

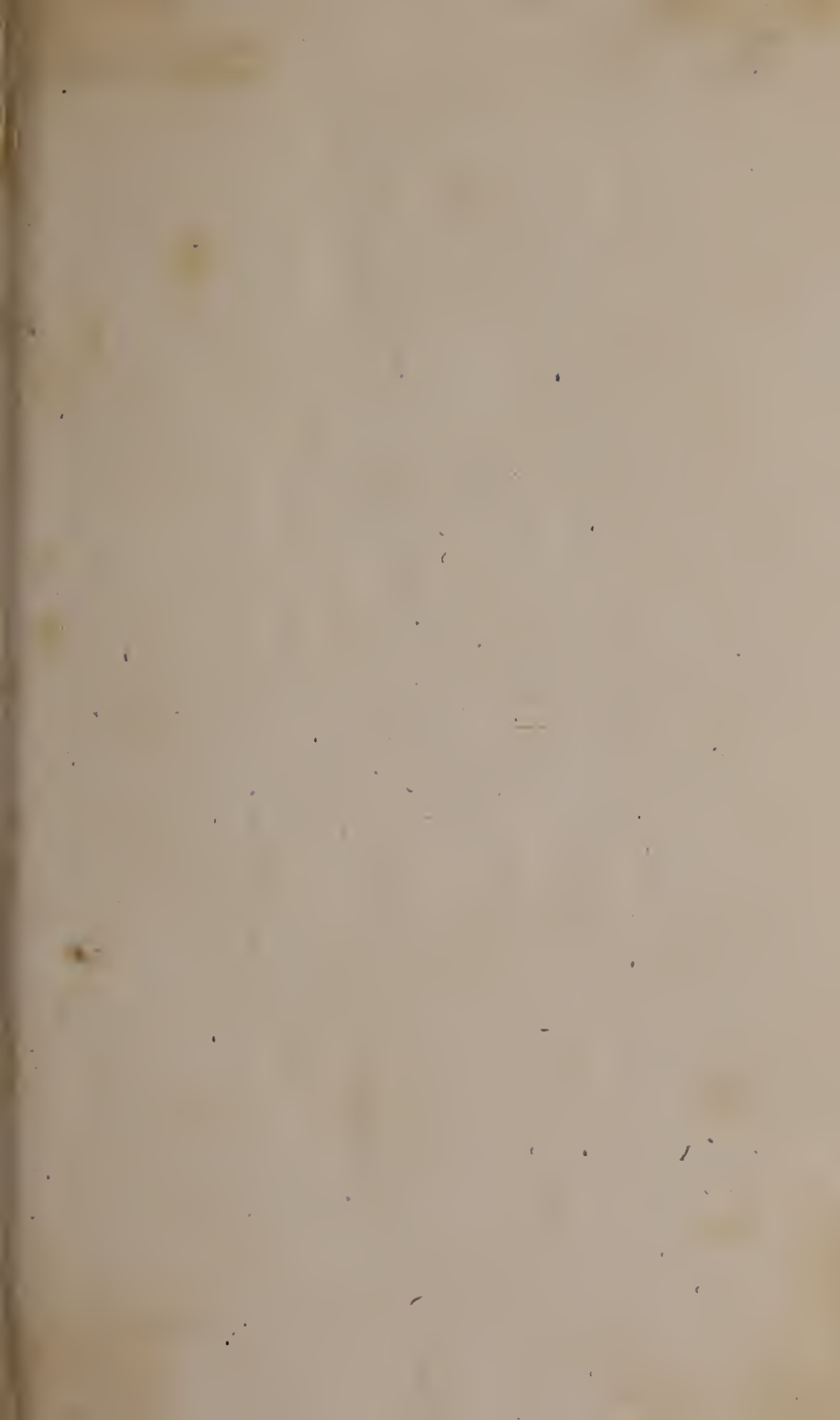
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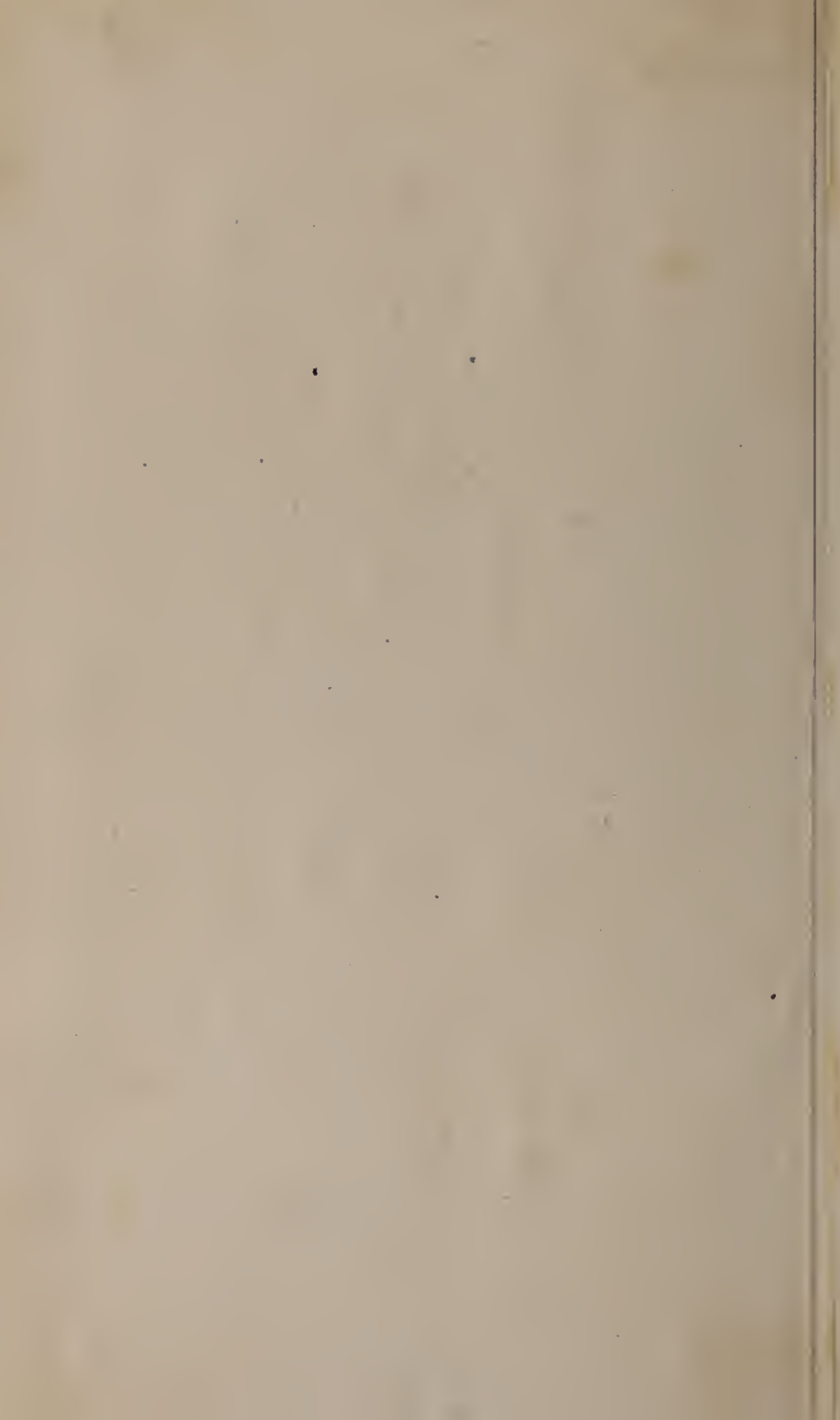
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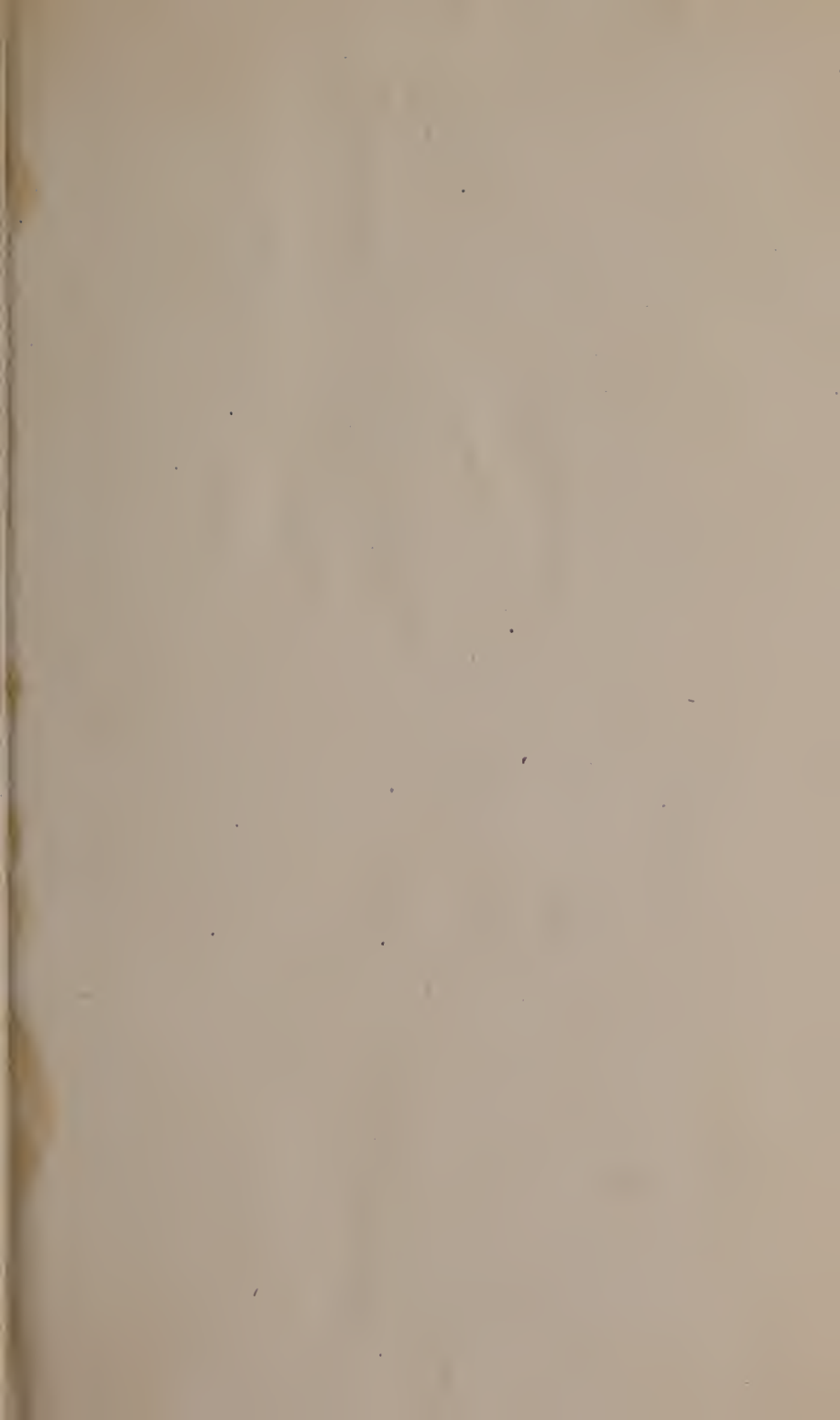
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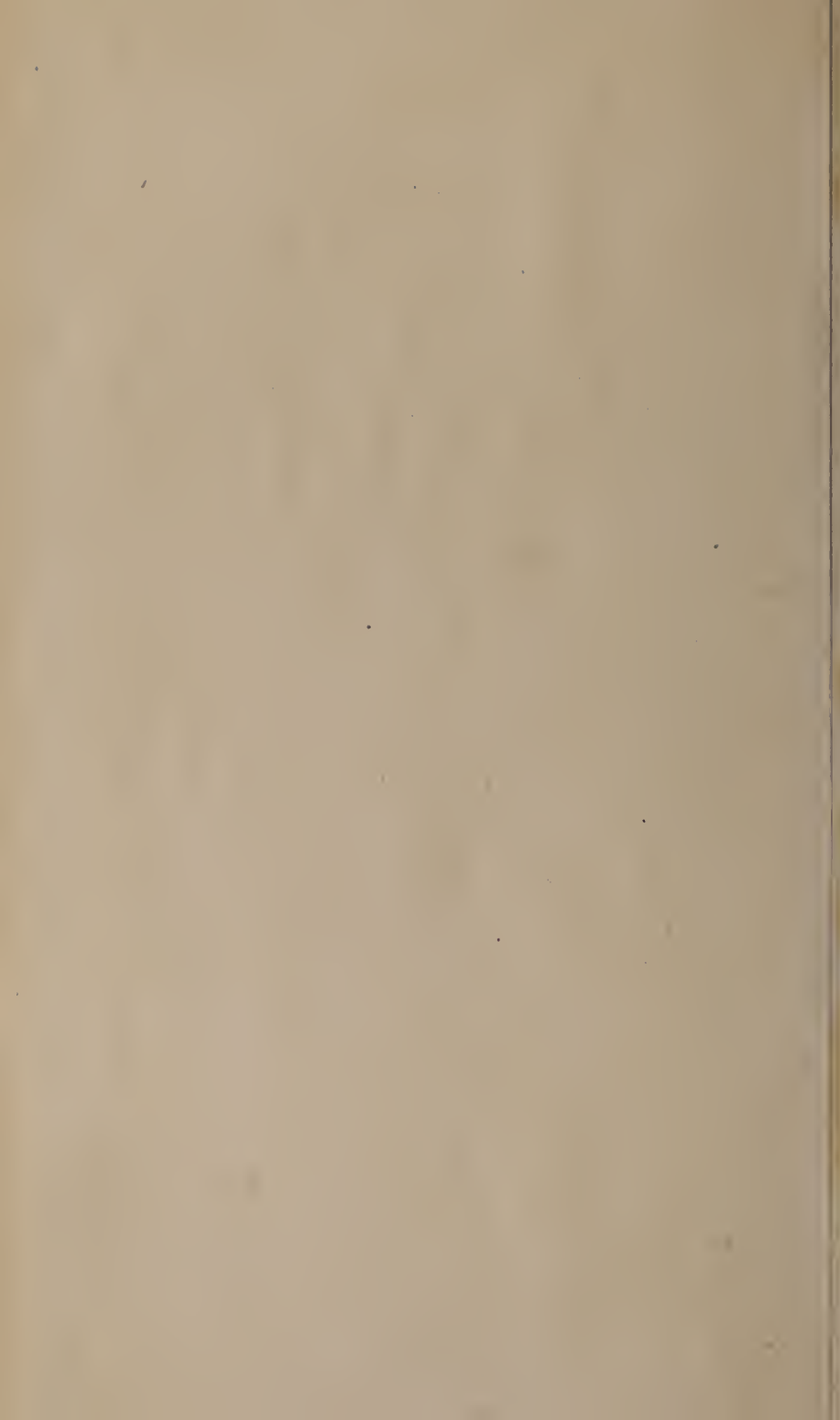
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[No. 5.]

## Africa opening to Civilization and Christianity.

CENTRAL AFRICA, BY REV. T. J. BOWEN.

No one can read this book, without being impressed by the evidence of the benevolent purposes of Providence towards Africa, and that the means exist, and the time has come, for conveying to her civilization and christianity. Having failed to penetrate to the Niger from Liberia, Mr Bowen, finding little encouragement to engage permanently in labors among the Golahs, and informed, as he was, of a better intellectual and moral state of populous tribes and nations in the interior, joyfully embarked for Badagry, intending thence to proceed north to Igboho, or Bohoo, a country of which he had seen encouraging accounts in a missionary paper. On his way down the coast he touched at El Mina, a Dutch settlement of ten thousand souls, defended by two heavy and expensive forts or castles, which no foreigner is permitted to enter.— Here no missionaries are permitted to reside. The negro children are taught Dutch in a large school, though English is the commercial

language of the whole coast, and all the natives are anxious to learn it.

“The Fantee people, who are the most civilized of all native tribes, live at El Mina, Cape Coast Castle, and other towns in this region.— Even the houses of the natives on this coast are well built of stone, and this with the European residences and the extensive castles, presents a civilized appearance which one is hardly prepared to see in Africa.

“El Mina has no harbor, but a slight indentation of the shore makes a better landing place than is usual on the surf-beaten coast between Freetown and Fernando Po. Boats enter a small stream which comes down through the midst of the town, and pass under a bridge to a stone wharf. A broad and beautifully shaded street runs eastward from the wharf, parallel with the sea. Here are the European residences, and the chief seat of business. We passed along this street through swarms of market women, and stopped at a commodious hotel kept by a Fantee.”

Mr. Bowen represents the mulattoes on this coast as weakly in body and extremely degraded in charac-

ter. The principal articles of trade are gold and ivory, mostly from the interior, though small quantities are gathered by the women from the sea sands.

Cape Coast Castle is but nine miles from El Mina. The heavy surf renders the landing dangerous. Here Mr. Bowen left the brig in which he came from Monrovia, and remained three weeks, staying the first part of the time at a tolerable hotel kept by a native, and subsequently, by invitation, in the family of the Rev. T. B. Freeman, superintendent of the Wesleyan Missions.

"These missions, which were commenced in 1835, consist at present of several stations on the Gold and Slave Coasts, and have penetrated into the interior to Kumasi, the capital of Ashantee, and to Abbeokuta, the capital of Egbá. They number several hundred converts.\*\*

"The hills about Cape Coast are mostly circular and graded down to the base, so that the numerous little valleys which wind among them are nearly level. Isolated hills or patches and short chains of mountains, are a general feature in Africa. A man could pass through the continent to Egypt at many points without climbing a single mountain, though he might see many peaks during his journey."

In the castle he saw the grave of the distinguished and much lamented "L. E. L."

About the middle of July Mr. Bowen found a passage to Badagry in a small schooner loaded with brown sugar, which steamed so much that the cabin became intolerable.

The captain was a kind-hearted old Scotsman, not ashamed to confess that "in a hurricane he had been frightened into prayers." Among the passengers were a drunken merchant of Akra, a Brazilian slaver, and a pleasant intelligent colonial surgeon of Cape Coast.

"During our stay at Akra, I went ashore to visit the gardens. I found them like those at El Mina and Cape Coast, much inferior to my expectations. The natives here speak a different language from that of the Fantees. Their degree of civilization is about the same, most of their houses being built of stone; and the two tribes are about equal in their thievish propensities, and want of every ennobling quality. The Wesleyan mission at Akra is not flourishing. A German mission at Akrapong, fifty miles in the interior, is said to be more successful.

"My host at Akra was a Mr. Bruce. Though a jet black negro, whose ancestors, for aught I know, had not been bleached by amalgamation since the days of Cush, his name was Bruce, and he must needs send all the way to Scotland for the Bruce coat of arms, which he keeps hung up in his parlor, as if he, like the Abyssinian traveler, were descended from Scotia's kings."

Mr. Bowen stopped long enough at Aguey, "a most barbarous town in the Popo Country, with two factories, (trading houses,) one for the slave trade and one for lawful commerce," to record his impressions in the following sentence: "I have never seen so horrible a place as Aguey, or one which I remember with so much indignation."

“At last we arrived at Badagry, on the 5th of August, nearly eight months after I had sailed from the United States. Next day I took leave of the gooil old captain, and soon had the satisfaction to find myself safely through the roaring surf, on firm land, no more to resume my voyage. A flat, treeless prairie extends from the beach three-quarters of a mile to the river Ossa, which is seven hundred yards wide, and runs parallel with the coast for forty or fifty miles till it flows into the sea at Lagos. The banks are covered with papyrus, which at a short distance resembles the young pine. Immediately beyond the river is the vile old town of Badagry; and twenty days journey, more or less, would bring me to Igboho (Bohoo,) where I had purposed to make the first experiment in the Central African mission.”

This is the Slave Coast, and according to our author, has supplied from the almost civilized inhabitants of Yoruba, Nufe, Hausa, and other countries of Sudan, the most intelligent, docile, and industrious negroes for the American plantations. These people, at least, our author thinks, had a right to remain unmolested in their native land. A few miles above Badagry, on the same river, (the Ossa,) is a large town, Ajasheh, which means broken by war. The river is here nine miles from the sea. The soil around Badagry is poor, the streams flow through swamps, and the country is unhealthy. Two or three missionaries had recently died, and European merchants had suffered most severely. Six young men, Mr. Bowen

learned, “had died in one year in a single factory: the victims of rum, debauchery and fever.” The town swarmed with thieves, drunkards, shameless beggars, and those whose only object in life was sensual gratification. An English missionary, who had been residing there for some time, remarked that the people were ripe for destruction. It is worthy of notice that in about a year and a half from this time, this place was burnt down in what our author terms “a cut-throat affray between its own citizens.” He observes: “In 1850, Ajasheh, Whydah, and nearly all the Slave Coast, led by Gezo, king of Dahomy, and Kosokkoh, the usurper at Lagos or Eko, were in favor of the slave trade, and opposed to lawful commerce and missionaries. Only Abbeokuta, a large town sixty miles in the interior, and a minority at Badagry, were opposed to the slave trade, as contrary to the best interests of the country. I was informed that Gezo and Kosokkoh were concocting a plan to destroy Abbeokuta and subdue Badagry, so as to expel the English merchants and missionaries and restore the slave trade as in former days. The ill success of these attempts will be noticed in a subsequent chapter.”

Mr. Bowen was intent upon proceeding to Bohoo, the place for which he had set out, but everybody assured him that the road had long been closed by war, and that Abbeokuta, sixty miles to the northeast

of Badagry, was the only city interior to which he could go. He had read in America of "old Simçon," a convert in the Methodist mission at Badagry, and now learned from the missionaries that he was a native of Bohoo, and had begged them to go and preach the gospel to his countrymen. The venerable old man expressed great delight when he learned from Mr. Bowen that he had left home to preach the gospel in his native city, and declared his readiness to accompany him, but said it was impossible to go at that time.

Despairing of reaching Bohoo except by way of Abbeokuta—having purchased a horse, (which proved well-nigh worthless,) at an extravagant price, and employed an Egba servant who could speak English, and eight men to carry his luggage, —Mr. Bowen turned his face a second time toward the interior, taking of necessity the path to that city.

Our author bade farewell to Badagry on the 14th of August, and all along the road met numbers of men, women and children, going to the Badagry market with palm oil, corn, yams, fowls, fire wood, &c., which they carried in heavy loads on their heads. After crossing a lagoon next morning, and taking breakfast in Mo village, they passed some three miles through the bush, like that in Liberia, to a beautiful prairie, and subsequently "through several

forests, farms, and prairies," until they entered a great wood, which continued for nearly thirty miles, to a more open country. The first stones were found about thirty miles from Badagry.

"On Sunday, the 17th, we rested by a beautiful stream of clear water, about twenty miles from Abbeokuta. The woods were full of monkeys, parrots, horn bills and honey bees. Next morning we traveled about three miles through a fertile and heavily timbered body of land to the top of a hill, where we suddenly emerged into an open country, and my eyes were greeted with a more lovely scene than I had ever expected to behold in Africa—a vast expanse of undulating prairie, scattered over with palms and groves, and bounded in the distance by blue mountainous looking hills. I felt that I had entered a new region: Guinea was left behind me. Passing through this lovely country, delighted by fresh beauties at every step, we arrived at the Ogun river, which flows by Abbeokuta, a little after sunset, and entered the city by twilight.

"Abbeokuta is the capital of the very small independent kingdom of Egba, which is numbered according to its position among the countries of Guinea, but in character is more nearly allied to Sudan. The whole population of this little State may be set down at 100,000, most of whom are in the capital city. On the east, and southeast of Egba, is the kingdom of Ijebu, (tortured by different writers into Jaboo, Yebu and Dshebu,) and east of this lies the larger country of Ibini or Benin. To the south and west of Egba, are several unconnected towns, inhabited by a people, who are called Egbado,



(the lower Egbas;) to the west of whom is the little kingdom of Iketu, which extends to Dahomy. Badagry and Lagos (Eko) on the coast, are independent towns, the latter of which is ruled by a king, who formerly professed allegiance to Benin. Midway, between Badagry and Abbeokuta, is a very small tribe called Otta. The Ijebus, Egbas, Egbadoes, Ottas and Iketus, as also the people of Badagry, and Lagos, speak the Yoruba language. All these people are similar in features, character and customs, but those near the coast are more barbarous than those of the interior.—The Popoes and Dahomies, are more degraded, at least morally, than any other people on this coast. They were probably the original owners of all the forest country between Badagry and Egba, but have gradually retired before their Yoruba speaking neighbors, till their language has almost disappeared from most parts of the coast east of Whydah. The proper Yoruba kingdom, and the original seat of all the Yoruba speaking tribes, extends from Benin on the east to Dahomy on the west, having the Ijebus, Egbas, Egbadoes, and Iketus on its southern border.—The Yoruba country begins about twenty miles north of Abbeokuta, or eighty miles by the road, from the sea coast. No wonder if I entertained pleasing hopes of soon being able to enter the country when several of its mountains are in plain view of Abbeokuta. Yet I was compelled to remain in Egba and the other low countries for eighteen months, before the chiefs would give me permission to proceed. But this time was not wholly lost, since I was employed in studying the language, and in becoming acquainted with the character of the people.”

This remarkable city, Abbeokuta, is situated on the eastern bank of the Ogun river, in latitude  $7^{\circ} 8' N.$ , and by estimation about  $3^{\circ} 20' E.$  longitude. Canoes may come up to the rapids near the southern wall of the town, and light steamers, it is thought, might approach to about the distance of twelve miles below. To Lagos by the river is about ninety miles, mostly through a fertile but well-nigh depopulated country. The wall of the city, which includes much open space, is about fifteen miles in circuit, and the city itself ten miles. In and around the town are many large granite rocks, some of them rising to a height of two hundred feet, the soil not very fertile but the water pure and the climate healthy. Abbeokuta is the capital of the little kingdom of Egba, the soil of which is generally very fertile and covered with forests. Fifty years ago this territory could boast of three hundred towns, only one village of which, Oko Obba, in the southwest, now remains, all the others having been destroyed by war. During this civil strife, which prevailed for several years, it is estimated that two hundred thousand people were either slain or sold into slavery, and the refugees of a hundred or more towns found a refuge among the rocks of Abbeokuta, and gave that name (signifying “understone”) to their city.

The tradition is, that Egba, of which Abbeokuta is the capital, was

once a province of Yoruba, which at a certain time cast off the authority of an oppressive king and declared itself independent; subsequently a revolt took place against their own king, and his authority was renounced, and civil war, exasperated by the slave trade, devastated the country. Some of the many thousands of captured persons reduced to slavery were shipped to Cuba and Brazil, others recaptured and sent to Sierra Leone, some were held in bondage in Yoruba, others sold to nations east of the Niger or perhaps to Tripoli or Egypt.

The first refugees found shelter and protection under a shelving rock, but as others arrived, they settled together, giving to their village or district respectively the name of the town from which they came; and when their enemies menaced them with destruction, they placed themselves under a powerful chief, Shaddockeh, who proved himself equal to the task of their defence. Not without difficulty he opened communication and trade with Badagry. The people after his death continued to hold possession of the Ogun, and opened an active traffic with Lagos. For a very interesting statement concerning Abbeokuta and the English missions established there, and the war waged against them by the king of Dehomi, we refer our readers to the extract from the able work of the Rev. J. L. Wilson, page 354 of the *Repository* for Decem-

ber, 1856. Some additional light on the providence of God in the history of this city, may be derived from the following words of Mr. Bowen:

“This story of Abbeokuta considered apart from more important subjects, would scarcely be worth relating. But the most interesting portion of the narrative remains to be told. The Wesleyan missionaries in looking around for fields of labor had fallen around Badagry, to all appearance one of the least hopeful points on the whole coast.—When the Egbas began their traffic with Badagry, they met with the missionaries, and carried home such curious accounts of their character and motives, that Shodekkeh and his people desired to see them.—About the same time (1838) several Egbas, who had been re-captured from slave-ships and civilized in Sierra Leone, returned to their countrymen at Abbeokuta, telling wonderful things of christianity and christian missionaries. The consequence was that the Wesleyan missionaries were invited to Abbeokuta. This was reported to Mr. Freeman, the superintendent, who repaired to Abbeokuta and was joyfully received by Shodekkeh and the people.

“In the meantime some of the converted Egbas of the Episcopal congregations in Sierra Leone desired to return home, and begged that missionaries might go with them. Mr. Townsend was sent to Abbeokuta to make observations, and report on the prospects. In going up from Badagry, he met with Mr. Freeman on his way down. He also was well received by Shodekkeh, and on his return to Sierra Leone, the committee resolved on a mission to the Egbas.

“In December, 1844, Mr. Townsend, Mr. Gollmer, and Mr. Crow-

ther, a native missionary of the Yoruba tribe, who had been educated in Sierra Leone, arrived at Badagry to commence the new mission. By this time Shodekkeh was dead and the whole country was so much distracted by wars that the Egba chiefs were unwilling to let the missionaries proceed to Abbeokuta. They began to labor at Badagry, but finally in July, 1846, Mr. Townsend and Mr. Crowther arrived at Abbeokuta, and were received with general demonstrations of joy. Many converted and unconverted Egbas in Sierra Leone now flocked to Abbeokuta, and the work has steadily proceeded in the country till the present time, notwithstanding two harrassing prosecutions against the native christians. The Wesleyans also soon established themselves at Abbeokuta, and have continued to labor there with success. The different Wesleyan and Episcopal stations at present number about six hundred communicants. A great many people have abandoned idolatry. Mr. Crowther and Mr. King, both natives, have translated several books of the Old and New Testaments, which are handsomely printed and bound in separate books. Hundreds of people have learned to read their native tongue, and the whole tribe has advanced considerably towards civilization.

"Let us look now at the steps by which God has conducted this work; the abolition of royalty by the Egbas; their consequent civil wars; the great rocks at Abbeokuta; the refugees, who sought them for shelter; the rise of Shodekkeh; his victories; the re-capture of slaves; their conversion and return to their country; the movements of missionaries; and several other events in this history which remain to be related. Who would have

predicted that the annihilation of the Egba kingdom, forty years ago, would have led to such results as we now behold in this part of Africa?"

Mr. Bowen says it is utterly impossible to justify the wars by which the slave trade is supported. He denies that many of the interior tribes are vagrants or criminals, justly to be arrested and punished by more civilized men.

"I have counted the sites of eighteen desolated towns within a distance of sixty miles between Badagry and Abbeokuta—the legitimate result of the slave trade.—The whole Yoruba country is full of depopulated towns, some of which were even larger than Abbeokuta is at present. Of all the places visited by the Landers, only Ishakki, Igbolio, Ikishi and a few villages remain. Ijenna (Janna) was destroyed a few weeks after my arrival in the country. Other and still larger towns in the same region, have lately fallen. At one of these, called Oke Odden, the Dahomy army killed and captured about 20,000 people, on which occasion the king presented Domingo, the Brazilian slaver, with 600 slaves. The whole number of people destroyed in this section of country, within the last fifty years, cannot be less than five hundred thousand.

"The Egbas and Yorubas, who were the principal actors and sufferers in the merciless wars, were the most civilized and peaceable tribes in the country; remarkable for their love of agriculture and traffic, and among the last people in Africa whom we could suppose capable of such enormities as they persisted in committing for a space of forty years. Civil war was the cause of their madness. The brutish

Dihomies, formerly the tributaries of Yoruba, entered into the strife from other motives, the love of rum and tobacco. At the time of my arrival in the country, many of the Egbas and Yorubas, looking round on their ruined country, felt sick of war and the slave trade, and sighed for a return of their former peace and prosperity. Hence Badagry, which was full of Egbas and Yorubas, had declared against the slavers, and opened her doors to lawful commerce and the gospel. Hence, also, Shodekkeh had invited the missionaries to Abbeokuta. The country was now approaching a second crisis. The whole population was divided into two parties: one in favor of the slave trade, and of course opposed to missionaries and lawful commerce, and the other opposed to the slave trade as contrary to the best interests of the country. It was easy to foresee, even then, that this question must be decided in the battle field.

"The main issue—the slave trade or no slave trade—was complicated with several others, and these though confessedly of minor importance, were set forward as the prominent causes of the quarrel. Even the negroes of Guinea, were ashamed to make war expressly in defence of the slave trade. They sought other pretexts."

On his arrival at Badagry in 1850, Mr. Bowen learned that the friends of the slave trade had matured their plans for putting down all opposition to this iniquity. Kosokkoh, who had expelled the rightful king, Akitoye, (a foe to the slave trade,) from Lagos, was to subdue Badagry, Gezo (king of Dahomey) to destroy Abbeokuta, the merchants and mis-

sionaries were to be banished, and the slave trade restored.

In the autumn of 1850, the British Consul, Beecroft, visited Abomy, the capital of Dahomey, and learned the hostile purpose of the king towards Abbeokuta, and in the January following he came to Abbeokuta and related what he had heard and seen at Abomy, and reproved the Egbas for some of their misdeeds. The appearance, language and manner of the old man who was put forward to answer the consul's speech, awoke Mr. Bowen's admiration:

"He replied, that as for the persecution of native christians, it should never occur again at Abbeokuta. As for the slave trade, he affirmed that their ancestors were farmers; they never sold slaves, neither did the Egbas desire to do so at present. As to the Dahomy's affair, he said, 'When our father (Shodekkeh) was alive, the king of Dahomy professed to be our friend, and we exchanged presents. But when our father was dead, he turned against us. It is true that we fought his army and took away his chair, but we did not go into his country to attack him. He came to us.'"

The consul subsequently reported the whole case to the British Government, and took Akitoye for safety to Fernando Po.

Mr. Bowen was at Abbeokuta when the king of Dahomey brought his forces against it. The alarm was sounded in the latter part of February, 1851; "Christians prayed and heathens made sacrifices." The intense interest of Mr. Bowen in the

result may be more readily imagined than expressed. The army from Dahomey was estimated at ten thousand men and six thousand women. Mr. Bowen exhorted "the people to stand firm, reserve their fire, and take good aim." Ogunboana, one of the chief captains, replied, "You will see that we shall fight." After a severe battle, and both parties sleeping one night on their arms, the Dahomans retired, leaving more than twelve hundred dead upon the field, and being fiercely pursued on their retreat, their whole loss was probably two thousand slain and several hundreds made prisoners. It was a great victory for civilization, freedom and christianity.

"The signal defeat of Gezo was not sufficient to deter Kosokkoh and his party from their design of subduing Badagry. They succeeded in burning the town a few weeks after the battle of Abbeokuta, but the slave trade party, though considerably stronger than their opponents, were defeated with the loss of their leader.

"In November, 1851, having at last obtained permission to visit Yoruba, I went down to Badagry to purchase supplies for the journey. I found the site of this once populous town now covered with fields of Indian corn, the property of about one thousand persons, who were living in rudely constructed huts. Two or three days after my arrival, Badagry was visited by Consul Beecroft, and several naval officers, who were bound for Lagos

with a part of the British squadron "to make a treaty" with Kosokkoh for the abolition of the slave trade. Kosokkoh on his part, advised and assisted by several Brazilian and Portuguese slavers, had prepared the articles of the treaty in the form of two or three dozen heavy cannons with plenty of powder and ball. One of the armed steamers and all the gun boats were to sail up the river to Lagos to conduct the negotiation. The ex-king Akitoye was present to sign the ultimatum, and thenceforward to superintend the affairs of Lagos. There was to be no fighting however unless Kosokkoh should fire on the English "visitors;" for they alleged that an unprovoked attack on an African king might give umbrage to the French; but no one of course could censure the consul and officers for defending themselves, if fired on when they approached the town, as they intended to do with a white flag."

Mr. Bowen heard the thunder of the artillery at Lagos, as he hastened his return to Abbeokuta. At first the English were defeated, but thirty days after they drove Kosokkoh from the town, and Akitoye was restored to his power over Lagos. Soon after the king of Dahomey made a treaty with the English for the abolition of the slave trade. Kosokkoh also agreed, four years later, to abandon the slave trade.

"At present all the countries on the slave coast are in peace\* and

\* On the 2d instant, (January, 1857,) I received letters from Africa, stating that the king of Dahomey has sent word to the Egbas to prepare for another attack this winter; and that Kosokkoh has given a similar warning to Mr. Campbell, the English consul at Lagos. An Egba army is lying at Oita to overawe the disaffected people in that quarter.

prosperity. Badagry hardly exists, but Lagos and Abbeokuta are increasing in population. The missions are in a very flourishing condition, and the gospel is so much respected that king Dosoma, at the request of Consul Campbell and the missionaries, has promulgated a law forbidding all his subjects to labor, or to beat drums and fire guns on Sunday. This law is respected by the natives, and immediately after it was proclaimed all the merchants who had hitherto labored on Sunday, gave up the practice, except one, a black from Cape Coast Castle."

When we consider these strange and mighty events by which Central Africa is thrown open to the knowledge, commerce, and religion of christian nations, the wonderful preparation of many of her people by the stern discipline of slavery and

the influence of the Gospel, to become her teachers and benefactors: The spirit of all Christendom aroused and directed to supplant her barbarism and raise her from ruin:—The devoted missionaries calling her children from their dark abodes of shame and cruelty to the paths of honor, wisdom and peace, to a knowledge of Divine Truth and the infinite future inheritance of good revealed to the faithful:—When we think of the half-civilized tribes and nations that dwell in the vicinity of the Niger, and vast resources of Central Africa, we feel deeper than words can show the importance of an EXPLORATION OF THE NIGER, and the multiplication of missionary stations and laborers in all the districts and kingdoms of Central Africa.

#### Late from Liberia.

We have received letters from Liberia, bearing dates up to the 10th of February. The *Mary Caroline Stevens* arrived, after a rough passage of forty-two days, at Cape Mount on the 22d of January, and at Monrovia on the 25th. Good health had prevailed among the emigrants, and all had been landed in safety. It will be seen that twenty-two of this company have proceeded immediately to the interior settlement, and with praise and thanksgiving arrived at their new home. By last advices the ship was about to receive on board one hundred and fifty soldiers, under

command of ex-President Roberts, and convey them to Cape Palmas, since hostilities prevailed between the people of that settlement and certain native tribes, and an earnest appeal had been made by the Governor to the authorities of Liberia for assistance in the war. Dr. Hall, agent of the Maryland Colonization Society, generously loaned to the Liberian government \$8,000, to enable it to enlist the men, and obtain the supplies for this expedition. The *Baltimore Sun* states that many of the citizens of Monrovia were opposed, but that from latest accounts from

Cape Palmas, it was supposed that the natives, if properly treated, would soon submit and live on terms of peace with the colonists. The following letter from the Rev. John Seys, Special Agent of the Society, affords much to sustain the hopes and encourage the efforts of the friends of the interior settlement. The communication from Dr. James Hall, to the Financial Secretary, must gratify the friends of the *Mary Caroline Stevens*, and by wise suggestions in regard to supplies for emigrants, and the economical and beneficial management of such emigrants during the voyage, prove of permanent value.

CAREYSBURGH, LIBERIA,  
February 6, 1857.

I wrote to you very fully by the British mail steamer of last month, and informed you of the progress we had made up to that date in our preparations for the reception of our pioneers. I have now great pleasure in communicating the gratifying fact that the main point in the interesting experiment we are making has been most successfully accomplished. Twenty-two unacclimated emigrants, including two females and one child of seven years, have been conveyed from the ship *Mary Caroline Stevens* the first day to Robertsville, where before dark they were all safely housed in a framed and comfortable building six miles from the waters of St. Paul's river, and the next day, after a walk of at least twenty miles, arrived safely on this mountain at 2½ P. M. Nothing could exceed the gratitude, the enthusiastic feelings of the entire company, and then we

all knelt down at the foot of the staff from the top of which the flag of Liberia was waving in the mountain breeze, and hymns of praise were sung, and two of the leading men of the party engaged in prayer and thanksgiving to God. It was a scene that must have caused joy among the angels of heaven.

The ship *M. C. Stevens* arrived at Monrovia on the 24th ultimo.—An express was immediately dispatched to me and arrived at noon on Sunday, the 25th. The next morning I was conveyed in a hammock to the St. Paul's, being unable to walk from a painful ulcer on the leg; reached the river at 5 P. M., took a boat at 6, and, by traveling all night, arrived at 2 A. M. at the wharf at Monrovia. In a few hours I had the pleasure of greeting my old and much esteemed friend, Dr. James Hall, of Baltimore, with whom and Mr. Dennis all necessary preparations were made during that and the following day, and on Thursday morning I left with my company in four boats. The emigrants were well fed on the journey, and a dose of quinine administered to each just before eating, so that every precaution has been taken to give the experiment a fair trial.

I am happy to inform you that through the most strenuous efforts I succeeded in being able to accommodate so large a number. A thatched house, of 30 feet by 18, weatherboarded and with plank floors, having a fine garret room the entire length of the building; a circular hut, all of native material, of twenty feet square, the residence of the special agent, and two other buildings, one not yet completed, each 30 feet by 15, make up our little village on the mount, and afford ample accommodations for those in our employ as well as the lately arrived strangers.

We are much indebted to our old friend, Dr. Hall, for his selection of our little company. Mr. Abel Garner, sixty-three years old, a slave all his days until last November, is an excellent old christian man from Mobile, Alabama, a Methodist preacher, and will do us good service. William Douglas and Young Barrett, with their wives and families, and thirteen fine young men, all from Albemarle county, Virginia, are from one estate, that of James. H. Tyrrel, and appear to be a docile, well-behaved, orderly set, many of them professing to be christians and belonging to the Baptist denomination.

A school has been organized, taught by Mr. John Clark, a native convert, and from 10 to 1 o'clock every day those who are now enjoying the blessings of freedom, old and young, male and female, are receiving instruction in the elementary branches of an English education, and they seem to appreciate most gratefully their high privileges.

Before breakfast in the morning and in the cooler part of the afternoon they are put to work under Mr. Clarke, who is also "over-seeer for public works," and aid in clearing the land, preparing for planting, &c. Here I would acknowledge with thanks the receipt of a box of garden seeds from the Patent Office, Washington, through our honorable and esteemed friend, Mr. Whittlesey, many of which have this day been put in the ground, and were no sooner planted than as a token of the continued favor of our Heavenly Parent, a most delightful and refreshing rain came down, though we are in the very heart of the dry season.

Dr. Smith, who has been appointed to attend the expedition out here, is a member of the Senate,

which is yet in session. He cannot be with us until the expiration of ten or twelve days. Meantime Dr. Roberts has furnished me, and Dr. Hall likewise, from on board the ship, with a few medicines, and, until we have a physician, I shall endeavor to attend to that department.

I have the pleasure to acknowledge the receipt of your several letters and those of Rev. Mr. McLain, by the various opportunities up to the M. C. Stevens, and to say in reply that particular attention shall be had to the instructions therein contained.

The specimens of the wood, ore, &c., for which a certain sum of money has been appropriated, shall be collected and a box containing them sent to your office at Washington by the M. C. Stevens on her second homeward bound voyage — It was impossible\* to procure them in time for her return in March.

Your most obedient servant,  
JOHN SEYS,  
*Special Agent African Col. Soc.*

SHIP M. C. STEVENS,  
*January 17th, 1857.*  
Rev. Wm. McLain,  
*Fin'l Sec'y Am. Col. Soc.*

MY DEAR SIR:—I find myself in a situation to comply with your request, in furnishing an expression of my views in regard to provisioning and the general management of emigrants while on ship board.—I see no necessity of making any material variation from the course we have pursued for so many years, in the Liberia Packet and in chartered vessels. If there has been any just cause of complaint it is attributable mainly to the bad management of parties to whom you have been obliged to confide so important a trust and to the irremediable unfitness of many of the ves-



sels you have often been forced to charter for the business. These causes I trust will never again operate to thwart your intentions. The ship now at the service of the Society for amplitude of space, ventilation, and every desirable arrangement is all that we could desire.— Our permanent tanks and water casks are all sufficient to relieve us from any apprehensions, as to quality and quantity of water, and our cooking apparatus is so perfect and extensive that we are able at all times to prepare the emigrants' food in the best manner and in sufficient variety. This I consider one of the greatest advantages of our new ship, scarcely to be appreciated by any one who has not suffered from ill-cooked food even for a ship's complement on board ordinary vessels in foul weather. We have had one of the most stormy passages I have ever known, for four weeks in succession without one watch of fair wind, constantly pitching into a head sea, often under close reefed topsails, and lying-to for days in a gale, yet we have not been obliged to intern in one meal, or one article of a meal of our weekly programme for emigrants, or of our ordinary cabin fare, even baking fresh bread every morning for over two hundred people. This is attributable to the remarkably easy motions of the ship, but our patent baker works wonders, it supplies the great desideratum in emigrant vessels for colored people, whose principal staple of food has always been corn bread, we shall hereafter be able, barring accidents, to furnish them with this article regularly for breakfast. The boiling of meat and vegetables for dinner or their evening meal has never heretofore been attended with much difficulty, still our new cabooses are a great improvement on the old plan.

I anticipate there will be no difficulty hereafter in carrying out to the letter any instructions you may see fit to give in regard to the preparation of food for emigrants, embracing a variety of diet, furnished no other class of steerage passengers. In making out a list of food and condiments, I have kept in view—first, the peculiar habits and tastes of the people we have to send; secondly, their health, thirdly, economy. I make the estimate for two hundred full rations, the extreme number we are allowed to carry by law, including steerage and deck house; time eight weeks or fifty-six days, although we may safely calculate the average time of the voyage will fall within forty.— For any time within sixty days the rations embrace a full variety of all articles; should a voyage be protracted beyond that time, still there will be no chance of suffering, having always provisions for cargo.

*Provisions for two hundred full rations for fifty-six days or eight weeks.*

*Meat*—beef, 20 bbls.; pork, 10 bbls.; mackerel, 12 bbls.; bacon sides, 3,200 lbs.; codfish, 800 lbs.—*Bread Stuff*—30 bbls. cornmeal, 10 do. flour, 40 do. bread, 25 do. potatoes, 8 do. sour kraut, 16 bushels white beans, 16 do. black eyed peas, 1,600 lbs. rice. 400 lbs. cheese; 400 lbs. butter; 800 lbs. sugar; 300 gals. molasses; 100 lbs. tea; 300 lbs. coffee; 1 bbl. vinegar; 1 sack salt; 40 lbs. ground pepper; 2 doz. boxes mustard; 200 lbs. sea water soap.

The above list allows one lb. of meat or fish daily to each ration, and about one and a half lb. of breadstuff, besides butter, cheese, sugar, coffee, &c. The following is a programme of daily rations for the week, two meals a day to be allowed, one from nine to ten in

the forenoon, the other from four to five in the afternoon, according to the season:

MONDAY.—*Breakfast*—Bread and bacon. *Dinner*—Beef, potatoes and rice.

TUESDAY.—*Breakfast*—Cold beef, bread and butter. *Dinner*—Pork and beans.

WEDNESDAY.—*Breakfast*—Bread & mackerel. *Dinner*—Bacon, sour kraut, flour and cheese.

THURSDAY.—*Breakfast*—Bread and bacon. *Dinner*—Beef, potatoes and rice.

FRIDAY.—*Breakfast*—Cold beef, bread and butter. *Dinner*—Pork and peas.

SATURDAY.—*Breakfast*—Bread and mackerel. *Dinner*—Codfish, potatoes and rice.

SUNDAY.—*Breakfast*—Bread and mackerel. *Dinner*—Bacon, sour kraut, flour and cheese.

You will perceive that in the above there is a correspondence in the principal meal, dinner, between Monday and Thursday, Sunday and Wednesday, Tuesday and Friday, two beef and two bacon days in each week, in which one lb. per ration is issued, two-thirds of which, is estimated, will be consumed at dinner, one-third being reserved for breakfast the following morning.—On Tuesdays and Fridays, bean days, as they are termed, but half a lb. of pork is allowed for ration, mackerel furnishing the next morning's breakfast.

*Of Breadstuff*—About 100 lbs. corn meal, or half lb. for each ration, should be dealt out every morning to be baked for breakfast, if the allowance proves insufficient navy bread should be added. This last is not a favorite article of food with the emigrants and will seldom satisfy them at any meal without other breadstuffs or vegetables; when used at dinner it serves merely as an adjunct to vegetables, as it does

to corn bread at breakfast. Flour is dealt out to each mess twice a week, to be used for bread or pudding as they may choose, one lb. per week for each ration. Of peas or beans one and a half bushels should be allowed at each meal or more if required. One barrel of potatoes is barely sufficient for dinner when not followed by rice, when this article is high in market, which is not unfrequently the case, rice may be substituted at the rate of about forty lbs. of the latter for a bbl. of the former. Sour kraut is a new article, but I venture to recommend it on all accounts, as when cooked with bacon it will make an excellent substitute for cabbage, the favorite food of the colored people in the Southern States. I calculate half a bbl. at each meal will be sufficient. I should have used hominy in lieu of this did it not require long boiling and consequently great consumption of fuel.

*Of butter and cheese*—Two ounces per ration of each should be issued semi weekly. One quarter box of raisins twice a week at each pudding day, serves to increase the variety and gratifies the emigrants. Coffee should be made by the cook every morning for the adults, sweetened with molasses, requiring about one gallon of the latter per day for the whole. Messes not using coffee should be entitled to have their molasses to use with their bread; in addition to this about one pint of molasses should be issued per week to each ration, to use with their rice, pudding, bread, &c. Tea sweetened with sugar should be allowed to adults at their evening meal, about ten lbs. sugar per day being required for this purpose.—Salt, pepper, vinegar and mustard to be used as desired. Quarter lb. soap weekly to each ration. No extra or separate rations should be allowed to individual emigrants

except on occasions of manifest illness, when they should be put on the invalid list, and allowed food especially prepared for such, which should consist of gruel or mush, rice or rice water, with tea as cases may require. While on the invalid list their regular rations should be suspended. The above is the best arrangement I am able to make in regard to serving out and cooking the rations on board this ship, and I see no objection to the full and exact execution of the same, provided they receive your approval.

I will now make a few suggestions in regard to the general management of the emigrants, which at least will assist you in forming a code for future use to be printed and posted up between decks, agreeably to the United States emigrant law. It will be necessary however in the first place to suggest some additions for the messes and individuals, most of which will be required new at each voyage, viz: a slop or dust bucket to each tier of berths, especially necessary on first leaving port. Each mess should be furnished with a swab or mop, hickory broom, duster and pan; but the most important addition required, and one to become a fixture on board the vessel, is a mess chest, large enough to contain the mess water can, kidds, vinegar, pepper and salt dishes, coffee and tea kettles, and the dishes for each member of the mess, as plates, cups, spoons, knives, forks, &c. This chest should be lashed in front of the central berths of each mess, and will serve as a table or counter, on which to portion out their food at each meal.

If practicable before the emigrants come on board, the captain should be furnished with a list of them, their ages, the heads of families, and any connexion between them, that he may be the

better able to divide them into messes or squads, and assign their berths to each member, family or mess before they come on board, thereby saving much inconvenience and confusion. Each mess should as near as practicable contain 12 adults and rations, to be located in berths contiguous occupying three lengths. A master or head of each mess should be appointed by the captain on consultation with the members, who should have the general superintendence of the affairs of his mess, shall be the medium of communication between the mess and the captain, for any purpose whatever, he shall keep the key of the mess chest, cause the rations to be received regularly at the galley, brought to the mess chest and properly distributed; it should be his duty to see that all regulations of the ship, in regard to emigrants, whether printed or verbal, are enforced, reporting any delinquency to the captain. Any master of the mess may be displaced by the captain and a substitute appointed. One person only of each mess, either the master or somebody designated by him, shall have access to the cook's gallery.—At the ringing of the baker's bell, at eight in the morning or thereabouts, all bread shall be at once forwarded to the cook, if not there within thirty minutes of the time it shall not be received. At the ringing of the breakfast or dinner bell, the kidd or appropriate vessel of each mess, shall be presented at the galley by the heads of the mess or his substitute, commencing at mess number one and so on in order, and on receipt of the rations they shall at once be taken to the mess chest for distribution. Any objection as to the quantity, quality or kind of the rations must be made at the galley if at all, and the captain be appealed to if necessary. Any

surplus of food not consumed must be kept in the mess chest or put in the swill barrel, any unnecessary waste of food, scattering the same on deck or throwing it overboard, shall subject the offender to a suspension of his rations. The turn-out bell shall be rung every morning at an hour to be designated by the captain, at which time all emigrants, health and weather permitting, shall come on deck and wash, after which it shall be the duty of the head of each mess, to see the floor or deck in front of the berths of his mess half way to the berths opposite be thoroughly cleaned, and the dust thrown overboard. The entire decks shall also in like manner be swept up after each meal.— In case any water is spilt, or dust or filth deposited, it shall be the duty of the head of the mess occupying the adjacent berths to see to its being immediately cleaned up. The masters of the different messes under the direction of the captain shall daily in rotation detail two or three persons to attend to the water closets, keeping them clean and in good order until after dark, resuming the like duty at daylight the next morning.

The hour for morning and evening prayers in the stowage shall be fixed by the emigrants, subject to the approval of the captain, that the same may not interfere with ship duties or meals. At eight o'clock in the evening the retiring bell shall be rung, after which no unnecessary noise shall be allowed. On Sunday, if the emigrants desire it, religious services may be held on deck, provided the same shall not interfere with the necessary management of the ship. No improper language, obscene or profane, no fighting, roistering and blackguarding shall be allowed on board by the emigrants, crew or officers.

The penalty of breach or infringe-

ment of any of the foregoing rules or regulations, or of others of a like nature which the captain may see fit to establish, shall be reprimand, doing extra duty in cleaning decks and water closets, curtailing or stopping rations of food or water, or solitary confinement in irons, all at the discretion of the captain, the latter punishment, however, to be had recourse to, only in case of resistance or obstinate contempt of authority. Parents are to be held responsible for the conduct of their children, the heads of messes to a certain extent for the conduct of the members.

I have extended this communication very far beyond what I supposed would be necessary when I commenced it, but I presumed it was your wish that I should make any suggestions that might occur to me while on board with a company of emigrants. I am sure it will gratify you to see what slight additions or alterations I have suggested in regard to the kind and quantity of rations furnished, the manner of preparing and serving the same, or in regard to the general management of emigrants on shipboard, from what we both have practised and endeavored to enforce for the past fifteen years. The use of corn bread as a daily article of food, heretofore impracticable, the substitute of bacon and sour kraut for beef and potatoes two days in the week; and the addition of a mess chest, embrace all the improvements I have seen fit to suggest. I will add that on all points I have consulted Captain Daniels, and what I have written may rather be considered as written by us both, and be assured that we have not failed to give the whole subject very deliberate and full consideration.

With much respect,

I am very truly yours,

JAMES HALL.

### War at Cape Palmas.

Of the exact causes of this war, (so deeply to be regretted,) we are not very fully and satisfactorily informed. We copy the following statement from the Maryland Colonization Journal, the editor of which visited Cape Palmas in 1835, and is no doubt as well acquainted as any one in this country with the then—and probably much earlier—disaffection and antipathies growing up between the colonists and some of the tribes in their immediate vicinity.

“Governor Drayton had recently formed a mutual alliance with the Rock Town and Cavalla people, with which tribes the Greboes had long been at variance. His doing so gave the latter great offence, and they armed themselves, pretending to fear an attack from the colonists and their allies, and the colonists, who had long anticipated an attack from the natives, were alarmed by a report that they had ‘planned to cut them off on their next quarterly meeting day.’ Several palavers were held with the head men, but none resulting satisfactorily, the Governor declared war. The first battle appears to have been commenced about noon on the 22d of December, by an attack upon the natives occupying towns\* situated between the villages of Harper and Lutrobe, made simultaneously by colonists stationed in each of these villages, and by a body of Rock Town natives from ambush on the north side of the river. The towns were fired and the Greboes forced to retreat. A few of them were killed, and the colonists lost one man.

“The natives however returned on that and the two following nights, and burnt forty-eight dwellings, including the Protestant Episcopal Mission buildings at Mount Vaughan. On Christmas day, sixty colonists with two hundred and fifty of their allies, attacked and burnt the four towns at Grabway, six miles below Palmas. The natives are said to have sued for peace, but they will not be permitted again to build towns upon the Cape.

“This is the first war between the natives and colonists at Cape Palmas, and it is certainly a good evidence of there

having existed a strong desire on both sides to preserve friendly relations, that twenty-two years should have passed, since the establishment of the colony, without one. When Harper was first settled, the Governor (Dr. Hall) rather preferred that the native towns on the Cape should continue to be occupied, as he could more readily control the natives in case of any hostile demonstration. Indeed his stockade fort so overlooked the large town, that he could at any time have easily fired it. Things have much changed since then, and the simple right of way through these native towns did not meet the wants of the colonists. Governor Russwurm frequently tried to induce them to sell their towns and move back upon their farm lands, but it was not until after his death (during the term of Governor McGill in 1852) that they showed any disposition to do so; they then voluntarily made application for aid and protection in the establishment of a town on the west side of Cavalla River, above Dinah; but for some reason gave up the plan, though encouraged to prosecute it by promises of the desired aid from government.

“Since then they have shown no desire to remove, have been more inclined to complain of the government, and less willing to punish people of their towns when guilty of petty thefts from the colonists. When we last visited the place, in 1855, Governor Prout was very anxious to lay out a road from a certain locality to the river, but could not do so, because it would interfere with two antiquated bamboo huts belonging to the king, which his majesty would not sell, nor permit the governor to remove. And he was even threatened that war would result if he persisted in moving them; such annoyances, however slight, occurring from day to day, were well calculated to create a determination to remove the natives at all hazards, and it would not surprise us if Governor Drayton has failed to exercise the same forbearance as his predecessors. It was time for them to remove or adopt civilized habits.”

Copious extracts are published in the Episcopal Spirit of Missions for April, from letters of Bishop Payne and the Rev. Mr. Hoffman, of the 29th and 30th of December, and from the Rev. Mr. Rambo of January 7th, 1857.

\* We estimate the entire population of these two towns (including those temporarily absent at sea) to have been over 4,000.

Bishop Payne writes—

"The past week has been the most eventful in the history of the colony at Cape Palmas—perhaps the most eventful in the history of the mission. The colonists, moved by various provocations, have burned up all the Cape Palmas and Grahway towns—eight in number—and driven their inhabitants (not far below six thousand) into the forest, or such interior villages as would afford them shelter; and the natives, on their part, have burned several unprotected houses in the colony, and amongst them our first station and our first African home—Mount Vaughan.

"Prudence seemed to require that the families residing there (Mr. Gibson's and Mrs. Thomson's) should leave on the breaking out of hostilities; and the place was left unguarded and unprotected, except by guns at two stations on either side. On the evening of Christmas day it was set on fire, and the two Mission buildings and office reduced to ashes."

Mr. Hoffman gives the following information:

"I write in the midst of the realities of war. On the 13th December, there was a report that a conspiracy had been formed by the natives to cut off the colonists. An investigation took place the following week, which was not satisfactory to the government, and on Monday, the 22d, the head men were called, and propositions made for their immediate removal, and the purchase of their towns. These not being listened to, war was declared, and the cannon opened fire on the dwellings of the natives; they made some resistance, but soon the town was in flames, and they fled with precipitation. Only one of the colonists was killed, and one wounded. The natives, during that night and the two following, avenged themselves for the loss of their towns by burning the houses of the colonists, and on Christmas evening (our second anniversary) they burned Mount Vaughan.

"On that day, a party of colonists, with their allies, the Rock Town natives, in conjunction with the Cavalla people on the other side, went to the Grahway towns, and after a pretty warm contest succeeded in burning them, four in number, and proceeded down the beach with the Cavalla natives to Cavalla, where they spent the night. Not a man of the colonists was lost, though the natives suffered, and fought bravely. They returned on the 27th, and the natives fled before them. Most of them have gone three days' jour-

ney into the interior, and to-day have sent to make overtures for peace.

"The Cape is now entirely clear, and will be kept so, and there will be much more security than when two thousand natives were living between the Cape and Mount Vaughan, thus dividing the settlement.

"Through the whole of this we have endeavored to maintain our neutrality, and I had a number of families and children at the Asylum, who came for security; besides having our native teacher, Mr. Harris, and family, and his fourteen scholars. Some nights we have had sixty or seventy people beneath our roof.

"Now things are becoming more quiet, and people are returning to their homes, when not too far from the military posts.

"In the destruction at Mount Vaughan Mrs. Thomson has lost every thing except her clothes; her furniture, bedding, books, linen, and household articles, which for twenty years have been gradually accumulating. I hope kind friends in America will remember her. She was one of the first teachers in the mission, commencing her labors in March, 1836, and has been connected with the mission ever since.

"The Rev. Mr. Gibson, who also lived at the Mount, lost most of his things—his library among others. Cannot an effort be made to get him a library? He is a studious and excellent young man, and makes good use of good books.

"The excitement of war has interrupted a very interesting state of things in the church. I had nearly forty candidates for confirmation, and our Convocation was to have been held the week of the war. The Bishop could not, of course, come up, and all was excitement and confusion.

"In the burning of the native town, St. Mark's Church took fire, and had it not been for the efforts of Mr. Davies it could not have been saved; the injury done, however, was slight."

Mr. Rambo writes—

"This war, it seems, grew in part out of the war last year between the Cape and Rock Town natives. That affair was nominally, not really, settled last April by an American man-of-war. Since then the two hostile parties have not fought, neither have they exchanged visits.

"Governor Drayton, of the State of Maryland in Liberia, early last month (December) went up and made the Rock Town people a visit. They, perhaps, stated their grievances. He, it seems, promised his help and influence to recover certain captives, if I am rightly informed.

The Rock Town people, at any rate, formed a mutual alliance with the Government. Soon after this the Cavalla natives (where Bishop Payne lives) did the same. The Cape natives and their colleagues, the Grahway people, felt chagrined at this."

"Out of this state of things it was that the difficulties arose which have resulted in the disasters above mentioned."

In a still later letter, of January 28th, to the Secretary of the Episcopal Missionary Board in New York, Mr. Hoffman says:

"War still continues, with less prospect of peace than before. On the 19th instant the colonists, to the number of about seventy, went to make an attack on the natives at Grahway; a party of twenty-three went by the lake in a large canoe in which was placed a brass cannon; these commenced the attack, met with a very heavy fire from behind a barricade, and as they were endeavoring to back the canoe it upset, and every one was drowned. Their comrades on the opposite shore retreated in disorder. The enemy gained thus three large canoes and two pieces of cannon. Since then they have become emboldened, have cut off all communication between the Cape and Cavalla, and yesterday from ambush killed one man and wounded another who were out getting cassadas.

"The governor has issued a proclamation for the people now to act on the defensive, and to take advantage of the season and plant vegetables. Strict guard is kept day and night. The government has also sent to Monrovia to ask aid from the Republic; and written to the English and French Consuls as well as to the American Commercial Agent, for the presence and aid of a man-of-war.

"There is considerable anxiety (needless to some extent) felt among the people. I think at present they are able to defend themselves, and there is no present want of food. The Cavalla people on one side, and the rest of the Grebo tribe on the other, are their allies.

"For our own personal safety I have little apprehension. The Asylum has been a place of refuge on every alarm. The first week of the war, I must have had at least a hundred persons beneath my roof, and now my family is sixty; this includes Mrs. Thomson's family from Mt. Vaughan, the Orphan children; the native teacher, N. S. Harris, his family and school; two widows with seven children, whose houses were burned and their husbands killed; and two most intelligent deaf

and dumb boys (natives) who ran here for refuge."

After these distressing announcements, our readers will hear with pleasure of the earnest appeals of the Episcopal Board of Missions for \$5,000, to enable them to rebuild their Mission House on Mount Vaughan, and to give relief to the Rev. G. W. Gibson, principal of the High School at that place, and Mrs. E. M. Thomson, who may be termed the Mother of the Mission—both of these individuals having spent twenty years in its service. The following letter from the *Carrier Dove* must awaken the sympathy of all christian hearts:

"COME OVER AND HELP US."

DEAR CHILDREN,—The Rev. Dr. Newton, Rector of St. Paul's Church, Philadelphia, has sent us the following letter from the Rev. C. C. Hoffman, one of our Missionaries in Africa.

WHAT IS THE LETTER ABOUT?

It gives an account of a work of grace in the Female Orphan Asylum at Cape Palmas. Those who are here mentioned are poor orphan colored children, gathered into this Christian Home, clothed, fed, and instructed. Consider their condition, and ask yourselves, how you are improving your advantages.

Letter of Rev. Mr. Hoffman.

CAPE PALMAS, WEST AFRICA,  
August 12th, 1856.

Everything is going on in a satisfactory manner. I have morning and evening prayer with the children, and general supervision of everything. And you will heartily rejoice to hear that the God of Love has manifested his presence amongst us. I had, for some days, observed among the children an increasing interest at our morning and evening prayer. And on the evening of the 31st of July, one of the girls asked me if I had any objection to some of the older ones going to the school room to sing hymns. "Certainly not," I replied, "it would give me pleasure to have them do so." I heard their voices in the evening, and about 8 o'clock, when the bell was rung for them to go to the wash-room, I thought I would go over, join them in a hymn, and dismiss them. I found them gathered together, sobbing and sing-

ing. I soon found they were all apparently deeply affected with a sense of their sins. So I talked and prayed with them, and sending the youngest to bed, I continued my conversation with the older ones, some of whom, I learned, had gone without their supper to sing and pray together. I had, at our evening devotions, for some days previous, been speaking of the spirituality of God's law, and of the imputed righteousness of Christ. On Monday, the 1st of August, I was obliged to leave my little flock, to take Miss Alley to Cavalla, and did not return till Tuesday. That evening the girls met again, and again I joined them. Each came and stood by my side, and told me of her sense of her sinfulness, and of her hope in Jesus. To each I spoke as her case seemed to demand. A solemn silence pervaded the room, and the Spirit of God seemed to be moving upon their souls. Some were in tears. We sung together, "I lay my sins on Jesus," after which they went quietly to the dormitory. Their general conduct has been in accordance with their Christian profession. They have gone to their work, and attended to their studies with faithfulness. On the 7th of August, I was obliged to leave them again for Cavalla, to attend our Convocation, and you may imagine my regret to do so, under the existing state of feeling in which I left the little ones. But it was the work of God, not mine. And when He called me away, He could work as well without as with me. I was absent from Thursday till Monday, and I came back to find six of the oldest girls rejoicing in the hope of pardoned sin and acceptance with God. On Saturday all had gone to the end of the Cape, a retired and beautiful place, and among the high bushes, knelt in prayer, and sang the praise of Jesus. There He met them, and filled them with joy and peace. They came away with light hearts. Jesus had been found of those who sought him. He had received the little ones, laid his hands on them, and blessed them. I heard nothing of this till my return on Monday, about 4 o'clock, the smallest children came to say they had done their work, and would I let them go to walk, "Yes," and away they went with light hearts; an hour after I went to the school-room and found the door locked. When opened, I found the older girls seated together. Asking the cause, they said they were consulting in regard to coming to see me up stairs. I told them they could come when they felt disposed, and left them. Soon afterwards they came, and told me they thought their sins were forgiven for Jesus' sake. One I stood in doubt of, and when I asked her

what she had to say, she replied, with a sad look and voice, "She could not say she felt her sins forgiven." I was pleased with her answer, for it assured me of her sincerity. I had a blessed talk with them. We sang together and prayed. I briefly explained the subject of Confirmation to them, and reminded them of the Holy Communion, to which I shall hope to receive five of them next month, perhaps six. The whole demeanor, manner, and expression of these children, indicate the greatest sincerity, and give me the sweetest assurance that the work is God's. You will with me, therefore, thank God for His grace. You will rejoice in these first fruits from the Orphan Asylum. You will be encouraged, and be glad to see your labors for Africa, owned of God, blessed in the salvation of precious souls, whose life and conversation may yet win hundreds more to the Lord's fold, and swell His praise throughout eternity.

#### APPROPRIATE SELECTION OF TEXTS.

I was, this morning, (as I have frequently been before,) pleased with the selections of texts made and repeated by the children at morning prayer. One said, "Love not the world, nor the things of the world;" another, "Ye are of God, little children, and have overcome them, because greater is He that is in you than he that is in the world;" and another, "Let your light so shine before men," &c. While I have only thought it well to say to the five, "Come, confess your Saviour before men," the Spirit of Jesus seems to be in the little ones; also, they are so good. I must exercise my judgment in regard to them and watch their conduct. It may be some more are fit for a profession of faith. It is a blessed thing thus to labor for Jesus, and see Jesus manifest himself in our midst. And how it proves "our ways are not His ways." See! He removes my beloved wife, and they no longer have her influence or instruction; then He takes their faithful teacher and leaves them without a female instructor; and then, when I am alone—yea, even when I am away, He works in them! Even so, Lord, be thine all the praise forever and ever.

#### ARTICLES WHICH THE CHILDREN WANT.

I enclose the opening prayer for school. In my last I asked, if it met your approval, to send some small blanket shawls, a map of Palestine, prize books, (Bibles or Prayer-Books,) and a dozen pairs of shoes and stockings. Now I would add: straw hats, small size, for Sunday—of course, it matters not about their being in or out of



fashion, if they are suitable for this climate, and pretty; some ribbon, also, to trim them, all of one kind—not expensive ones, but good; and some tea-cups and saucers for the *girls to play with*, would be very pleasing to them; for I often see them in their play having tea-parties, and using cocoa-nut shells. Some little China or wooden sets, for rewards, would do well.\*

ENCOURAGEMENT.—GREAT NEED OF LABORERS.

Now, dear brother, without telling you how the Almighty is working with us at our other stations, or how blessed a Convocation we had, save that *sixty-eight* came forward to the Communion, most of whom were natives, I must close, hoping you may hear from other sources what I would like to tell myself. Ah! are none coming out to help us? Well, while God is with us, we shall go onward whether they come or not. We can, however, but *pity those* who, with all necessary qualifications, refrain from giving themselves to the work of God. The Saviour's language is ours, "Oh, ye of little faith!" *Be assured we are strong in the Lord*, even though men withhold their help. They who come must come willing to suffer and ready to die. They who come must so feel the love of Jesus in their hearts that it can burn brightly even, if need be, in an atmosphere of coldness, indifference, and ingratitude. For so, oftentimes, the missionary fees who labors among the heathen. The salt and the light must be within, shining directly from the Sun of Righteousness on his soul, and not reflected from anything without, for darkness surrounds us. Farewell.

With love, your brother and fellow soldier in Christ,

C. C. HOFFMAN.

LATEST FROM LIBERIA.

[From the Baltimore Sun the 17th of April.]

By the colonization ship *Mary Caroline Stevens*, Captain Daniels, of this port, 31 days from Monrovia to the Capes, we have intelligence from that place up to the 12th March, at which time affairs were generally in a prosperous condition.

The war which had existed at Cape Palmas for the past few months, between the *Mary* and settlers and the *Grebo tribe*, has been brought to a close, and we trust a permanent peace established. At one period the settlement at Cape Palmas was considered in imminent peril, and Gov. Drayton applied to the republic for aid of

men and munitions of war. The government promptly responded to this call, and a company of 115 men, well armed and equipped, was forthwith enrolled and dispatched to Cape Palmas in the *Society's ship*, which happened to be in port at that time. The timely appearance of this force, the able and judicious course pursued by General Roberts, who went down, in charge of the troops, and other concurrent causes, put an end to actual hostilities, and induced the establishment of peace on a basis which promises permanency.

The friendly feelings shown towards the people of Cape Palmas by the government of Liberia, in furnishing assistance in time of their great need and the dangerous crisis they had just experienced, induced the citizens of that place to take into serious consideration the subject of annexation to the republic. Accordingly a petition was drawn up and signed by a large majority of the people requesting the Legislature (then in session) to have the question of county annexation submitted to the voice or vote of the people, which was granted, and a unanimous vote given for immediate annexation to the republic as a county. A petition for admission to the republic was drawn up and forwarded to President Benson, who forthwith called a special session of their Legislature to act upon it, and no doubt the measure will be speedily consummated. This change in the government of "Maryland in Liberia," however, in no degree affects the free operations of the Maryland State Colonization Society—the republic assuming the position and responsibilities of the State towards the society.

The interior settlement or experiment, as it has been termed, to test the climate in the interior and compare it with that of the coast, is in a fair way of consummation. The direction of the undertaking, it will be recollected, was committed to the Rev. John Seys, so long and favorably known as the superintendent of the Liberian mission, and traveling agent of the Maryland State Colonization Society.—After visiting various regions interior to Bussa and Monrovia he fixed upon an elevated position, some twenty-five miles east of Millsburgh, as the most suitable location for the new settlement, and forthwith made preparations for new, unacclimated emigrants, of which twenty-two were selected from the expedition by the M. C. Stevens. They were landed at

\* We understand that most of these wants have been supplied.

daylight on the 29th of January, and under the immediate care of Mr. Seys commenced their march for the interior, expecting to lodge but one night on their way to Careysburg, the new settlement.

Advices from Mr. Seys under the date of March 9th announce but one case of fever, and that very light, yielding readily to medical treatment. In the meantime at least four-fifths of the other emigrants by the same expedition, located elsewhere, have suffered severely from the fever. Thus far the experiment has succeeded beyond the most sanguine hopes of its friends and promoters.

The new settlement at Cape Mount appears to be in a prosperous condition, and promises to be a healthy one. President Benson was on a visit to that place when the ship left.

Trade was very dull; almost all the small coasting vessels belonging to Monrovia and Cape Palmas were laid up in the rivers; and the palm oil trade being mainly in the hands of foreigners—English, Dutch and American. It was currently reported in Monrovia that a treaty was in progress between the Republic of Liberia and England, by which the subjects of the latter government are to be allowed free trade at all the ports and along the entire coast of Liberia, in consideration of an annual stipend of \$100,000 to be paid to the republic, the treaty to continue in operation for ten years.

The effect of this arrangement, if it goes into operation, will be to monopolize the entire coast trade by the English.

The presidential election was close at hand, but occasioned little interest. Mr. Benson's administration has been very popular, and he will have little or no opposition. Measures have been taken for the erection of the new college, but from various causes of delay it will not go up until the next dry season. The agricultural interests of the republic are materially improving. The raising of sugar cane is no fiction. Fields of five, ten and fifteen acres are common on the St. Paul's river, and two plantations have over fifty acres each of good cane fit for grinding.—One steam mill is in operation, and a very large one is expected out for Mr. Richardson, the largest sugar planter on the St. Paul's.

The M. C. Stevens proves to be in every respect an excellent vessel, being an uncommonly easy sea boat and a very fast sailer.

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Passenger list of the M. C. Stevens.—  
Cabin—Rev. D. A. Wilson, lady and child; Rev. Francis Burns. Wm. H. Davies, Capt. Wm. Champion, J. Gardner Blackwood, jr., Mrs. James B. McGill, Mrs. Smith, Mrs. Philip Koker, Philip Koker, jr., Miss Ann Wilkins, Miss Kate Strobet, Dr. James Hall, Miss C. M. Hall. Steerage—Wm. Waters, Jefferson Waters, Thos. Lilleyson, Henry Lilleyson, Elizabeth Lilleyson, Edmund Weir, Martha Weir, Nathan Floyd, R'd Floyd, John Floyd, B. Floyd, Elizabeth Floyd, Silas Elliott, John Cooper, James Blake and Thos. Cropp.

### The Ivory Trade.

**ELEPHANTS.**—Dr. Livingston, the famous African traveler, attended recently a lecture of Professor Owen, of London, on ivory, and at the close of the lecture was introduced to the audience by the chairman, and received with great applause. He added a few remarks. He observed "that hunting the elephant was one of the best tests of courage that existed in the world. The Africans believe that if a man could kill an elephant he was almost able to do anything in the way of hunting. But hunting an elephant with dogs was no test of bravery, because the animal, when beset by dogs, seemed totally incapable of protecting himself against his human assailant. Sometimes he would go down awkwardly on his knees, trying to kill the dogs, and at others he would throw down a tree with the same object. Meanwhile the man despatched him with certainty. In Ceylon the natives killed the elephant with a

spear, but in Africa they generally stood at the side of the elephant, and at thirty yards half a dozen balls would kill, though at a greater distance it would take fifty. When in Africa he desired to ascertain the number of elephants killed annually, and for that purpose he took notes of the parties who hunted his locality, and the result of their sport. There were hunters from England—gentlemen from India on furlough. There were Boers, who believed themselves the bravest people on the face of the earth. There were natives, and there were the bastard Boers. These latter were exceedingly anxious to get hold of the ivory, for the sake of the high price it brought. The average of the English officer's bag was about twenty, that of the Boer about two, and that of the native and bastard Boer nearly half of one. From this it would seem that civilization did not necessarily produce effeminacy. The reason the Englishman killed

more than any other was, that he went close up to the animal, while the others stood a long way off, afraid to go near, and deeming the killing of one elephant an event of their lives. The number of elephants in South Africa, as proved by details brought to England by Gordon Cuoming, was very large, but further north the number was still greater. It seemed strange, that, while the elephants in the south were about twelve feet, those in parts much further to the north, where the country was more fertile and there was an abundance of food, were only

about nine feet. Still more singular, that the tusks of the smaller species should be three feet longer than those of the larger. He had often tried to explain it, but he had not discovered the reason until that night, when Professor Owen had told them that where the animal was undisturbed by man, and had abundant vegetation, the tusks grew more regularly than in those parts where the people used fire-arms. The elephants in the south of Africa were so numerous, that he could scarcely calculate at all when they would become extinct."—*Id. Col. Journal.*

#### The Noble Donation of Mr. Hunt.

AT a meeting of the Executive Committee of the American Colonization Society, on the 3d instant, the following resolution was unanimously adopted:

"Resolved, That this Committee have learned, with gratitude and admiration, of the princely donation of \$25,000, received by the Financial Secretary, from a venerable friend and benefactor of this Society, DAVID HUNT, Esq., of Mississippi; and record, not only their deep sense of the obligations conferred on this Society, by this and former repeated liberal benefactions from Mr. HUNT, but their earnest prayer that the benefits designed for Liberia by this most generous gift, may through the blessing of Providence be realized, and the giver richly rewarded by knowledge of the good accomplished, and a perpetual sense of the Divine favor."

The *Richmond Christian Advocate*, very justly, among other things says, of this great act of Mr. HUNT,

"DAVID HUNT, Esq., of Rodney, Mississippi, who for some years past has annually contributed five hundred dollars to the American Colonization Society, has within the last few weeks added the crowning expression of his kindly feelings to the Society by the nu-

nificent donation of *twenty-five thousand dollars*. The commercial agents of Mr. HUNT, in New Orleans, in sending a draft for this amount to the Rev. Wm. McLain, Financial Secretary of the Society, say: 'Mr. HUNT is now full of years, and the executor of his own benevolence.' Mr. HUNT acts wisely. He dispenses his own bounty. \* \* \*

"Mr. HUNT loved the Colonization Society for its philanthropical objects, and its ameliorating social and religious influence upon the African race. He has done a good work, the author and agent of his own benevolent feelings, the seeker, not of a future notoriety by posthumous or dead liberality in a testamentary bequest, but of a living usefulness. He sets a good example to others, both in the amount of his donation, and in the time and mode of making it. There will be no squabbling over this gift when he is dead. He subjects his heirs at law to no temptation to litigation, to upset his will, to prove his incompetency to make a will, and takes care that lawyers shall not get one-half of his donation to secure the other half to the object of his benevolence. Go, and do thou likewise, is the suggestion of this case to all who are able to give, and intend to give in and by their 'last will and testament.'





TABLE OF EMIGRANTS—Continued.

No.	Names of vessels.	Date of sailing.	Mass.	R. I.	Conn.	N. Y.	N. J.	Penn.	Del.	Md.	D. C.	Va.	N. C.	S. C.	Geo.	Ala.	Miss.	La.	Tenn.	Ky.	Ohio.	Ind.	Ill.	Mo.	Mich.	Tova.	Total.
62	Brig Chipola . . . . .	November. 1844																	21							21	
63	Ship Racoonke . . . . .	November. 1845			7							166	13	1					25	34	2					157	
64	Barque Kothschild . . . . .	January . . . 1846			1														25	34	2					61	
65	Barque Chatham, . . . . .	May . . . . .			1																1					2	
66	Liberia Packet. . . . .	December. 1846						1				25				4		1								26	
67	Sch. Mary Wilkes. . . . .	January . . . 1847																		3			2			11	
68	Liberia Packet. . . . .	September. 1847			2						13	24	1							28						40	
69	Brig. Nehemiah Rich . . . . .	January . . . 1848			1			8				28	1		6	23	35	37		28		6				129	
70	Brig Amazon. . . . .	February. 1848			1																					44	
71	Liberia Packet. . . . .	April . . . . .										134	4													44	
72	Brig Col. How rd. . . . .	May . . . . .																								138	
73	Liberia Packet. . . . .	September. 1848			4			1			15	8		2	45	51										19	
74	Barque Laura. . . . .	January . . . 1849			3			3				46	2			9	142			19						31	
75	Liberia Packet. . . . .	February. 1849																								151	
76	Clintonia Wright . . . . .	April . . . . .															2									21	
77	Barque Huma. . . . .	May . . . . .																		19						55	
78	Liberia Packet. . . . .	August . . . 1849												50	131											181	
79	Liberia Packet. . . . .	January . . . 1850						1			1	2		11												14	
80	Barque Chiefain. . . . .	February. 1850						1				69	65													125	
81	Sch. D. C. Foster. . . . .	March . . . . 1850			2			1				37	14					7	35	19		17				78	
82	Liberia Packet. . . . .	July . . . . .			1			8													1					56	
83	Barque Edgar. . . . .	October . . . 1850	1		1	9																				31	
84	Liberia Packet. . . . .	December. 1850			2	3					6	3		9				15								38	
85	Brig Alida. . . . .	February. 1851																3	56	18	42	8	8	4		139	
86	Brig Sea Mew. . . . .	March . . . . 1851			15																					15	
87	Barque Baltimore. . . . .	April . . . . .												28	98											126	
88	Liberia Packet. . . . .	July . . . . .						3		44		6	3					1								56	
89	Barque Zeno. . . . .	September. 1851	9		20	4		2										1								36	
90	Barque Morgan Dix . . . . .	November. 1851										136	13													149	
91	Liberia Packet. . . . .	December. 1851			14			14	30			9	10	66					25							154	
92	Brig Julia Ford. . . . .	January . . . 1852																16	1	13	16					47	
93	Barque Ralph Cross. . . . .	May . . . . .				21		1		1	1	43	16	11			4							22		196	



## Intelligence.

**NATIVE CHIEFS.**—"I had prepared myself with the requisites for a tramp back into the bush, with a view of seeing the chiefs at their towns, discoursing with them frankly and at length, about the objects of our mission, selecting sites for missionary operations, and presenting them with presents suited to their standing, etc. etc. I however learned, on my arrival, that the President had desired a convention of them at Robertsport, in order to arrange some misunderstandings among themselves, requiring his interposition.—They did not all attend.—I nevertheless saw most of them; was introduced to them by the President in the character of a missionary; was warmly greeted, and pressed to visit them at their towns, with every assurance of gladdening welcome and protection in the prosecution of our missionary work. I have not seen in Africa any men bearing in their whole mien, physical conformation and appearance, such marks of high mental endowment as these chiefs. The elevation of the people they represent would evidently reflect a glory upon the Church and Christ, her great Head, in more ways than one. Dr. Durbin is aware they have elaborated an alphabet and a written language of their own, which increasingly is becoming the medium of epistolary, commercial, and even international communication. President Benson received, in this character, a letter from one of the chiefs, which was as readily interpreted by another chief, now in my service there, as can be conceived.

"This week, since my return, my heart was both surprised and gladdened by the arrival of a very important deputation from the natives of Niflou; a people situated nearly midway between Sinou and Cape Palmas, and among whom neither missionary nor teacher has ever been sent. A leading man of their large tribe came, by the President's direction, to my house, bearing a certificate of his character and standing in his tribe, and also of the objects of his coming to Monrovia, signed by the superintendent of the Sinou settlement and several of our leading citizens there. He stated that his people had come to the conclusion to have no more war, to educate their children and train them to become a people like the Americans. That in order to effect this, as they saw themselves unable to do it, they came to the conclusion to send a deputation to the President of our Republic, to furnish them with a teacher and a christian min-

ister. He was accordingly sent, and on arriving his excellency directed him to me. I told him that on Friday I would give him my answer. In the meantime I have called upon the President to ascertain his opinion of the value and reliability of the deputation. He is of the opinion that it is one of the deepest interest, and ought to be met by a cordial response. This conclusion I had reached previously, and am glad to find my own views so fully agreed with in the expressions of his excellency.

"Yours most respectfully,  
[Missionary Advocate.] F. BURNS."

**WORTHY OF IMITATION.**—The *Southern Presbyterian*, in speaking of the Anson-street Colored Church, Charleston, S. C., says:

"One thing about this church we must mention. Although composed exclusively of colored persons, and with few exceptions of slaves, besides a regular contribution to Foreign Missions, the members make a weekly collection for the feeble and sick of their own congregation. In some instances they have appropriated \$50 per annum to a single individual of this class. How many churches of the whites in our land do better than this? How many are there that do not half so well?"

**STEAM SUGAR MILL FOR LIBERIA.**—We are happy to announce that the funds have been pledged necessary to furnish a steam sugar mill for the prosperous and enterprising farmers of the north bank of the St. Paul's River, Liberia, to cost five or six thousand dollars, and that, if practicable, it will be shipped in May.—*N. Y. Col. Journal.*

**ABYSSINIA.**—Letters from Alexandria have announced the death of Theodore King of Abyssinia.

**DAHOMY.**—Two sons of Gheso, King of Dahomy, have arrived in France to be educated.

**CAPE OF GOOD HOPE.**—By the last accounts from this colony, apprehensions of war with the Kaffirs still continued; the latter are represented as making efforts to injure the crops in their neighborhood.—*lb.*

**THE BRITISH WEST INDIES.**—At a meeting in London to take measures to present an appropriate testimonial to Dr. Livingstone, the African traveler, Mr. Montgomery Martin made the following statement:



He had recently visited the West Indies to ascertain if the emancipation of the slaves had produced ruin there. He found there a free, happy, and prosperous population, (hear, hear;) and speaking commercially, the West Indies now yield more rum, sugar, and other produce, than they had ever done during the existence of slavery, (hear, hear.) Since the abolition of slavery in the West Indies, not a drop of blood was shed, not a single crime was committed—nor was there destruction of property throughout the whole of the West Indies. (Cheers.)—*N. Y. Col. Jour.*

**NEW MISSIONS IN CENTRAL SOUTH AFRICA.**—The Directors of the London Missionary Society met recently, specially to consider the measures proper to be adopted as the result of Dr. Livingstone's discoveries. It was unanimously determined that immediate steps should be taken for the establishment, in the first instance, of two principal stations, the one on the north of the great river Zambese, among the Makololo; and the other on the south, among the Matabete, the subjects of the great chief Moselekatsé. There is every reason to believe that Moselekatsé would be delighted to receive Mr. Moffat and missionary associates into his country. It may be anticipated no less confidently that the tribes of the Makololo would welcome Dr. Livingstone as a resident christian teacher. It is intended that fellow-laborers should be employed both with Mr. Moffat and Dr. Livingstone; and some of these, it is thought, may be found in South Africa, already acquainted with the Sitchuana language.—*Col. Journal.*

#### THE SLAVE TRADE.

*Havana, March 7, 1857.*—The slave trade is quite active now, and vessels are almost daily despatched to the coast of Africa. The brig Miller, formerly of your city, sailed hence on the 4th. She cleared in this custom house for Montevideo, but everybody saw her slave deck when she was being fitted up in Regla. We hear of landings all along the coast; and the fact is so notorious, that every one begins to believe that certain parties, high in office, not excluding foreigners, have lended themselves to the scheme, and are in possession of nice sums for their complaisance. Brig'r Lerrano, Governor of Trinidad, is reported to have realised over \$200,000 within the last three months, for which he has been removed from office by General Concha. He is a native of the town of Puerto Principe, and one of the few Cubans who have ever been able to get an impor-

tant office in their own country. Though much criticised by all parties, he is no more guilty than his companions.—*Correspondence of N. O. Picayune.*

**THE ASHMUN INSTITUTE**, an important institution for the benefit of our free African population, has been organized and put into operation by the Presbytery of Newcastle. The following is the prospectus:

*The Ashmun Institute—A College and Theological Seminary for the Education of Colored Men.*—The Trustees of this Institution respectfully announce that they have elected the Rev. John P. Carter, of the Presbytery of Baltimore, President of the Faculty, and expect to open its sessions on the 1st of January, 1857.

The course of instruction will be liberal and thorough, designed to prepare students for the work of missionaries in Africa, for the Gospel ministry among the colored people in this country, and for any other position of usefulness to which they may be called.

The collegiate year will be one session of eight months, commencing on the 1st of September, and closing on the 1st of May.

For theological students there will be no charge for tuition. Their only expense will be for boarding and incidentals, per session, \$85.

Students not having the ministry in view, will be charged, per session, \$110. This sum covers all expenses for tuition, boarding, and incidentals.

As it is not expected that the class of persons for whose benefit this institution is established, will be able to sustain themselves in receiving an education, and as it is not designed, at the present time, to attempt to endow the institution, the trustees appeal to the christian community to furnish those means as they may be required. They look to the churches and other ecclesiastical bodies, and to benevolent masters, to furnish both the students and the means to educate them.

The trustees have erected suitable buildings for the residence of the faculty, and a college edifice for the accommodation of forty pupils, embracing a fine prayer hall, recitation and studying rooms, &c.

The location is at *Hinsonville, Chester County, Pennsylvania*, surrounded by the Presbyterian congregations of Oxford, Fagg's Manor, and New London; and can be reached by public conveyance from Parkesburg, on the Columbia Railroad, Pennsylvania, and from Newark, Delaware, on the Philadelphia, Baltimore, and Wilmington Railroad.

Donations in money, library and text books, apparatus, furniture, clothing, &c. will be very thankfully received.

Communications relating to the institution may be addressed to

REV. J. P. CARTER,  
President of the Faculty; or  
REV. J. M. DICKEY,  
Pres. Board of Trustees,  
Oxford, Chester Co., Pa.

THE Presbyterian of the West says that since the slave insurrections, the city government of Memphis, Tenn., have passed an order forbidding negroes to preach in that city, and imposing a fine of \$50 to \$200 for teaching negroes in Sabbath schools, or elsewhere.

EXODUS OF FREE COLORED PEOPLE.—In consequence of the recent stringent enactments in Florida, touching their interests, forbidding trade with them and appointing guardians over them, a large number of the free colored population of Pensacola, mechanics, &c., have determined upon chartering a vessel in the spring, and emigrating in a body beyond the confines of the United States, Tampico being their immediate destination.—*Charleston Standard.*

IMPORTANT AND CURIOUS FROM ABYSSINIA.—Letters from Abyssinia and Egypt mention that the Christian King Theodore is developing natural talents of a high order. He has not only great personal courage, but powers of combination and organization which mark him out as likely to play a striking part in this remote corner of the world. He has got together an army of 15,000 men, and is described as the Mohammed Ali of the Upper Basin of the Nile. King Theodore's attitude gives great umbrage to the Egyptian Government, and it is feared that there may be a collision on the southern frontier of the Egyptian possessions in Soudan. This is altogether a new feature in the history of Eastern Africa. Further details are desired with great impatience. Abyssinia, as is well known, is the Switzerland of the upper regions of the Nile, being a mountainous country with abundant pastures. The faith of the inhabitants is Christian of the Coptic rite, and they receive their Patriarch from Egypt, which they regard as the spiritual metropolis. They speak and write the ancient Ethiopic language; but they have among them many Jews of the Karaites, but not of the Israelite, form. The females are of great beauty, and are sold in large numbers for the harems of Cairo.—*C. Mirror.*

GEOGRAPHICAL.—At the meeting of the London Geographical Society, Feb. 23, a paper was read on "The Progress of the Egyptian Expedition up the Nile, under the command of Comte d'Escazac de Lauture," in which it was stated that the naval portion of the expedition under the command of Mr. Troytord, has ascended, but with great difficulty, the lower cataract, and early in January had arrived in the town of New Dongola. But the Count himself, partly on account of the difficulties created by the German savans associated with him, had been obliged to suspend further operations until the next season. This ascent of the lower cataract is said to have been the first, by a steamer. This expedition, we believe, was despatched by the Pasha of Egypt for the purpose of discovering the source of the Nile.

DEATH OF ANDERSEN, THE TRAVELLER.—The *Fæderlandet* of Stockholm, of March 2, says:—We have just received the news of the death of the celebrated Swedish traveller, Mr. Andersen. He some time ago set out on his third journey into the interior of Africa, to make zoological researches, and after having explored the banks of the Tlogie and of Lake Ngami, he undertook, in company with an Englishman, Mr. Green an excursion in an easterly direction, and succeeded in reaching a country in which no other European ever penetrated. There he met a young elephant and went in pursuit of it; just as he was on the point of overtaking it a very large elephant joined it; two natives fired on the latter and wounded it, on which the animal attacked Mr. Andersen and killed him by trampling him under foot. Mr. Andersen was buried on the spot on which he was killed. His numerous and valuable collections have been deposited at the Consulate of Sweden and Norway, at the Cape of Good Hope.

The sad news has also reached London of the assassination of Dr. Vogel, on his journey from Kuka to the Nile.

CENTRAL AFRICA.—Rev. Dr. Livingston is busily engaged in preparing for the press an account of his travels, and hopes to leave England for his old scene of labor before April closes. Influenced by his discoveries in Central South Africa, the London Missionary Society has determined to establish two missionary stations there.

THE SLAVE TRADE.—It is calculated the profits realized yearly from the African

slave trade amount to eleven millions of dollars, while the capital invested does not perhaps exceed four millions; that there is a fleet of forty vessels manned by a total force of nearly a thousand men, and that by means of the fleet some thirty thousand slaves are exported yearly from the coast of Africa.

**LIBERIA A SUGAR PRODUCER.**—Letters from Liberia state that the culture of sugar has been carried on so prosperously that several sugar growers are talking about exporting it largely to the United States. One of them, named Richardson, expects to ship two hundred hogsheads of sugar, of his grinding.

**A LUCKY SLAVE.**—The Philad'a Ledger has a despatch from Louisville, Ky., stating that a prize of \$30,000 was drawn in a lottery, on Tuesday, at that place, of which one-half was owned by a slave. His master deducted the value of the slave, and gave him the balance and his freedom.

The ship *Wild Pigeon* has been sold by Oliphant's Sons to Messrs. John Randall & Co. for \$40,000, and is to be withdrawn from the China trade, in which she has achieved so many rapid passages, under command of Capt. Hunson, and is to be placed in the trade of the West Coast of Africa, under command of Capt. Mayo, late of the ship *G. B. Lamar*.

### Receipts of the American Colonization Society;

From March 20 to April 20, 1857.

#### MAINE.

By Rev. J. Orcutt:—	
<i>Augusta</i> —B. Davis, J. W. Bradbury, R. Williams, L. W. Luthgow, each \$5; E. A. Nason, \$3; W. F. Hallett, G. W. Stanley, each \$2; J. Heuge, J. L. Stevens, S. C. Whitehouse, Leland & Brooks, Dr. Harlow, J. W. Dorr, each \$1.	33 00
<i>Portland</i> —A Friend.....	10 00
	<hr/> 43 00

#### MASSACHUSETTS.

<i>Lowell</i> —L. Keese, to constitute Cyrus Stebbins, Esq., of Granby, Mass., a life member of the American Col. Society....	30 00
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#### CONNECTICUT.

By Rev. J. Orcutt:	
<i>Bridgeport</i> —Eben Fairchild, \$100; A Lady, \$30, to constitute Rev. George E. Thrall, a life member of the A. C. S.; Mrs. Ellen Porter, \$15, in full to constitute herself a life member of the A. C. S.; Mrs. Silvanus Sterling, Mrs. Ira Sherman, H. M. Hine, S. Tomlinson, each \$10; Mrs. A. Bishop, Mrs. W. P. Burrall, H. Lyon, S. B. Jones, Mrs. Samuel Simons, J. C. Loomis, F. Wood, Rev. G. S. Coit, D. D., Mrs. H. K. Harrall, each \$5; S. Sterling, Capt. Bossert, each \$3; Mrs. G. F. Hussey, T. C. Warden, Mrs. G. Thompson, S. Hartwell, Misses Ward, D. H. Sterling, Dr. Judson, each \$2; N. Bendsley, G. Sterling, Cash, S. B. Ferguson, Cash, each \$1.....	255 00

<i>Essex</i> —Mrs. Jerusha Hayden, \$10; Judge Ingham, \$5; H. L. Champlin, \$3; E. W. Pratt, Mrs. Joseph Hayden, W. H. Doane, C. M. Smith, J. S. Chapman, A. Starkey, each \$2; Elias Pratt, T. T. Denison, G. K. Dickinson, Mr. Newhall, Geo. Spencer, each \$1....	35 00
<i>Lyme</i> —Mrs. Mather, Miss McCurdy, each \$5; Mrs. M. A. Perkins, Cash, ea. \$2; Rev. D. S. Bramard, Rev. Mr. Gardiner, D. R. Noyes, C. C. Griswold, Mrs. Lord, each \$1; Mrs. Chadwick, Cash, each 50 cts.	20 00
<i>Norwalk</i> —Judge Butler, Misses Belden, O. S. Ferry, Henry J. Hoyt, each \$5; W. L. Lockwood, \$3; Ex-Governor Bissel, A. Mallory, each \$2.....	27 00
<i>Danbury</i> —R. Hoyt, E. T. Hoyt, each \$5; G. W. Ives, \$3; Rev. Mr. Coe, R. Averill, each \$2; Dr. Rider, \$1.....	18 00
<i>Hartford</i> —E. G. Howe, Judge Storrs, each \$5; G. W. Moore, G. S. Lincoln & Co., J. Church, H. R. Hills, S. G. Savage, each \$3; Judge Huntington, Wm. J. Hamersly, each \$2; A. S. Stillman, J. E. Cone, W. N. Matson, A. R. Skinner, H. E. Ely, S. C. Preson, each \$1.....	35 00
<i>New Haven</i> —J. C. Hollister....	2 00

#### NEW JERSEY. 392 00

<i>New Brunswick</i> —Rev. J. J. Janeway, D. D., ann'l contribution,	100 00
DISTRICT OF COLUMBIA.	
<i>Washington</i> —Dr. Lewis A. Edwards.....	30 00

Georgetown—C. E. Rittenhouse. 20 00  
 \_\_\_\_\_  
 50 00

## NORTH CAROLINA.

By Rev. W. H. Starr:—  
 Edron—J. C. Johnson, \$100;  
 Miss F. Roulhac, Col. T. L.  
 Skinner, each \$10; Mrs. Gregory,  
 \$5; Miss E. B. Skinner,  
 W. R. Skinner, each \$3; T.  
 B. Howell, G. W. Elliott,  
 Mrs. Burton, Mrs. Norfleer,  
 Mrs. S. E. A. Morgan, B.  
 H. Bullock, C. Robertson, A.  
 W. Clayton, Cash, each \$1;  
 C. Britt, Miss Bland, Mrs.  
 Hudgins, each 50 cts. . . . . 141 50  
 McBrides—Collection in Metho-  
 dist Church. . . . . 11 20  
 South Mills—Dr. Thos. Mullen,  
 \$10; D. D. Ferebee, \$6; D.  
 Pritchard, \$2.50. . . . . 18 50  
 Washington Co.—G. S. Cherry. 5 00  
 Perquimons Co.—Dr. W. Nichol-  
 son, Nathan Winslow, each  
 \$5; James Perry, Thomas W.  
 White, Cash, each \$1. . . . . 13 00  
 \_\_\_\_\_  
 189 20

## SOUTH CAROLINA.

Due West—J. Moffatt. . . . . 10 00  
 MISSISSIPPI.  
 Rodney—David Hunt, Esq. . . . . 25,000 00  
 Natchez—J. L. Bliss, \$30; J. Rey-  
 nolds, (Southwood Lodge plan-  
 tation,) \$100. . . . . 130 00  
 \_\_\_\_\_  
 25,130 00

## LOUISIANA.

New Orleans—First payment on  
 the legacy of John McDonogh,  
 deceased, from the proceeds of  
 his estate, to June 30, 1856. . . . . 12,534 09

## OHIO.

Col'ctions by Rev. B. O. Plump-  
 ton, as follows:—Maumee City,  
 \$4; Toledo, (Matthew Brown)  
 \$10; Tiffin, \$3.25; Metmore,  
 \$2.30; Claridon, \$7; Green, \$11;  
 Washingtonville, \$2; Euclid, (S.  
 Tyler and wife) \$32; Chervlund,  
 (Luther Mases, \$10; Mr. Wen-  
 ham, \$5. . . . . 86 55  
 Palmyra—Stephen Edwards. . . . . 2 00  
 Chillicothe—Abner Wesson, to  
 constitute Abel Dixon a life-  
 member of the A. C. S. . . . . 30 00

## INDIANA.

Princeton—Mrs. Jane Kell. . . . . 5 00

## CHOCTAW NATION.

Doakesville—Rev. A. Reid, Rev.  
 C. Byington, Captain R. M.

Jones, each \$10; Miss E. J.  
 Morison, \$5; Mr. Evans,  
 \$2.50; by Rev. C. Kingsbury. 37 50

Total Contributions, \$26,105 25

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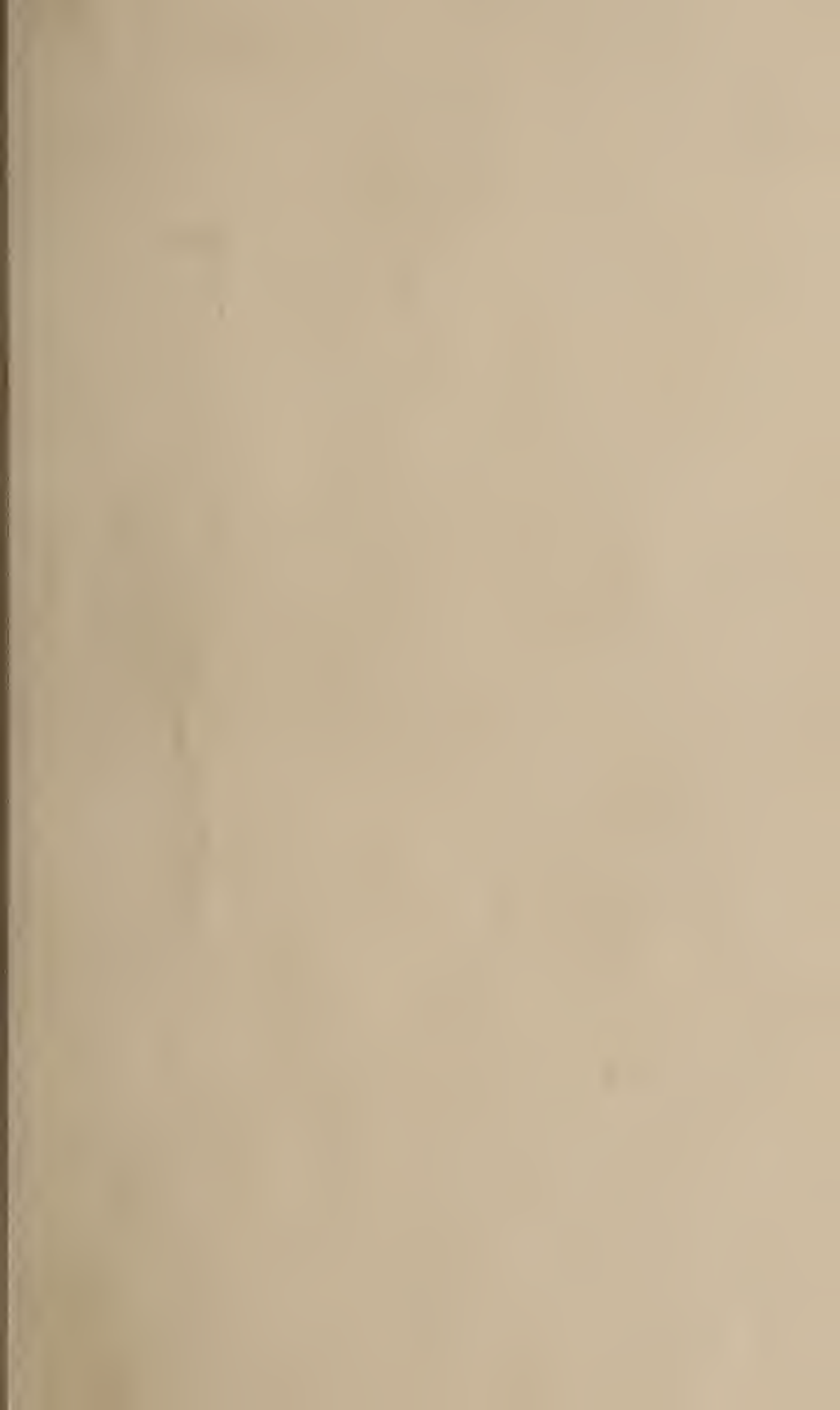
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 jamin Trafton, for 1857. . . . . 1 00  
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 '58. Norfolk—Dr. W. Selden,  
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 SOUTH CAROLINA.—Charleston—  
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 \$3. Columbia—Joseph McMil-  
 lan, \$1, to May, '58, by Hen-  
 ry Turner. . . . . 4 00  
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 ALABAMA.—Summersfield—Rev. J.  
 W. Holston, to June, '56. . . . . 1 00  
 MISSISSIPPI.—Jackson.—Henry  
 Grinstead, to Apr '58, \$1.  
 Columbus—Mrs. E. B. Ran-  
 dolph, for 1857, \$1. . . . . 2 00  
 ILLINOIS.—Dover—S. E. Donald-  
 son, for 1857. . . . . 1 00  
 MICHIGAN.—Northville—W. Yerkes,  
 D. H. Rowland, each \$1, for  
 1857. . . . . 2 00  
 CHOCTAW NATION.—Doakesville—  
 Rev. A. Reid, Rev. C. Kings-  
 bury, Rev. J. Edwards, Capt.  
 R. M. Jones, each \$1; by Rev.  
 C. Kingsbury. . . . . 4 00

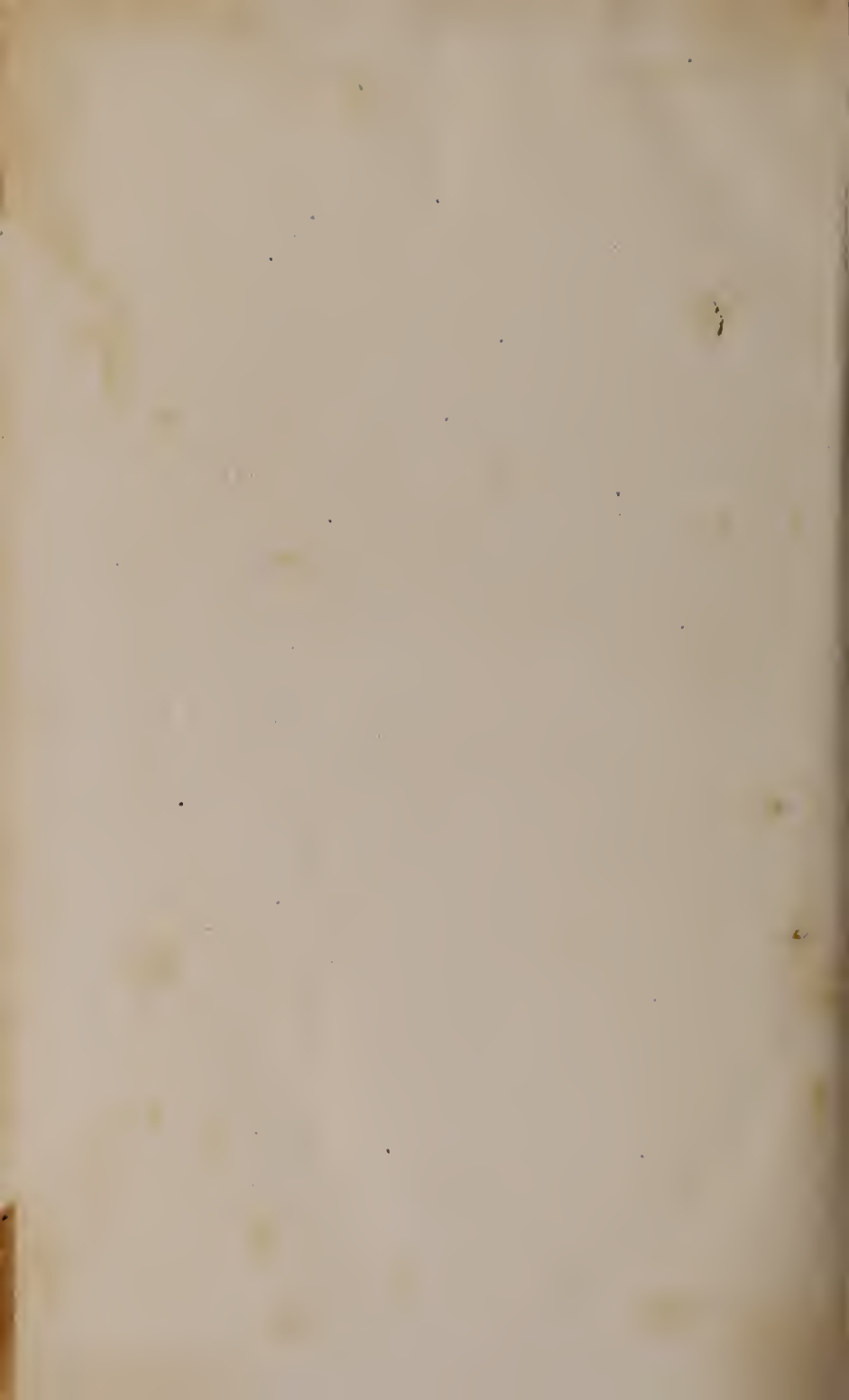
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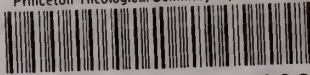




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