarks.

The nominating committee submitted their report, which was accepted and the officers elected, as follows:

Hon. DANIEL BALDWIN, President.

Hon. Samuel H. Kellogg, } Vice Presidents.
Hon. Edward Kirkland, }

Rev. J. K. Converse, Secretary.

Geo. W. Scott, Esq., Treasurer.

John A. Page, Esq., Auditor.

Managers—Henry Stevens, Esq., Hon. Norman Williams, Freeman Keyes, Esq., Rev. C. C. Parker, Hon. Erastus Fairbanks,

His Excellency John Gregory Smith, Hon. John B. Page, Hon. Wm. Nash, Hon. L. H. Delano, Rev. Wm. H. Lord, Rev. F. W. Shelton, Hon. Paul Dillingham.

The Secretary gave an opportunity for people to become members.

The Society appointed delegates to attend the meeting of the Parent Society, and passed a resolution and chose a committee under it to petition the Legislature to donate to Liberia College the statutes of Vermont and various annual reports of State officers, and of the Supreme Court.

They returned a vote of thanks to Prof. Freeman for his able, interesting and forcible address.

The congregation was dismissed with a benediction by Dr. Labaree.

PENNSYLVANIA COLONIZATION SOCIETY.

The Pennsylvania Colonization Society held its thirty-eighth Annual Meeting at its rooms, No. 609 Walnut street, Philadelphia, at five o'clock, P. M., on Monday, October 12th, 1863.

William V. Pettit, Esq., was invited to preside, and Rev. Samuel E. Appleton was appointed Secretary. Among other business transacted was the appointment of a committee, consisting of Messrs. Robert B. Davidson, Edward D. Marchant and James Otterson, Jr., Esqrs., to nominate officers for the ensuing year.

The Annual Report of the Board of Managers for the year ending September 30th, was presented by Mr. William Coppinger, the Treasurer, and on motion, accepted and ordered to be printed.

The Committee on Nomination of Officers reported the following ticket, which was unanimously elected:—

President—JOHN P. CROZER.

VICE PRESIDENTS.

Gerard Ralston,	E. F. Rivinus, M. D.,
Robert R. Reed, M. D.,	Archibald McIntyre,
Thomas Hodgkin, M. D.,	W. L. Helfenstein,
George B. Wood, M. D.,	W. H. Allen, L. L. D.,
Stephen Colwell,	John Bell, M. D.,
Alonzo Potter, D. D.,	John Cox,
William Chester, D. D.,	David Stewart,
Edward Coles,	George Chambers,
Howard Malcom, D. D.,	Charles M. Reed,
John Torrey,	John Marston, U. S. N.,
Hugh L. Hodge, M. D.,	S. S. Schmucker, D. D.,
William B. Stevens, D. D.,	Thomas Sully,
Samuel H. Perkins,	Eli K. Price,
Joseph Harrison,	W. Parker Foulke,
William F. Packer,	John W. Claghorn,
Alexander Brown,	M. Simpson, D. D.

Recording Secretary—ROBERT B. DAVIDSON.

Treasurer—WILLIAM COPPINGER.

MANAGERS.

L. P. Gebhard, M. D.,	Daniel L. Collier,
William V. Pettit,	Samuel E. Appleton,
Thomas S. Malcom,	Edward D. Marchant,
Edward S. Morris,	James Otterson, Jr.,
G. W. Fahnestock,	William Jennison,
Arthur M. Burton,	Charles Rhoads.

We present the larger portion of the Annual Report:—

THIRTY-SEVENTH ANNIVERSARY.

At the close of another year of our Society's history, we are gathered in our 'Thirty-seventh Anniversary, to note the progress of African Colonization, and to acknowledge the guardian care of God over us and the great work of our hands.

OBITUARY.

One of our Vice Presidents has been called to rest from his labors since our last meeting. Daniel Houston, Esq., of Canonsburg, Washington county, Pennsylvania, died on the 15th of February, in the eightieth year of his age. He was highly esteemed, of most exemplary character and amiable disposition, benevolent and humane in spirit, and an early and steadfast contributor to our treasury.

AGENCIES.

In November the Rev. Joseph Mahon was tendered an appointment as Chaplain of the First Regiment Infantry, Maryland Volunteers, and asked for leave of absence to accept the position. His request was complied with, and he has since been connected with the Army of the Potomac. Our colleague, Dr. R. R. Reed, has kindly presented the claims of the Society and made collections for its use, in Western Pennsylvania, as opportunity and his convenience permitted. His devotion and services are highly appreciated by the Board.

FUNDS.

The eventful period in which we are living is unpropitious for carrying forward general enterprises of benevolence. In such circumstances, with no stated agent in the field, the Board cannot report large collections. The income, from all sources, during the year ending September 30th, 1863, was \$1,566 21; disbursements, \$3,379 85. Excess of the latter, \$1,813 64 Of the disbursements \$750 80 was remitted to the Parent Society at Washington. It is hoped that, in happier times—which we all so ardently desire—the decrease of our resources will be more than compensated by the liberality of the friends of Africa.

THE SOCIETY ROOMS.

Our liberal friend, Mr. Sully, has placed the Society under renewed obligation for an addition to its Gallery of Portraits of the founders and promoters of African Colonization. In March last he

painted, at our request, and generously presented to us, a portrait of Benjamin Coates, Esq., than whom exists no more sincere and efficient friend of the colored race. The picture is executed in the best style of the gifted artist. Considerable additions have been made to our collections of African curiosities, through the personal attention of Mr. E. S. Morris, while in Liberia. The rapidly increasing pictures, articles of African growth and manufacture, &c., suggest that larger space will shortly be required for their accommodation and exhibition.

EMIGRATION.

Eighty-three emigrants and twenty-five cabin passengers were carried to Liberia by the packet *Mary Caroline Stevens*; she having cleared from Baltimore November 15th, 1862, and May 25th, 1863. Of the latter several were returning Liberians. Efforts have been made by the Board—in this State and in the District of Columbia—to induce emigration, but with little success. Rev. Chauncey Leonard, pastor of a church in Washington City, left Boston in the brig *Samuel Cook*, February 4th, to examine the Republic, and to make arrangements for the location of some of his people in that country. He has visited several points of interest on the African coast, and expresses much gratification with the condition and prospects of Liberia. His return is looked for at an early day. Several applications have been received for emigration by the *Mary Caroline Stevens*, to sail about December 1st, next. She has superior accommodations for three hundred passengers, and a free passage and support for six months after their arrival, are granted to all respectable persons of color who may desire to find a home in that Republic. Colored men, of commercial knowledge and skill, with energy and directing capital in Liberia, are destined to rapidly accumulate wealth and strengthen the foundations already laid of African elevation and nationality. Of all places on the earth it is the most promising for the culture of the American people of color.

PROFESSOR FREEMAN.

Among those preparing to embark for Liberia under the auspices of this Society, is Prof. Martin H. Freeman, a graduate of Middlebury College, Vermont, and for the last twelve years Principal of Avery College, at Allegheny City, Pa. Mr. Freeman is a black man, thirty-six years old, has a wife and two children. He removes because he "prefers, if need be,"—to use his own language—"a log hut, hard labor and poverty, with political, civil and social freedom and equality, to the most easy and prosperous condition attainable by the colored man here, combined, as it must be, with political, civil and social slavery and degradation."

It is deemed very desirable that the experience and scholarship of Prof. Freeman should be secured in furtherance of the educational interests of Africa, as Professor of Mathematics and Natural Phi-

losophy in Liberia College, at Monrovia. The Trustees of the College are willing to appoint Professor Freeman to the chair named—for the duties of which he is well qualified—but having lately expended about twenty thousand dollars in the erection of buildings, and the residue of their funds being invested so as to furnish an income for the salaries of the professors and teachers already at their posts, they decline to assume further responsibility. It has been suggested that four thousand dollars might be raised to pay Mr. Freeman's salary for five years. It would be pleasant to have it all at once, but if that is not convenient, \$200 a year each from four would do it. John P. Crozer, Esq., has subscribed the large sum of one thousand dollars; and the Rev. Franklin Butler has kindly volunteered to find in Vermont one or two persons who will agree to contribute a like amount for this purpose. We trust that there are those who will give this excellent movement their early and favorable consideration, and that the fund will be completed before Mr. Freeman starts for his future home and country.

MR. MORRIS'S VISIT.

On the 15th of November last our zealous associate, Edward S. Morris, Esq., embarked on the *Mary Caroline Stevens* for Liberia, and returned in her to Baltimore on the 15th of April. During this period of five months he visited all the seaboard and most of the inland settlements of the Republic. He was convinced, from much observation and many inquiries, that the dangers of the climate to colored emigrants are becoming less and less formidable, and that they will be averted, to a great extent, by the cultivation of the soil, an appropriate regimen, and increased medical experience, skill and attention. The country in the interior is described as beautifully undulating, interspersed with springs of excellent water. The air, too, is salubrious and bracing. He considers the practicability of planting settlements of colored people, from the United States, capable of self-government, self-defence and self-support, upon the coast of Africa, to have been fully established.

Among other objects of interest seen by Mr. Morris, were the steam-engine and saw-mill in operation on the Junk river, which were sent by this Board, in 1853, at an outlay of two thousand dollars. It is gratifying to learn that this machinery has proved of very great service to the Republic, and even to Sierra Leone and neighboring colonies, by supplying lumber for building and other purposes. The engine is run by a native of Congo, who, two years ago, was rescued by an American cruiser, and with others landed at Monrovia! Mr. Morris's presence and addresses in Liberia has had the effect to greatly stimulate attention to agricultural pursuits, especially the growth of coffee. It is hoped that his plans for its extensive culture and hulling may be successful.

TREATY WITH THE UNITED STATES.

Promptly following the recognition of the Independence of Libe-

ria by the United States, came the formation of a treaty of peace, amity and commerce, between the two governments. This was negotiated and signed in London by Hon. C. F. Adams, American Minister at the Court of St. James, and President Benson, then on a visit to Europe; and duly ratified in the same city on the 17th February, 1863. It has since been officially promulgated in this country and in Liberia. The treaty consists of fourteen short articles; one of which provides, that "any citizen of Liberia may reside in and trade in any part of the territories of the Republic of the United States to which any other foreigners can or shall be admitted. They shall enjoy full protection: they shall be allowed to buy from and to sell to whom they like, without being restrained or prejudiced; and they shall, moreover, enjoy all other rights and privileges which are or may be granted to any other foreigners, subjects or citizens of the most favored nations."

LIBERIA COLLEGE.

Liberia College commenced its first term with eight freshmen, on the 5th January, 1863. A preparatory department has been opened with eight students. As many more youths would have entered, but there are no means for the support of beneficiaries. As but few of the Liberians or the Africans are able to spare the services of their sons and support them in College, pecuniary aid will be required for this purpose. Liberia needs educated men in its legislation, courts of justice, literature, and professions. To furnish these an adequate endowment must be provided of Professorships and Scholarships. With this view, the Board, in March last, voted its readiness "to receive, insert and set apart, for the purposes of education in Liberia, all such sum or sums of money as may be given or bequeathed, or any real estate which may be devised to it for that object." There are many favorable indications connected with Liberia College even now in its infancy, and there is much occasion to look for large success in the undertaking. Heaven bless the College in its plans, officers, and pupils!

RECAPTURED AFRICANS.

Some apprehension was felt when several thousand native Africans were landed on the shores of Liberia, from the loathsome holds of slave ships. But her citizens set themselves nobly about the task of providing for the supply of their wants—for their education and civilization. No one can read the official communications of the Rev. John Seys, United States Agent at Monrovia for Liberated Africans—called for at the suggestion of this board, and printed by order of the House of Representatives, (Ex. Doc., No. 28.)—without wonder and admiration at their rapid advancement in habits of dress, industry and intelligence. A prominent minister wrote from Monrovia, February 16th, 1863:—"I may not dismiss the case of the Congoes without adding, that in the general they are making progress in civilization and in the knowledge of God, and of his Son our Saviour Je-

sus Christ. Of the twenty who are living at Cape Palmas, seven are members of churches; and the Methodist minister at that place informs me that they are an example in godliness to many of our own citizens. Last Sunday, at confirmation in Trinity Church, one of the candidates was a Congo young man, of about twenty-one years of age. On the St. Paul's River the churches are well filled by them; many of them have become members of churches; and it is a most pleasing feature in the Sunday Schools to see these poor Congo boys and girls clothed and clean, learning the religion of Jesus in the English tongue."

A single extract is made from the report of Mr. Seys, already alluded to, viz: "I would here say, most emphatically, it is my decided opinion that, nowhere else on the face of the earth could the United States Government find a place where the same expenditure of money, the same amount of effort, the same care for, would result in the same amount of good, physically, morally, politically and spiritually to the Africans taken by our cruisers, as in the Republic of Liberia." This result is most gratifying, as proving the capability of Liberia, and the possibility of raising the native African in freedom, upon his own soil, to full Christian civilization.

CAPACITY OF LIBERIA.

Liberia is an available resort for such of the people of color as may need to seek a home in any other country than this. Its continuous sea-coast front of five hundred and twenty miles, and inland extent, on an average, of forty-five miles, gives an area, as computed by the enlightened Secretary of the Massachusetts Colonization Society, of about 23,400 square miles, or sixteen millions of acres. This land has all been bought and paid for. Allowing fifteen millions of acres to be fit for cultivation, and to be divided into lots of ten acres each, for 1,500,000 families, composed of four persons each, it would accommodate six millions of inhabitants—more, by upwards of a million, than all the colored people in the United States and in Liberia.

But few suppose that the whole colored population of the United States will ever emigrate, yet, should they deem it wise to remove, what is there to prevent? There are resources enough to send them, and vessels sufficient to carry them. Multitudes flock hither every year from Europe. Four hundred and sixty-four thousand persons arrived at our ports, in 1853, by sailing vessels from abroad. At this rate, and with the powerful aid of steam, the removal of our colored population to a country where they could develop as many sources of wealth and enjoyment as in America, seems entirely practicable. Many will go to Liberia under the force of a motive which is always influential. Thousands of whites annually leave New England and the Middle and the Western States for California, Oregon and the Territories. What induces the change? It is to better their condition. The same motive will yet powerfully operate on the colored people of this country. They are human, and they will obey

the law by which man, always and everywhere, aspires to a better state.

PROSPERITY AND PROGRESS.

In Liberia, the results of the year having been most encouraging. President Benson states that about one million of bricks were made, during the last season, on the banks of the St. Paul's river alone. Rev. Alexander Crummell thus wrote since his return from this country and England:—"One thing strikes me most favorably, namely, the immense number of bricks made this year, and the many new houses which are building. Some years ago, thatched houses formed the habitations of our citizens: they gave way to frame buildings. The, day of frame buildings is over, and new brick buildings are sprigging up upon every side. In our agricultural districts, I see a very great change; there is less woodland than when I left two years ago; new plantations have been opened; old ones are larger; more sugar-mills have been imported, more sugar is in the market and at a cheaper price. Our coffee culture was never in such a prosperous and hopeful state as at the present. I shall not be surprised if fully a half million of acres are planted this year."

ELECTION OF PRESIDENT.

At the biennial election in Liberia on Tuesday, May 5th, the Hon. Daniel Bashiel Warner was chosen as President, and the Rev. James M. Priest as Vice President of the Republic, by large majorities. Their terms of office commence on the first Monday in next January. The canvass was conducted with much spirit, but more free than usual of party bitterness. Mr. Priest has long been a devoted Missionary, of the (old school) Presbyterian Board, at Sinou. Mr. Warner is of unmixed African blood, born in Baltimore, April 19, 1815, reached Monrovia, May 24th, 1822, and has not since been out of Liberia. He is a man of integrity and ability, a successful merchant, and has acceptably held several prominent positions, among others that of Secretary of State. He is now serving his second term as Vice President, and President of the Senate of the Republic.

AFRICAN TRADE.

English Merchants and capitalists are extending their arrangements for the commerce of Western Africa. Three or more organizations are perfected or nearly so, for this purpose. The West African Company has a capital of £250,000, in 2500 shares of £10 each. The London and West African Bank, with a capital of £500,000, in shares of £100 each, and the London and African Trading Company. The applications for shares are reported to be in excess of the number required.

The prospectus of the last named Association states that "the export of palm oil from the Bight of Biafra, has proved to be on the average about forty thousand tons a year, representing a value of about £1,600,000." This Bight includes a coast line of not more than three hundred miles.

The Liberia Herald of June 3, 1863, announced that the barque John J. Philbrick, was about to leave Grand Bassa with a cargo of 40,000 gallons of palm oil, 20 tons of sugar, and 2000 pounds of coffee—the property of Mr. C. L. De Randamie, a colored merchant of that place. This vessel has arrived safely at New York, and will continue in the trade between the United States and Western Africa, under the Liberian flag.

THE SOURCES OF THE NILE.

Africa is opening to the world. Travellers are penetrating its territory on every side. Its interior is represented as marvellously fertile, with every tropical product growing in great luxuriance. Large, hospitable, and well governed nations have been revealed. Captains Speke and Grant, sent by the British Government at the solicitation of the Royal Geographical Society, have traced the trunk stream of the river of Egypt to its exit from the Lake Nyanza, and determined the southern limit of latitude within which the tributaries of the Lake have their rise. A leading Quarterly remarks, that there is no other stream “on the globe that links such different climates as the Nile; none that is so remarkable for its physical peculiarities; none that is clothed with equal historical interest; and none that has attracted or so baffled the theorist and the explorer.”

OUR ENTERPRISE.

African Colonization is separate from American politics; resting upon the broad basis of philanthropy, humanity and religion. In the exigencies of our times, the philanthropist, the patriot and the Christian may well uphold it, as one of the beneficent instrumentalities which Divine Providence has reared for the highest welfare of Africa and her children. Liberia is the star of hope for the people of color in the United States. Let the calamities of our land quicken the public mind to thoughts of neglected duty to the colored race!

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Emancipation in Surinam.

About a year ago the States General of Holland passed a law emancipating the slaves of Surinam, which went into effect on the 13th of July last.

The slaves of the colony formed a large majority of the population, numbering about 45,000 persons, in an aggregate population of 61,000. More than one half the negroes belong to the Moravian Church, the missionaries of which publish in the papers of their denomination some interesting information on this important event, and especially on the spirit in which the slaves received the news of their approaching liberty.

The Rev. Mr. Jansa, one of the oldest and most experienced missionaries of the colony, says:

“The intelligence of the speedy emancipation of the negroes, naturally awakens in me, who have been so long in this colony,

most heartfelt joy. Having been requested by several planters to make known to their slaves the proclamation of the Governor and and the emancipation law, I did so. They assembled neatly dressed, in the church, and I tried to explain everything to them, getting them to repeat aloud all that I said, so that there might be no misunderstanding. The joy and praise of the poor negro were touching. They had previously heard, but refused to believe the news, saying, 'the whites have deceived us so often!' But now that I made known the the truth, and told them, 'It is really so, our Saviour has influenced tge king and his counselors to set you free on the first of July, 1863,'—they doubted no longer. Big tears of joy rolled down their black cheeks, and with jubilee joy they exclaimed: 'Our dear teacher tells us; we believe it—we shall be free! What our mothers heard of ere we were born, that is now come to pass that we will see! Thanks, thanks, unto God!'"

After Mr. Jansa had proclaimed the coming emancipation on a number of plantations, fifteen of the native assistants of the missionaries went to the citizen captain (chief magistrate of the district,) and begged him to thank the Governor and the king, in the name of all the plantations of this district; they added that so long as they should continue to be slaves they would show themselves diligent and obedient, and would endeavor to prove that the liberty promised them shoul not be abused; and that when they were free they would earn their bread and support their families faithfully; finally, they asked permission to send their children at once to school.

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[From the Liberia Herald, June 17.]

No. 1041 N.

GENERAL POST OFFICE,
LONDON, 23d March, 1863.

Sir: I am directed by the Postmaster General to inform you, that as the postage revenue derived from the correspondence conveyed by the Mail Packets between this country and the West Indies, and between this country and the Cape of Good Hope, falls far short of the cost of maintaining those packets. Her Majesty's Government have decided to revert to the former rate of postage of one shilling for letters not exceeding half an ounce in weight, and that a Treasury Warrant has been issued directing that this increasing rate shall be charged on the 1st of April next, and thenceforward, upon letters conveyed by Packet between the United Kingdom and the British colonies in the West Indies, the Cape of Good Hope, Natal, St. Helena, and Ascension, as well as upon letters for the following foreign possessions in the West Indies. viz:—

St. Thomas, Guatemala, Surinam, St. Croix, Cayenne, Curacoa, and the Mosquito Territory, St. Eustatius, Martinique, St. Martin, Guadaloupe.

At the same time the rate by British Packet to Mexico, Cuba, and Porto Rico, will be reduced to one shilling the half ounce

You will be good enough, therefore, to cause credit to be given to this Department, in future, for all letters, transmitted via the United Kingdom, addressed to any of the British colonies and foreign possessions above referred to, at the following rates:—

Not exceeding $\frac{1}{2}$ oz.....	1s.	4d.
Above $\frac{1}{2}$ oz. and not exceeding 1oz.....	2s.	8d.
Above 1 oz. and not exceeding 2 ozs.....	5s.	4d.
Above 2 ozs. and not exceeding 3 ozs.....	8s.	0d.
For each additional ounce.....	2s.	8d.

I am, Sir,

Your obedient servant,

F. HILL.

The Postmaster General, Monrovia.

Items of Intelligence.

HONDURAS AND HAYTI.

Mr. Hodges, an American resident for several years of Honduras, was lately at Washington engaged in efforts to have our colored population colonized in that British colony. The brig *Ocean Ranger* is announced to have sailed from Hampton Roads with about five hundred of these people, mostly males, for the Island of A'Vache, off Hayti, leased for their reception and labor by Mr. Koch.

If our national authorities are colonizing the people of color, why not aid them in removing to Liberia? There a Government of their own is already established, schools and churches abound, and independence, honor, and wealth are open to all. Abraham Hanson, Esq., the United States Commercial Agent, recently wrote from Monrovia that it was his "honest and deep conviction that Liberia is destined to be the free and happy home for millions of the descendants of Africa, who shall return thither from the United States, to live in the full enjoyment of the unalienable rights of life, liberty, and the pursuit of happiness."

ABYSSINIA.—Letters giving interesting details of the state of Abyssinians have been received in Paris. They were written at Gondar, the capital of that Empire, in February last, by M. Lejean, the traveller, who left France in 1866, on a scientific mission in the regions of the Upper Nile, which he was unable to fulfill, owing to illness and other unfavorable circumstances. Soon after his return from Nubia, M. Lejean was appointed French Consul at Mas-souah, on the Red Sea, and on his way thither by land he had an interview with Theodore II., the new Neguz or Emperor of Abyssinia, to whom he presented a letter and presents from the Emperor Napoleon, with specimens of silk tissues sent by the Lyons Chamber of Commerce. Theodore II., who is represented as a man of intelligent physiognomy and pleasing manners, was highly delighted with the Emperor's letter and presents. Although the great

chiefs of Tigre, Semen and Choa, formerly independent, have been vanquished and deposed, and the whole of Abyssinia now recognizes the authority of Theodore II., the country is still very unsettled, and frequent military expeditions are necessary. The Emperor of Abyssinia is very anxious to achieve the complete expulsion of the Gallas, who have long held Amhara; but M. Lejean regards the enterprise as most perilous, and it is hoped that Theodore will abandon this design, as he has already relinquished his intended expedition against the Egyptian Soudan.

AMERICAN ETHNOLOGICAL SOCIETY.—At the last meeting of the American Ethnological Society, it was stated that a highly important result has followed the debarkation in Liberia of recaptured Africans. President Benson declared about two years ago that they might receive twenty thousand more without detriment to the Republic; and the author of "Future of Africa," a missionary there, represents them as peaceful, docile, industrious, and contented, adopting the dress, language, customs, and manners of the people, attending church and school, training in the militia, and giving a new impulse to agriculture. One of the corresponding members of the society on the Isthmus has borne favorable testimony to the character, capacity, and conduct of two or three hundred Africans taken from slave ships by British cruisers a few years ago, and employed as laborers by the Panama Railroad Company. They were the most useful of their men, and keep distinct, not mingling with the mixed population around them, because disgusted with their vices and degradation.

EXPEDITION TO THE NIGER.—France is preparing an expedition to the Niger, under the command of Capt. Magnan. The Government has put three steamers, built for the purpose, at his disposition. One of them can be taken to pieces in case of waterfalls being in the way of the expedition. The steamboats, one of which is a screw, have all flat bottoms, and when laden draw only $3\frac{1}{2}$ feet of water. Capt. Magnan intends erecting stations at the Niger delta, namely, at Karimana, at Timbuktu, and Bamaku. From the latter places caravans are to be dispatched regularly to Algiers and Senegambia, and a regular steamboat navigation is to be established on the Niger.

AFRICA.—We have a letter before us from the widow of Bishop Burns, written on board the "M. C. Stevens," dated July 22, then in the port of Sierra Leone. Her health was good, but the length of the voyage at that time, and the prospect of remaining several weeks in Sierra Leone, was very trying to herself and fellow-passengers.

LIBERIA.—Rev. B. R. Wilson, who presided at the late session of the Liberian Mission Conference, writes: "I have visited nearly one-half the quarterly conferences, and although our churches are the largest of any in the Republic, they are overcrowded, and a good work is in progress among the people and among the natives."

FERTILITY OF AFRICA.—Dr. Livingstone says that in the valley of the Lu-cilla the soil is very fertile. Fruit trees and grape-vines yield their fruit twice a year, and grain and vegetables do the same if sown. By taking advantage of the mists of winter three crops of pulse are raised. The grass is so tall that in one section it was two feet higher than his head when standing on the back of an ox, and was as large round as a goosequill. Produce is very cheap, and the roads are very poor. They have two breeds of cattle; one is of diminutive size, with short horns, and the other has legs nearly six feet in length, with large horns. The Africans are fond of cattle. He saw tobacco eight feet high, each plant having thirty-six leaves. The leaves were eighteen inches long by six or eight broad.

THE REV. DR. J. P. B. WILMER.—We learn from the Church Journal, says the Episcopal Recorder, that the Rev. Dr. Wilmer, who was arrested some time since for coming within the Union lines without a pass, and has since been in custody at the house of the Superintendent of the Old Capitol Prisons is about to be sent back to Richmond by the first opportunity. We also learn that he is to be allowed to take with him as many Bibles and Prayer-books as he can obtain, and that Secretary Stanton has contributed one hundred copies of each for the purpose.—*Presbyterian*.

FROM LIBERIA.—A series of resolutions adopted by the trustees of Liberia College, thanking the corporation of Harvard University for the gift of several hundred useful books, has been transmitted to the officers of Harvard College by J. J. Roberts, President of Liberia College, who also, at the request of the trustees, expresses their thanks to Jared Sparks and other gentlemen for gifts of valuable books, and to John L. Sibley, librarian of Harvard, for the interest which he took in procuring these books for Liberia College.

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Appeal for the Freedmen's Relief Association.

The Western Christian Advocate says:

No organization in the country commends itself more strongly to the public munificence than the Freedmen's Relief Association. The progress of our armies, it is estimated, have elevated from slavery to freedom three hundred thousand or more persons, who have left their homes with very imperfect clothing, and generally without any bedding; and without the arts of civilization and the habits of freemen. They are now without shelter, bed, food, or the means of obtaining either, further than they are supplied by the public charity. This statement is enough to move our sympathies and call forth our aid. When we learn that a human being is suffering for want of the necessaries of life, we at once feel under obligations to extend the hand of relief; nor do we wait to inquire whether he is black or white, Mongolian, Malay, African, or Caucasian. Why do we not feel our obligations when three hundred thousand human beings are in a state of comparative destitution?

We are not merely a humane people, but a civilized one; we tax ourselves to support the indigent, take charge of the insane, the blind, the deaf, and even the idiot. We devise, at the public expense, institutions to educate all the children of the land. Why not leap at the opportunity not only of saving a race from perishing, but of elevating and educating them?

We are a Christian people. What are the precepts to which we have subscribed? The prophets are summed up in this sentence: "Do justice, love mercy, and walk humbly with God." The law is summed up by the Saviour in the rule, "Whatsoever ye would that men should do unto you, do ye even so to them." The apostle James assures us that "pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Our Saviour went about doing good, and thus set us an example that we should follow his steps, True, we are not saved by works, but by faith. But the faith which is not illustrated by works, is dead. The love which can see a brother in need, and yet shut up its bowels of compassion, is a delusion; and so is the piety which has the faith of our Lord Jesus Christ with respect of persons. In the representation of the future judgment, our Saviour says to those on the right, "I was hungered, and ye gave me meat," etc.

The writer justly considers these Freedmen as entitled to our sympathy because natives of this country, because they are laborers in our army, because accessible to education and capable of subduing vast districts of uncultivated land, and because they have changed wide regions into fruitful fields, because they have endured great afflictions with fortitude and forbearance. Many thousands are now working for our Government, and thousands more in arms for our defence. We trust that vast numbers of these exiles from Africa are destined to a voluntary return to their mother country, bearing with them the record of a pure Faith and the immense blessings of civilization. Our duty at present is to meet the earnest demand made for their relief.

A teacher among the nine thousand children at Portsmouth, Va., speaks of them as very destitute of clothing and shoes. About twenty thousand Freedmen are said to be in this neighborhood, in want of many necessary things, and must suffer during the coming winter.

A Lady writing from South Carolina, speaks of the wonderful eagerness that prevails among these people to learn to read. She mentions these generous traits and is surprised that they retain so much capacity of love, hope and gratitude, and confidence, and in view of these things considers her field one of the most hopeful for Christian labor.

In Tennessee, on the fifth of August, 1863, Chaplains Fisk and Kingsbury, who had charge of two camps, married 115 couples, thus laying the foundation of the same number of families. Could our friends, says one of these chaplains, see as we see the evils arising from the state of things among them in regard to the social relation, they would look upon this circumstance as one worthy to crown a thanksgiving day.

The Rev. G. N. Caruthers writes from Corinth, Miss., that the schools at hat post are increasing, and the desire to learn amounts to enthusiasm, old and young pant for knowledge as the thirsty beast for the brook. Our children as soon as taught become teachers at home, and it is within bounds to say one thousand have learned to read since the schools were established here last spring.

Accounts from the freedmen in North Carolina are highly encouraging.

AFRICAN MISSIONS.

The American Board at its late meeting in Rochester, N. Y., reports:

The Gaboon Mission, in Western Africa, was never before so greatly favored. Eighteen persons were received to the communion of the church in 1862, making a total of 33 natives members. In the mission school there are 35 boys and 14^f girls.

In Southern Africa 17 members have been added to the churches. Mr. and Mrs. Lindley sailed on their return from America October 28, 1862. Mr. and Mrs. Lloyd reached Port Natal, December 11, and were soon at the Amanzimtote station, "pleased with the people, the climate, and everything about them." Messrs. McKinney and Ireland, on account of bereavement and ill health, are now on a visit to this country. Mr. Lewis Grout has asked and received a release from his connection with the Board.

CORISCO.—The Rev. J. L. Mackay writes, June 6th, from this Station: "There has been a great carelessness about divine things for months past, which contrasts strangely with the state of things here two and three years ago." The increase of trade has tended to demoralize the people. In the purchase of dye wood and india rubber, much rum is used and it has a very demoralizing effect.

EPISCOPAL MISSION AT CAVALLA, NEAR CAPE PALMAS.

The examination of the girls and boys schools at this interesting station took place on Monday and Tuesday, 22d and 23d of June. These schools have existed over twenty years. The teachers of the girls' school are Miss E. E. Griswold, assistant, Mrs. E. Gillet, scholars' beneficiaries 30, day scholars 7, total 37.

The Boys' school:

Teacher, Ed. Neufville—assistant, Richard Hellen, scholars beneficiaries 16, day scholars 6, total 22. The Teachers in both schools acquitted themselves well. Many compensations were presented in the girls school, both in Grebo and in English. In the boys' school, speeches and dialogues, some of them original, with appropriate hymns, as in the girls' school, agreeably varied and prevented tediousness in the exercises.

The Rev. E. J. Adams, Mr. L. J. Whiton, Mrs. Hinman and Miss Danforth, who sailed in the ship M. C. Stevens, from Baltimore on the 8th of May, landed at Freetown, Sierra Leone, July 18th, 1863.

AFRICA.—The Rev. W. H. Tyler writes to us from Greenville, Liberia. We give an extract from his letter as follows:

It is not, however, without much concern and depression of feelings when I think of our loss by the decease of our esteemed brother and bishop, one with whom I have been acquainted over thirteen years, and spent seasons of peculiar pleasantness. "It is a time to mourn." May our loss be his infinite gain. The Lord knows what is best for us; we submit to him. We praise the Lord that there has been a good work going on this year in several parts of our field. At Marshall twelve have found peace and joined the Church. Also at Cape Palmas sixty have been converted, and at Sinoe many have turned to the Lord, and there is a pleasant time.—*Christian Advocate*.

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THE MISSING AFRICAN TRAVELER—REMINISCENCIES OF EDWARD VOGEL.

"Reminiscences of a Missing Man" is the title of an interesting volume, just published at Leipsic, describing the life and career of Edward Vogel, whose explorations in Africa a few years ago excited considerable interest. While Speke and Grant have returned successful, Vogel has disappeared.

No trace of him has been discovered since the winter of 1855, and it is considered probable that he was murdered by the natives.

This volume is edited by his sister, Madame Elise Polko, who groups the incidents of his life in a pleasant narrative, and describes, as well as limited material permits, the results of his explorations in Africa. The first letters of Vogel which Madame Polko produces were written when he was a poor student at Berlin, struggling to learn the sciences, with very little aid from the funds. The following letter to his mother illustrates the straits to which studious young men are sometimes reduced :

“Considering that we are already at the sixth of a new month, in regard of the fact that my entire fortune only consists of fifteen silver-groschen, eight pf., that all my dinner tickets are consumed, and I am compelled to satisfy myself with two or three sheets of plant paper, while I have only three coffee beans for four cups of coffee at breakfast, and have every prospect of being like the lilies of the fields, unless some money arrives, I request and implore your mother-loving heart to induce Herr Papa to send some by return. While I remind you of the botanical case accidentally left behind, in which all sorts of things could be comfortably packed, such as tea, and lots of sausages, I subscribe myself, with a pressing entreaty for immediate help, as your slowly, but surely, starving son Edward.”

Ten years ago, by the aid of scientific societies, and with the countenance of one or two foreign Governments, Vogel started to explore Africa, writing to his father, “My life no longer belongs to me, but to accident.” Very little was heard from him after his departure, and although expeditions were sent out in search of him, by means of subscriptions raised by the Germans, the traces of him are lost. It is believed, after weighing all the evidence that can be collected, that the unlucky traveler fell a victim to the treachery of the natives of the interior of Africa, in the early part of May, 1856. At present, says the London Athenæum, the surviving members of Vogel’s family are hoping against hope that he is still alive, though in prison. Improbable though this is, it will, at least, be a melancholy satisfaction to have the news of his death confirmed, and this task is now in the hands of Maurice Von Beurmann, who alone is following the track which disappeared so many years ago behind the walls of Wara.

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THE REV. CHAUNCEY LEONARD.

This worthy colored minister of the Baptist Church in Washington city, was aided by our government early in the year to visit Liberia to see the country, and more particularly to establish a mission of the Baptist Church within its limits, with the view of making that Republic a permanent home for himself and a number of his friends. The American Baptist, published in New York, gives two letters from Mr. Leonard, the first dated “Freetown,

Sierra Leone, March 24, 1863," mentioning his safe arrival, having encountered "two heavy gales, and entering on the 23d instant the harbor of Sierra Leone.

"The next day, which was the Sabbath, will long be remembered by myself and others because of the interesting services of the day. Agreeable to a widely circulated notice, we met at ten o'clock in our little chapel for religious worship. I endeavored, to the best of my ability, to speak from Mark xvi. 15, 16, on Christ's commission to his disciples. The congregation seemed solemn, and many were in tears. After service we walked to the ocean beach, where I administered the ordinance of baptism to two native converts who had been waiting to receive the ordinance for some time.

At two o'clock I met the children at the chapel on Regent road, among whom I had previously distributed tracts, and invited them to come to our Sabbath school which we were about to organize. I organized the school with twenty-five scholars and five teachers, and gave them what testaments and books for instruction I had with me, promising to get them a library on returning to the States.

From five till half-past six we celebrated the ordinance of the Lord's Supper, the first enjoyed for near three years. These good native brethren and sisters will long remember that scene. Their thanks to God for the enjoyment of such a privilege were expressed by groans and tears during the entire service.

At seven o'clock we had evening service. I preached from these words: "Now abideth these three, Faith, Hope, Charity, but the greatest of these is charity." At the close of the discourse I ordained two brethren to the office of deacon. Our little house was crowded, and we had a pleasant time. Many were affected to tears. I shall leave here to-morrow evening for Monrovia, via English steamer, which will land me at Cape Palmas. From there I expect to go to Monrovia in the government vessel.

I trust that you will not forget me in your prayers. I suppose your annual meeting will be over before this letter is mailed even for America. I think of you all much, and especially my dear brethren and sisters in Washington and my own dear family.

Mr. Leonard writes from Sierra Leone on the 12th of April, that he had ascended the "Rochelle river about twenty miles, passing the native villages of Kiskey, Wellington, Hastings, and Waterloo, containing from one to three thousand inhabitants each." Mr. Leonard stopped and distributed tracts at several of these villages. We make the following extracts from this second letter.

This is a city of forty-four thousand inhabitants. The news soon spread abroad that a missionary had come; and while I was being escorted up to Rev. J. J. Brown's house, I could frequently hear the natives telling it through the streets, "*Ho see! America man missionary, oh see!*" Having reached the house, I found Bro. Brown in a verly low state of health, seemingly in the last stages of consumption. Yet he seems as calm and composed as though he were just going to take a gentle sleep. I think my coming here is very timely. The Lord has a work for me here, as there are four small Baptist churches, and no ordained minister here. They desire me to baptize for them, to administer the communion; also to ordain a young brother, who is at Sierra Leone upper station, called Hastings, and attend to many other important matters befor leaving for Monrovia. They are very anxious to have a missionary sent out to take charge of the four churches, and also to establish

schools among them, a work which is, indeed, much needed. I had supposed they were under the English Missionary Board, but Brother Brown tells me that they are entirely independent, and that they greatly desire to be connected with the Free Mission Society, and with our Convention. I hope to have a full report to make to you in my next letter. It will cost me some thirty dollars to go up to Hastings and Waterloo, to examine the state of the mission there, and learn of their condition. I shall be in Monrovia during the month of May.

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OUR AUTUMNAL EXPEDITION.

The regular time for the departure of our ship, the Stevens, in the autumn is the first of November. As she has not yet returned (though daily expected) she cannot leave so early this year. By postponing her departure for a month, we hope the number of her emigrants may be increased. We have learned from a very intelligent merchant of Liberia, that Bassa county, in which is the site of the new interior settlement of Finley, offers many advantages for the culture of coffee and other tropical productions. No country on the globe yields better coffee or more abundantly when planted. Should our young men of color seize the advantages which Liberia presents, but few years would elapse before the commerce of that young Republic would defray all expenses of emigration, and richly reward those who now contribute to her growth and success.

LATEST FROM LIBERIA.

From the Liberia Herald of Aug. 19, we learn that on Saturday (Aug. 18) arrived at Monrovia the Society's ship the *Mary Caroline Stevens*, bringing the remains of the late greatly esteemed Bishop Burns, a number of emigrants, (40 or 50,) and some working animals, purchased at the Cape de Verd islands, which we learn met with a ready sale.

The funeral of the lamented Bishop was largely attended in the Methodist E. Church, when the Rev. Mr. Seys delivered an appropriate discourse. The ministers of the different denominations joined in the solemn procession.

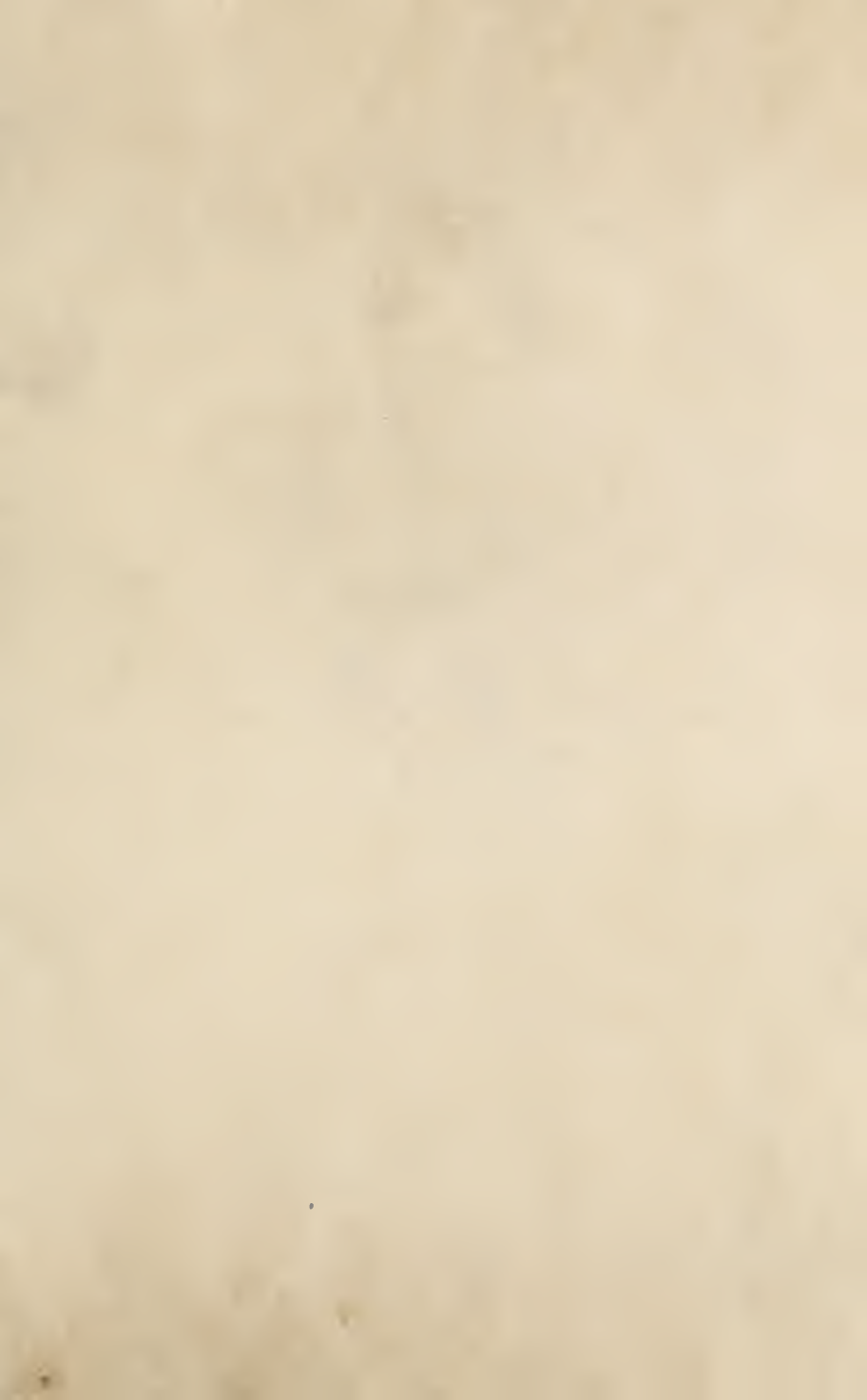
The third term of Liberia College opened on the 15th of August, It is announced that the next National Fair will be opened at the City of Buchanan on the second Monday of March, 1854.

THE President of the United States has by Proclamation appointed the last Thursday of November to be observed as a day of thanksgiving and prayer to our beneficent Father who dwelleth in the Heavens.

RECEIPTS OF THE AMERICAN COLONIZATION SOCIETY.

From the 20th of September to the 20th of October, 1863.

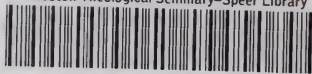
MAINE.		\$2. Rev. D. R. Austin,	
By Rev. F. Butler, (\$20,) viz:		\$1	\$34 00
<i>Portland</i> —Miscellaneous	\$20 00	<i>Wilton</i> —Collection in Cong.	
NEW HAMPSHIRE.		Church, Rev. Mr. Harvey	
By Rev. F. Butler, (\$10,) viz:		Pastor	8 44
A friend.....	10 00	<i>Southport</i> —M. Bulkley, \$5.	
VERMONT.		C. Bulkly, \$1.....	6 00
By Rev. F. Butler, (\$25,) viz:		<i>New Britain</i> —Cash	11 00
<i>Montpelier</i> —Hon Daniel Bald-		<i>Enfield</i> —Mrs. Dr. Hamilton..	5 00
win, Hon. E. P. Walton,		<i>Hartford</i> —S. A. Ensign.....	5 00
Geo. W. Scott, Esq., each,			165 44
\$5. A friend.....		NEW JERSEY.	
Storis, Rev. W. H. Lord,		By Rev. J. Orcutt, (\$171,) viz:	
\$2 each. Hon. Timothy P.		<i>Burlington</i> —Mrs. E. P. Gur-	
Redfield, J. J. Thurston,		ney, \$20. Mrs. H. B. Mott,	
Esq., \$1 each	25 00	\$6. Mrs. M. A. Williams,	
CONNECTICUT.		Miss E. G. Cole, each \$2.	30 00
By Rev. J. Orcutt, (\$165.44:)		<i>Haddonfield</i> —Charles S. Wil-	
<i>Saybrook</i> —Geo. H. Chapman,		let, \$10. B. A. Swan, Sam.	
\$5. R. M. Bushnell, J. A.		Nicholson, J. L. Roward,	
Pratt, J. E. Caulter, each		each \$5. Cash \$1.....	26 00
\$3. Elisha Sill, A. Shef-		<i>Morristown</i> —(First Pres. Ch.)	
field, R. B. Chalker, each		cash \$100. Mrs. M. G.	
\$2. W. J. Clarke, S. B.		Graves, \$10.....	110 00
Dickinson, W. R. Clarke,		<i>Bound Brook</i> —M. E. Church	5 00
R. E. Pratt, R. C. Denison,			171 00
C. Ripley, G. Dowd, each		IOWA.	
\$1. G. Pratt, \$1.50. N.		<i>Sidney</i> —Col. in Pres. Ch. by	
Carter, 50 cts. Rev. S.		Rev. L. G. Bell.....	2 50
McCall, 75 cts. S. K. Ing-		NEBRASKA TERRITORY.	
ham, 25 cts.....	30 00	<i>Omaha</i> —John Harris.	5 00
<i>Clinton</i> —Gen. E. A. Elliot,		DISTRICT OF COLUMBIA.	
\$10. Geo. E. Elliot, H. A.		Miscellaneous	158 75
Elliot, C. A. Elliot, A. Hull,		FOR REPOSITORY.	
Mrs. R. Parker, each \$1...	16 00	VERMONT — <i>W. Milton</i> —A.	
<i>Birmingham</i> —E. A. Shelton,		Hunting, to Sept., 1863...	1 00
Geo. W. Shelton, each \$10.		<i>Brattleboro</i> —D. B. Thomp-	
Mrs. N. B. Sanford, R. N.		son, to Sept. 1863.....	3 00
Bassett, each \$5. David		<i>S. Royalton</i> —J. Keith, to	
Bassett, \$3. Henry Som-		Sept. 1863.....	5 00
ers, Dr. Bowen S. De For-		WISCONSIN — <i>Juda</i> —Elder	
rest, C. A. Sterling, Willis		Patton & Elder Jackson, to	
Hotchkiss, C. B. Alling,		Sept. 1864, \$1 each.....	2 00
each \$2. W. A. Browne,			11 00
C. Lewis, J. Arnold, Capt.		Total Repository.....	11 00
May, Mrs. M. S. Noramore,	50 00	Donations.....	398 94
each \$1.....		Miscellaneous	158 75
<i>Norwalk</i> --Wm. S. Lockwood,			568 69
Geo. B. St. John, J. North,			
Judge Butler, F. St. John			
Lockwood, each \$5. L.			
Curtis, A. E. Beard, each			
\$3. Mrs. J. B. Woodbury,			



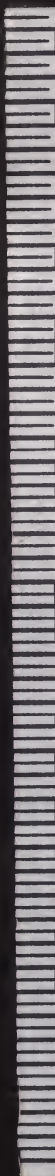
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